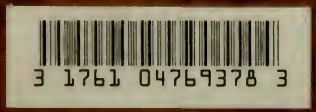
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John Aird

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THE CRITICAL REVIEW:

OR,

Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the SEVENTEENTH.

——— *Nothing extenuate,*
Nor ſet down aught in malice. SHAKESPEAR.

Ploravere ſuis non reſpondere favorem
Speratum meritis ——— HOR.

(1764 Jan-June)

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LONDON:

Printed for A. HAMILTON, in *Falcon-Court, Fleet-Street.*

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THE CRITICAL REVIEW.

For the Month of *January*, 1764.

ARTICLE I.

An Enquiry into the Nature and Tendency of Criticism, with regard to the Progress of Literature. Part IV.

Thus long succeeding critics justly reign'd,
Licence repress, and useful laws ordain'd.
POPE's Essay on Criticism.

IN my last essay on this interesting and important subject *, I brought down the history of literature to the reign of king Henry IV. This monarch acquired sovereign power by perfidy, and supported it by despotism—possest of courage, but destitute of religious principles and virtuous affections. William of Wickham †, whom I had occasion to mention in my last, adorned this æra by his munificent institutions. This illustrious prelate was no sooner delivered from the persecution of his enemies, than he formed and executed his noble plan for two colleges, at Winchester and Oxford. The laudable design of those excellent seminaries was perpetually to provide for the maintenance and instruction of 200 scholars, to be educated in a regular discipline, and conducted from the first elements of letters through the whole circle of the sciences. ——The statutes are drawn up with that judgment and precision, that they have since served as models of the kind—and indeed, when we view these admirable institutions, we know not whether most to admire the capacity and prudence, or to re- A. D. 1399

* See Critical Review for July last, p. 1—6.

† See an Account of the ingenious Dr. Lowth's Life of William of Wickham, in Critical Review for June, 1758, p. 440.

vere the exemplary beneficence, of their liberal founder; certain it is, that he was possest of extraordinary talents and abilities, and distinguished for his moral and social virtues. He improved the state of oratory, and propounded public business, in a clear and natural elocution. The university of Oxford justly acknowledges him as one of her first and best patrons, and posterity, as long as the English nation exists, must revere the memory of this respectable personage, who, in the times of ignorance, darkness, and error, was so enlightened with true knowledge, inspired with such generous sentiments, and animated with such a patriotic ardour, as to form and execute a plan so well adapted not only to rescue learning from oblivion, but also benignly to support it for the service of future ages—an example worthy of imitation!——What chiefly distinguishes this period is the genius of the celebrated Chaucer, who revived the true spirit of poetry, and raised the honour of the sacred nine, from that degenerate state in which they had been so long involved. Animated by his genius, each muse, (as the poet expresses it)

"Starts from her trance, and trims her wither'd bays."
POPE.

A person of taste and sensibility is peculiarly pleased with viewing the first dawn of genius and literature, and tracing the gradual progress of the polite arts from their original antiquity. Chaucer is justly esteemed the father and first reformer of the English language——the first who introduced invention into our poetry ——moralized the British muse—and attempted to render virtue amiable, by cloathing her in the veil of fiction——the first who excelled in painting the familiar manners with admirable artifice—and gave the English an idea of humour. A certain critic of the present age * wishes that Chaucer was more generally and attentively studied—he laments that so excellent a writer seems rather to be valued on account of antiquity than esteemed for his poetic genius—and his compositions looked upon as rather calculated to gratify the researches of the antiquarian, than the taste of the critic—when the voice of truth and impartiality must acknowledge, that there is such true humour, pathos, and sublimity, in the productions of this *original* genius, as more refined ages could hardly equal. His works are very numerous, and have passed through several editions. As a proof of their extraordinary merit, the most celebrated poets of our nation have not disdained to cloath them in a *modern* dress, as a debt in justice due to so illustrious a predecessor. He was pos-

* See Mr. Warton's Observations on Spenser's Fairy Queen, in Critical Review, vol. xvi. p. 219.

fest

ſeſt of acute talents, and extenſive erudition. A vein of ſprightly humour, an inexhauſtible fund of good ſenſe, freedom of thought, and facility of expreſſion (with a ſtrict adherence to the rules of nature) characteriſe his writings. Though his verſification may not ſeem harmonious to the refinements of modern taſte, yet there is an elegance, mixed with melody—ſomething natural, pleaſing, and agreeable——a variety of characters are deſcribed with juſtice and humour. Dryden (whoſe critical talents were ſuperior to any of his age) aſſerts that Chaucer, as a poetic genius, excels Virgil, and ſtands in competition with Homer. In a word, he was (as a certain biographer terms him) the *Morning-ſtar* of this art; for, as we deſcend to later times, we can trace the progreſs of Engliſh poetry from this great original to its full blaze, and perfect conſummation in Dryden and Pope. Certainly with thoſe allowances which candour will naturally make for the rude and imperfect ſtate in which Chaucer found the Engliſh language, we muſt, in juſtice, acknowledge, that he was poſſeſt of an uncommon genius, which enabled him to ſtrike out ſuch new ſcenes——and contribute greatly to the regulation of taſte, and the improvement of literature. Had he lived in an age when the Engliſh language was arrived at that ſtate of purity and refinement which characteriſes the modern times——had he enjoyed the ineſtimable advantage of civil and religious liberty, which diſtinguiſhes our preſent happy conſtitution——gives full ſcope for the diſplay of talents——and the free exerciſe of the intellectual faculties—had theſe favourable circumſtances concurred——doubtleſs his genius would have ſhone with more reſplendent luſtre, and his abilities have met with that univerſal regard which they ſo well merited.——However, it muſt be owned, for the honour of that epocha, in which he *did* exiſt—that his extraordinary merit was *not* entirely overlooked——though his cotemporaries, in general, ſaw through the medium of ignorance and error, prejudice and ſuperſtition.——His ſuperior abilities were revered by perſonages of rank and diſcernment, by whoſe patronage he approached the ſplendour of the court. The reign of king Edward III. was glorious and ſucceſsful. This monarch had a taſte for the arts, and, like the antient hero, was equally formed for the camp and the cabinet. Genius exerted itſelf not only in France, but alſo in the more diſtant regions, particularly in the Eaſt. This diſcerning prince conferred many ſignal marks of his favour on Chaucer, had a due ſenſe of his merit, and rewarded it accordingly. On the acceſſion of king Richard II. he was patronized, but forfeited the royal favour by his unhappy connections with John of Gaunt, duke of Lancaſter. On the death of this ambitious perſonage, Chaucer withdrew into

privacy, and ſpent the two laſt years of his life in rural retirement. During this interval, king Richard II. was depoſed, and Henry of Lancaſter advanced to the throne. Gower (cotemporary with Chaucer) merits a place in the hiſtory of literature, on account of his poetical talents. An eminent modern writer * conſiders him as the firſt who may properly be ſaid to have wrote Engliſh; but Cibber aſſerts that poetry owes him few or no obligations. Certainly his moral character lies under the moſt deteſtable of all imputations—that of *ingratitude*. Chaucer enjoyed the friendſhip of many perſons eminently diſtinguiſhed for their literary talents, particularly Petrarch, the celebrated Italian poet, and refiner of the language. Dante Alighieri alſo ſucceſsfully careſſed the muſes in Italy. Langland (an allegorical ſatyriſt) about this time flouriſhed in England: he was not void of poetical genius. Lydgate may properly be claſſed among the legendary poets. He is an inanimated writer, though he may be read with ſome degree of pleaſure, as he made conſiderable improvements in the rude and imperfect ſtate of Engliſh verſification. Hardyng's elaborate compilations are a proof of that hebetude of genius, which is inconſiſtent with the ſallies of invention. The ſpirit of the muſes ſeemed now to ſubſide——the genius of poetry began to decline, and relapſe into its original barbariſm. The judgment and imagination of Chaucer degenerated into the ruſticity of Robert of Glouceſter. When we reflect on the *complication* of talents requiſite to form a *perfect poetic genius*, we ſhall not be ſurpriſed that ſo *few* have excelled in this art. A truly *poetic genius* doth not imply the mere talent of verſification—but that glorious *enthuſiaſm* of ſoul——that "*fine frenzy*" (as Shakeſpear emphatically expreſſes it) "*rolling from heaven to earth, and from earth to heaven.*"——Beſides, when we reflect on the diverſity of nature's gifts, and that ſhe very ſeldom unites a complication of excellent talents in one and the ſame perſon; we ſhall not wonder that Greece can only boaſt a Homer—Rome a Virgil—England a Milton—and Italy a Taſſo. It is obſervable, that, in the times of Chaucer, the poets were cheriſhed by the beams of royal patronage; and, though the force of nature may ſometimes burſt through all obſtacles, yet the flowers of genius and fancy will always open and diſplay their beauties in proportion to the genial rays by which they are enlivened. Though Milton and Fontaine did not enjoy royal patronage, yet they were exempt from that ſtate of precarious *dependance*, which precludes a free exerciſe of the intellectual faculties.

A. D. 1400.

* Mr. Samuel Johnſon.

From

From the beginning of the reign of king Edward the firſt to this period, Chriſtendom was divided by two ſchiſms. Factious intrigues, and inteſtine commotions characteriſe the eccleſiaſtical, as well as the civil, hiſtory of this æra. The principles of Wickliff now prevailed. It is remarkable that he was the firſt who had the courage not only to attack the temporal encroachments of the ſovereign pontiff, but alſo to ſtrike at the foundation of the papal hierarchy——the firſt who made a noble ſtand againſt the vice, corruption, and ſuperſtitious errors, of that age—who had the manly fortitude to ſtem the rapid torrent of popular prepoſſeſſions and prejudices—to riſe ſuperior to thoſe erroneous opinions, falſe principles, and abſurd tenets, which characteriſe the Romiſh ſuperſtition——derogate from the dignity of human nature——diſgrace the annals of hiſtory——and are diametrically oppoſite to the pure principles of Chriſtianity.——Wickliff made an uncommon proficiency in all the literature of the age, and obtained the chief rank in philoſophy and divinity. He was enabled by the light of knowledge to oppoſe tranſubſtantiation, the ſupremacy of the pope, and to fix Chriſtianity on its real foundation. To him we owe the *firſt* hint of the *Reformation*, which was, at length, happily effected. Perſecution is the inevitable fate of all *Reformers*, in every age——and he, at leaſt, muſt expect to "*paſs under the rod*," who was the firſt in Europe that dared to queſtion the truth of thoſe tenets which had been held ſacred and inviolable for many ages.——No wonder, therefore, that the tide of perſecution ran high againſt him——his doctrine was ſuppreſt, and his adherents expelled from the univerſity of Oxford.——Yet, notwithſtanding all oppoſition, his rational ſentiments gained him many proſelytes, not only among perſons of inferior ſtation, but alſo among many of conſiderable rank, diſtinction, and influence, who ſtrengthened his party by eſpouſing his cauſe—ſo that this ſect became very formidable, and their tenets extended to Bohemia, where they produced mighty commotions and ſignal events. The papal power, which, in the former reigns, aroſe to ſuch an exorbitant height, was now on the decline. The pontiffs long preſerved their authority, till at length the progreſs of ſcience, gradually enlightening the mind, diminiſhed their power. The eyes of the nation were opened; Great Britain—the Northern kingdoms——great part of Germany——and the United Provinces, rejected the yoke. A liberal ſpirit of patriotiſm animated ſome illuſtrious perſonages to reſcue this iſland from that ſervile ſubjection, in which it had been involved through the oppreſſions of the pope on the one hand, and the barons on the other, though it muſt be owned a regular and equitable plan of liberty was not yet eſtabliſhed——a kind of Poliſh ariſtocracy

prevailed, and though the monarchs were not absolutely despotic, yet their subjects did not enjoy freedom.

A. D. 1413. From the small number of eminent literati that flourished at this period, it appears, that the sciences were in a declining state. The arts languished, and learning degenerated. Some divines and historians appeared, who were not destitute of abilities, though their talents do not entitle them to any high rank in the temple of Fame. With regard to *History*, indeed, (that entertaining, improving, and useful branch of polite erudition) foreigners *long* reproached this island as defective—and perhaps *justly*—for many causes concurred to damp the spirit, and retard the progress, of literature in those dark and distant ages—France, Spain, Italy, Holland, and even the more uncivilized nations of the north, piqued themselves on having historians who rivalled the most celebrated writers of antiquity—but Great Britain *now* lies no longer under this imputation. The names of Smollett, Hume, and Robertson will shine with distinguished lustre in the annals of *modern* history—and be more than sufficient to rescue this island from that invidious reproach.—*Cedite Romani—Cedite Graii, &c.* The study of mathematics was not totally neglected at this æra. Bradwardin, archbishop of Canterbury, was universally acknowledged to be the best mathematician of his age, It is to be wished (on account of the excellence and utility of this branch of knowledge) that it was more generally and attentively cultivated, as it enables the human mind to enter into the nature of things—form just ideas of their principles—refines the ideas, and regulates the taste.—The freedom of our constitution now gradually encreased. King Henry IV. gained a greater ascendant over the barons than any of his predecessors had done, and Boniface VIII. was the last pope that exercised a temporal authority over the jurisdiction of princes.—Ambition peculiarly characterises king Henry V. his martial valour endeared him to his subjects, and the signal victory at Agincourt immortalizes his military fame in the annals of history. This monarch was possest of great abilities, which enabled him to derive the same advantages from the civil commotions of France that Alexander the Great did from the dissentions of Greece. The feudal governments were reduced to a system—the civil law was studied, which diffused a salutary influence on taste, and the regulations of policy. In the succeeding reign (king Henry VI.) an event happened, which re-invigorated the spirit of literature; for (in 1453) Constantinople was taken by the Turks, and the Greeks (among whom some remains of learning were still preserved) being scattered by these barbarians, took shelter in Italy, and imported, together with their admirable language, a tincture of their

their ſcience, and their refined taſte in poetry and eloquence. The purity of the Latin tongue was revived about this time; the ſtudy of antiquity became faſhionable, and conſequently a literary ſpirit gradually diffuſed itſelf through every nation in Europe—The art of printing (invented ſoon after) facilitated extremely the progreſs of all thoſe improvements, and many circumſtances concurred to effect a happy revolution in favour of the arts, ſciences, belles lettres, and commerce. Chichely and Waynfleet merit our applauſe, not only on account of their learning and abilities, but alſo on account of thoſe excellent ſeminaries which they inſtituted to promote the cauſe of literature. All-Souls bears honourable teſtimony to the former, and Magdalen College (in Oxford) to the latter. Nor ought due praiſe to be with-held from this monarch himſelf, to whoſe royal munificence King's College, in Cambridge, owes its foundation. His ſucceſſor (king Edward IV.) was diſtinguiſhed for fortitude and intrepidity, ſagacity and penetration—but, like all his anceſtors, his martial valour was not tempered with true heroiſm, nor his courage attended with that real magnanimity which inſpires the mind with liberal ſentiments and generous principles. The arts were now in a declining ſtate. Painting was little cultivated during this and the ſucceeding reigns, till the acceſſion of the houſe of Tudor. The ſhort reign of king Edward V. renders it unneceſſary to enter into the characteriſtics of his adminiſtration, which was ſoon terminated by the ſanguinary ſpirit of Richard III. a *caricatura* of the ſame race*—the moſt cruel and unrelenting tyrant that ever ſat on the Engliſh throne—deſtitute of every tender emotion—every ſocial ſentiment. His governing principle was *ambition*—but it was a *ſavage*, not an *heroic*, ambition—though it muſt be acknowledged that he ſeldom deviated from the rules of juſtice———He enacted ſalutary laws, and eſtabliſhed wiſe regulations. Certain it is, Europe was not yet humanized from the ſavage manners of thoſe northern barbarians by which it had been over-run, and, from the conqueſt of England by William of Normandy, to the period of which we now treat, the reign of every prince was marked with ſuch acts of cruelty or perfidy, as fix an indelible ſtain on their characters. This was the caſe with all the neighbouring nations, which ſeem to have been ruled by princes of the ſame family and complexion, without imbibing any tincture of the liberal arts (which expand the faculties of the ſoul, refine the ideas, enlarge the mind, and inſpire it with noble ſentiments). They were wholly engaged in the proſecution of war, and ob-

* The laſt of the Anjevin race, ſurnamed Plantagenet, who had ſwayed the Engliſh ſceptre 330 years.

ſorbed in the vortex of ſuperſtition, than which nothing can be more fatal to the cauſe of polite literature and intellectual improvement. The annals of hiſtory clearly evince that the arts and ſciences flouriſh not in the tempeſts of war, or in the thunder-ſtorm of martial exploſions——not in the earthquake of civil commotions—nor in the high wind of ſuperſtitious bigotry (which, like a rapid torrent, overflows its banks, and makes all oppoſition fall before it) but in the ſtill ſmall voice of harmony and union, peace and tranquility. It may be ſaid, the warlike reigns of king William and queen Anne produced many eminent writers and diſtinguiſhed artiſts :——true—— But let it be remembered, the external confederacies then formed did not affect our internal repoſe———This iſland was happy in the enjoyment of domeſtic tranquility——animated by an almoſt uninterrupted ſeries of ſucceſs, and the trophies of victory.——The lion and the lamb, the leopard and the kid, lay down together.——but how different was the caſe in that period of which we treated above?——a civil-war had raged for thirty years——this kingdom was diſtracted with inteſtine diviſions, and factious inſurrections, which, after having coſt the lives of above one hundred thouſand Engliſhmen, was, at length, happily terminated by the battle of Boſworth.——It is obſervable, the period in which the people of Chriſtendom were the loweſt ſunk in ignorance, (and conſequently in all thoſe diſorders attendant on a degenerate ſtate) may juſtly be fixed at the 11th century, about the age of William the Conqueror. From that æra the ſun of ſcience, beginning to re-aſcend, threw out many gleams of light, which preceded the full morning, when letters were revived in the 15th century. In the early ages every emotion of the heart was abſorbed in ſuperſtition, and, in the expreſſive language of the poet,

A. D. 1485.

> " A ſecond deluge learning thus o'er-run,
> And the monks finiſhed what the Goths begun."
>
> POPE.

Thus have we purſued the hiſtory of literature through a ſeries of many barbarous ages——through the miſts of ſuperſtitious ignorance, and the obſcurities of monkiſh paganiſm——till we at laſt diſcern the glimmering of ſcience, the dawn of taſte and learning, animated by the ſalutary regulations of civil policy. Illuminated by theſe radiant beams, we have now the proſpect of greater *certainty* in our literary hiſtory—A more agreeable ſcene opens to our view at the acceſſion of the houſe of Tudor; ſo that the writer may expatiate with more pleaſure, and the reader peruſe it with greater ſatisfaction.——But this I muſt reſerve for my next part, as it would exceed the limits of the

the preſent. I cannot, however, cloſe this part, without obſerving, that a falſe cauſe is aſſigned by ſome writers for the decline of antient literature. Let not that be falſly laid to the charge of criticiſm, which is, in truth, the effect of tyranny and ſuperſtition. This Mr. Pope has clearly proved in his admirable eſſay on this ſubject. The annals of hiſtory inconteſtably evince, that *true Criticiſm* tends to promote the cauſe of literature, by regulating taſte. Let it be remembered for the honour of this art, that when the age was immerſed in ignorance, barbariſm, and every ſpecies of vice and corruption——when things had been long in this degenerate ſituation and all recovery now appeared deſperate——it was a critic who, at length, broke the charm of dullneſs, diſſipated the enchantment, and, like another Hercules, drove thoſe cowl'd and hooded ſerpents from the Heſperian tree of knowledge, which they had ſo long guarded from human approach *. Let it be remembered that, in the moſt remarkable periods of literature, the art of criticiſm flouriſhed, and, by its judicious direction, tended, in a great meaſure, to the gradual improvement of knowledge. The moſt eminent criticks of antiquity were poſſeſſed of extraordinary talents and abilities. An ingenious and learned critic of the preſent age † juſtly remarks, that the logical and moral works of Ariſtotle are incomparable; for in theſe he has unfolded the human mind, and laid open all the receſſes of the heart and underſtanding. Longinus poſſeſſed an exquiſite taſte and ſenſibility, though his obſervations are thought too general. Quintilian is one of the moſt rational and elegant Roman writers. Horace equals the ſublimeſt flights of Pindar. Boileau's genius was rather chaſte and refined than ſublime and elevated; his art of poetry is eſteemed more complete than that of Horace. The critical talents of Dacier alſo tended to excite a literary ſpirit in France. Indeed there is no occaſion to have recourſe to the annals of hiſtory for the confirmation of a truth which is ſelf-evident. Were it not for theſe ſkilful pilots to preſide at the helm of the literary republic——ſteer its courſe ——and warn the adventurers of rocks and quickſands—— caprice would uſurp dominion over taſte, affected pedantry take place of real learning, and the wanton ſallies of an over-heated imagination be miſtaken for the ſublime flights of true genius. From hence it appears, that, was it not for this *guiding-ſtar*, the literary commonwealth would be bewildered in the miſts of ignorance, error, anarchy, and confuſion——"Jecerent in tenebris omnia, niſi *literarum lumen* accederit." Cic. pro Arch. P.

Ackworth, nigh Ferrybridge,
Yorkſhire, Dec. 12, 1762.

ED. WATKINSON.

* See notes on Pope's Eſſay on Criticiſm, p. 158.

† The preſent Biſhop of Glouceſter. ART.

ART. II. *The* Roman *Hiſtory, from the Building of* Rome *to the Ruin of the Commonwealth. Illuſtrated with Maps and other Plates. Vol. III. By* N. Hooke, *Eſq.* 4*to. Pr.* 1*l.* 1*s.* Tonſon.

IN our review of this excellent hiſtory, we brought it down in our laſt number (ſee page 409) to the puniſhment of the Catalinarian conſpirators; but we are to put our readers in mind, that Cataline himſelf is ſtill in Italy, at the head of an army. The conſequences of Cicero's raſh, and indeed cowardly, proceedings againſt the conſpirators, every day unfolded themſelves, and as the panic of burnings, murderings, and univerſal aſſaſſination, began to wear off in the minds of the people and ſenate of Rome, they proceeded in proportion to a ſtrict enquiry by what law thoſe ſanguinary puniſhments had been inflicted, and into the evidence of the neceſſity (for no other law was pleaded) that could juſtify ſo unconſtitutional a proceeding. Thro' the whole affair of this moſt unaccountable conſpiracy, no man was ſo ill treated as Cæſar, only becauſe he ſtood up for the laws of his country; for he was ſo far from being acceſſary to the conſpiracy, that Cicero himſelf acknowledged, he had given him early information of Cataline's deſigns.

It exceeds our plan to give any detail of the ſubſequent proſecutions of ſeveral illuſtrious Romans, who were tried as being acceſſaries in the conſpiracy, eſpecially of Sulla, the ſame who had been ſet aſide from the conſulate for corrupt practices, but who, on this charge, was defended by Cicero himſelf. We ſhall, therefore, after Mr. Hooke, obſerve, that no circumſtance can be more unfavourable for the character of a great man than Cicero's employing, as his main evidence againſt the conſpirators, one Vettius, a wretch whoſe name was only another appellation for infamy. His character unfolded itſelf very ſoon after the conſpirators had been put to death; but he plainly appears to have been ſo complete a villain, that he was not under the direction even of Cicero, or, indeed, of any party, farther than as it ſerved his intereſt or revenge.

Metellus Nepos was the firſt magiſtrate who had the courage to animadvert on thoſe ſhameful inconſiſtencies, which had been attended with ſo many bloody effects, and reſolved to impeach Cicero before the people; a proceeding which that orator employed all his friends, art, and addreſs, to elude; and, what is very remarkable, Cataline, according to Mr. Hooke, was ſtill in the field with his army. But the ſubmiſſion and moderation of Cæſar, though obliged, perhaps, in his turn, to make uſe of falſe

falſe evidence (ſo common at this time) preſerved every thing quiet at Rome.

Mr. Hooke then proceeds to a very perſpicuous detail of the famous violation of the rites of *Bona Dea*; and he thinks that before that incident, there had always been an intimacy between Cicero and Clodius; and, indeed, when Cicero firſt mentions this affair, in his twelfth epiſtle of his firſt book to Atticus, we obſerve, (though Mr. Hooke has omitted that circumſtance), he does it without any acrimony towards the perſon of Clodius, whom he deſigns only by the term of "Appii filius." The manner in which this illuſtrious criminal jockeyed (for ſo we can properly call it) the over-refined zeal of Hortenſius and his other proſecutors, is well related by Mr. Hooke. The glorious return of Pompey from the Mithridatic war, and his diſmiſſing his army after the noble exploits he had performed for his country, created a kind of ſuſpenſe in the affairs of Rome for ſome time. He ſecretly diſliked all Cicero's conduct towards the Catalinarian conſpirators; but finding the ariſtocratical faction (who were compoſed of the moſt abandoned of mankind) had got the aſcendancy, he temporized, and, at laſt, ſeemed to throw himſelf into that ſcale. The reader, from peruſing this part of Mr. Hooke's hiſtory, will have many pregnant opportunities of looking upon both the head and the heart of Cicero, as a ſenator and a politician, with the moſt ſovereign contempt. We may ſay the ſame of Pompey's conduct, who, at this time, flattered Cicero, though he both hated and deſpiſed him; and in his own gardens openly diſtributed money to the people, to procure the elevation of Afranius, one of his dependents, to the conſulſhip, in which he ſucceeded.

The ninth chapter of this book opens with the death of that monſter Catulus, who is praiſed by Cicero as the greateſt of patriots and ſenators. Mr. Hooke thinks that the connections formed by Cicero's means, between the ſenatorial and equeſtrian order, though both of them were now equally degenerated, was no better than a confederacy between two gangs of public robbers; but it was ſoon diſſolved when they came to divide the plunder, for the ſenate brought in a bill againſt the knights for corrupt practices in acquitting Clodius. Our patriot Cicero (though he owns that this was a dirty cauſe) exerted all the powers of his eloquence in reſtoring the coalition between the two orders, or, in other words, for oppreſſing the people by a renewal of their union. This flagrant proceeding was oppoſed by Cato. But nothing ſhews us the infamous degeneracy of the Romans at that time more than the ſhifts Cicero was reduced to in taking part againſt Cato with the ſhameful impoſitions of the knights, or rather money-brokers, in the cauſe of the

the Asiatic revenues. Mr. Hooke next proceeds to animadvert upon the opposition which Pompey met with in obtaining an indiscriminate approbation of all his acts; but, in this, he was defeated, and all he could obtain was an Agrarian law, in which other soldiers, besides his own, were included. After this, Pompey had influence enough to procure the consul Metellus, who had opposed him, to be committed to prison; but he was obliged to release him, on account of his popularity. Mr. Hooke, by inadvertency, we suppose, has been drawn in to confound the names of Messala and Metellus, when he makes Cicero speak of the latter being an admirer of him; for their consulates immediately succeeded each other. What Cicero says of Metellus does not admit of this construction. The well-known stratagem of Clodius to gain the tribuneship, by adopting himself into a plebeian house, next succeeds in our author's history; and he tells us that, with whatever contempt Cicero affected to treat this measure, yet it obliged him to form closer connections than ever with Pompey, who had now, in a manner, abandoned the senatorial interest. Cæsar was then returned from the government of Farther Spain, which had been allotted him after the expiration of his prætorship, and waved his triumph, that he might attain to the consulship. Can the reader believe, even in these degenerate times of our own country, that the senate, that is, the parliament, of Rome, raised a joint-purse for the purposes of corruption against Cæsar, to procure the election of Bibulus, as his colleague in the consulship? And, if we are to believe Suetonius, even the inflexible Cato approved of this expedient, because it was for the public good; and Bibulus accordingly gained the election. The first triumvirate between Crassus, Pompey, and Cæsar, is thus admirably described by our author, and we recommend it to the particular consideration of our readers.

'Crassus, Pompey, and Cæsar, were at this time the men who bore the greatest sway in the state. The first by reason of his prodigious wealth, Pompey for his power with the soldiery, and Cæsar for his admirable eloquence and a peculiar nobleness of spirit. These three entered into a solemn agreement to let nothing pass in the commonwealth without their joint approbation, which triple league is commonly called the first triumvirate.

'Pompey's chief motive to this alliance was to get his acts confirmed by the influence of Cæsar in his consulship.

'The aim of Crassus was to maintain, by the assistance of Pompey's authority and Cæsar's vigour, that rank in the state which, without their aid, he could not hope to preserve. He had purchased the friendship of Cæsar at the time when the latter,

ter, juſt on the point of ſetting out to take poſſeſſion of his government of Spain, was grievouſly importuned by his clamorous creditors, who ſought to obſtruct his departure: Craſſus became bound for him as far as 200,000 l. ſterling, (for ſo much did he want to be worth nothing, as he merrily ſaid of himſelf): and it is highly probable, that what induced Craſſus to act ſo friendly a part at that time, was to be enabled to make head againſt his rival Pompey by the auxiliary ſtrength of Cæſar: but now it was become his intereſt to join with Pompey, as well as with Cæſar, in one common ſcheme.

'As for Cæſar, he, without queſtion, in giving way to Pompey's glory, had the advancement of his own in view: but, whatever private views each of the confederates may have had, if we conſider in what hands the adminiſtration of the empire had been of late years, it will not, perhaps, ſeem wonderful, that thoſe three men, having a favourable opportunity to do it, ſhould take into their own hands the management of the public affairs. The triumvirs cannot be ſaid to have made attempts on the Roman conſtitution, or indeed on any legal authority or government. Anarchy prevailed. We have ſeen ſenators, the moſt celebrated by the hiſtorians for their patriotiſm, employing themſelves in the infamous practices of corrupting judges, and ſuborning falſe witneſſes: We have ſeen a daring ruffian threatening a full ſenate with deſtruction, and yet ſuffered by the ſenate peaceably to go and put himſelf at the head of an army that was to effect that deſtruction; yet we have ſeen the ſame ſenate, preſently after, aſſume a lawleſs power of putting citizens of the firſt rank to death, without previous trial and condemnation: we have ſeen them preſume to ſuſpend a tribune of the people from the exerciſe of his office, and openly, by a common purſe, practiſe that bribery they had ſo often condemned, as ruinous to the ſtate. Cato, that ſtout champion of the laws, we have ſeen him a riotous magiſtrate, violating the privileges of the tribuneſhip in the perſon of one of his colleagues, and, from perſonal hatred to Cæſar, approving of bribery and corruption in the election of magiſtrates, after he himſelf had proſecuted Muræna for a violation of the laws in that particular: and, laſtly, Cicero, the conſummate patriot, pleading, in defiance of his own reaſon and conſcience, againſt puniſhing, or even calling to account, *judges*, notoriouſly guilty of ſelling the moſt iniquitous decrees.'

The ninth book of this hiſtory opens with Cæſar propoſing the Agrarian law to the ſenate, with ſuch ſtrength of reaſoning, and ſo much diſintereſtedneſs of conduct, that Cato himſelf, though he oppoſed it, had nothing to urge againſt it. The conſequences of this management, and of Cæſar having been

piqued, to commit Cato to prison, but afterwards releasing him, are no objects of criticism, because authors are agreed upon the facts; but we will beg leave to add, that all the opposition given by the aristocratical party was unsupported by the least shadow of argument, and that, when the law passed, even Cato swore to the observance of it. Mr. Hooke, in the subsequent part of the first chapter of this book, had he entertained any particular spleen against Cicero, distinct from his fidelity as an historian, might have indulged it to the full by extracts from his letters to Atticus and his other friends, which bring the utmost efforts of modern self-applause into countenance.

Cæsar, in all his conduct as a triumvir, proceeded with the most exquisite judgment and policy, but still as a man of honour; for he refused even to be in the commission for distributing the lands of the Agrarain law, though Pompey accepted of it; while Cicero still continued to temporize; and, indeed, his fort lay in such a management, for it procured him credit with the triumvirs, who found his ballancing principles of infinite utility to their schemes *. The reader, in this book, will find some

* We are here to caution our readers, that the references on the margin of Mr. Hooke's history to Cicero's epistles, especially those to Atticus, are in general very incorrect and misplaced. We are likewise to add, that the reader is to be extremely cautious in trusting to the translations of Cicero's epistles to Atticus, which are copied from Middleton, and often very faulty. We shall give one instance of a thousand. Mr. Hooke tells us, from Middleton, that 'While Cicero was in the country, he was desired by Atticus to send him the copies of two orations which he had lately made. His answer was, that he had torn one of them, and could not give a copy; and did not care to let the other go abroad, for the praises which it bestowed on Pompey; being disposed rather to recant than publish them, since the adoption of Clodius.' The whole of this translation is conjectural and void of all foundation in the original, which runs as follows: "Orationes autem me duas postulas: quarum alteram non libebat mihi scribere, quia abscideram; alteram ne lauda rem eum, quem non amabam. Sed id quoque videbimus, denique aliquid extabit; ne tibi plane cessasse videamur." In English: "In the mean while you call upon me for two orations, one of which I tore in pieces, and therefore I could not write it out. In the other, I praised the man whom I did not love. I will, however, think of them likewise. In short, you shall have some composition of mine to shew you, that I am not irrecoverably indolent."

We

ſome curious anecdotes from Cicero, concerning the Jews, which we mention only to ſhew how very invariable that people's character has ever been in the money-broking way. This chapter, beſides the works of Cicero, reſts upon the authorities of Dio, Appian, and Suetonius.

Mr. Hooke, before he cloſes this chapter, is at great pains (but ſtill by the help of Middleton's tranſlations) to follow out the hiſtory of the ſecond diſcovery of Vettius againſt the younger Curio in the ſenate-houſe, and gives us the hiſtory of it in Cicero's own words, from his 24th epiſtle to Atticus, book 2d; and tells us, at the ſame time, that Cicero was, by inclination and principle, a murderer of all enemies to the uſurped authority of the ſenate; but he brings from Dio Caſſius ſome reaſons for thinking that the account given by Cicero of this affair is not ſatisfactory. Here we muſt differ from Mr. Hooke. It is very poſſible that Dio Caſſius never had ſeen the epiſtles to Atticus as collected by Tyro; and had Mr. Hooke himſelf beſtowed a little recollection on the affair, he ſcarcely could have heſitated a moment in preferring the account given by Cicero of this matter to any other: for, though he was not preſent at the ſenate when the tranſaction happened, yet we cannot imagine he was miſinformed, eſpecially, as we do not find that in any ſubſequent letters (as was uſual for him in ſuch caſes) he intimates to his friend that he was miſinformed.

Mr. Hooke, in a point ſo tender to Cicero's reputation, ought to have given Vettius fair-play; for he makes Cicero call him his *index*, which he tranſlates his *ſpy* and *informer*. Urſinus, the beſt verbal critic the Italians ever produced, objects to the reading of *index*; and, from the authority of medals, he ſubſtitutes the word *judex*. We are, however, ſomewhat inclined to believe, that, if we turn to the old fountains of Latinity, both words are the ſame; and that Cicero here meant one of thoſe puns, which are, as he calls them, *tam re quam verbo*. He was extremely fond of ſuch hits, eſpecially when writing to Atticus. Upon the whole, however, Vettius was a wretch, in whoſe deſtruction all parties were to find their account, and he was accordingly found ſtrangled next day in the priſon-houſe. It is pretty ſurpriſing that Mr. Hooke ſhould ground his diſſatisfaction with Cicero's narrative upon the improbability of Vettius

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We have thought proper to inſert theſe animadverſions, to which we could add hundreds more, upon Middleton's tranſlations from Cicero's works, to convince our readers that, though we have eſpouſed Mr. Hooke's hiſtory againſt the general current of modern authorities, yet we are ſenſible of his inadvertencies.

having

having charged Paulus, who was then in Macedonia, with a deſign of murdering Pompey; as Cicero himſelf mentions the improbability, and its having been expoſed by Curio; and that the whole of the charge was ſo abſurd, that all the ſenators laughed at it. Mr. Hooke has fallen into ſeveral criticiſms of the ſame kind upon this ſtory, which we could wiſh he had omitted, as Cicero is before-hand with him in all his remarks.

The ſecond chapter of this book opens with an account of the tribuneſhip of Clodius, and of his aboliſhing that engine of ariſtocracy, that reproach to common ſenſe, the cuſtom of "a magiſtrate taking the auſpices while the people were aſſembled upon public buſineſs;" by which it was in the power of every tyrant of a magiſtrate to defeat the moſt public ſpirited deliberations. As to the mighty out-cry concerning Clodius being adopted a plebeian before he could be created a tribune, it ought to be mentioned with ſome tenderneſs in this country, where the form of being adopted in a community of artiſans has been obſerved without diſcredit or diſhonour upon the nobleſt blood. In the ſubſequent proceedings of this tribuneſhip Mr. Hooke has very plainly evinced that Cicero's own conſciouſneſs and fears ruined him, and eaſed Clodius of half the labour of his deſtruction. Mr. Hooke is of opinion that Cicero had an interview with Pompey, and threw himſelf at his feet. This is againſt the authority of Plutarch; and the paſſage which Mr. Hooke grounds his opinion upon, is in the declamatory manner, and written to Atticus many years after the tranſaction is ſuppoſed to have paſſed. The exile of Cicero, and the ſcandalous commiſſion againſt the king of Cyprus impoſed upon Cato, create no hiſtorical or critical difficulties; nor ſhall we here exaggerate the meanneſs of Cicero's behaviour under his misfortunes, which are but too well known to the learned. The means of his recall are chiefly to be found in his own writings, and are in general uncontradicted. It is matter of ſurprize, however, that his recall ſhould meet with ſo many obſtructions after all the ſenate and people of Rome called out for it, and, even after it was effected, that Clodius ſhould ſtill retain credit enough with the public to have rendered it almoſt fruitleſs.

The debate about reſtoring Ptolemy opens the third chapter of this book, and thoſe are followed by the ſquabbles between Milo and Clodius, and the quarrel between the latter and Pompey. In all thoſe matters Mr. Hooke has little other trouble than tranſcribing the words of Cicero, who is his chief authority for this period. The remaining part of the chapter recounts Cicero's motion for reconſidering Cæſar's Agrarian act; the refuſal of a triumph to Gabinius; ſome ridiculous omens; the recall of Piſo from his government of Macedonia; the continuance

nuance of Cæsar's command in Gaul; his meeting with Pompey and Crassus at Lucca; and the Roman government falling into an interregnum, through the interposition of Cato against the election of new consuls. In all those affairs no critical matter presents itself for our Review, only that our author has made a most unmerciful use of the advantages which Cicero's conduct gave him, against his character, and still continues to paint the heads of the aristocratical faction as the worst of ruffians, and as the disgraces of all government.

The transactions of the year 698 of Rome, under the consulate of Pompey and Crassus, which proved to be a most critical conjuncture, employs the fourth chapter. In this are included the state of Ptolemy's affairs, the repulse of Cato from the prætorship, through the jealousy which the two consuls had of his virtue, and which sufficiently proclaimed their all-engrossing views; together with the assignation of the consular provinces by the Trebonian law for five years. The consuls made some faint attempts towards popularity; and Pompey was the first who, at this time built a most magnificent permanent theatre, capable of receiving commodiously forty thousand people. The ignominious return of Piso, from his government, to Rome, and his unsuccessful attempt against Cicero, next succeed; and then we have an account of the ill-fated expedition of Crassus, instigated by the hopes of Parthian gold, to his province of Syria, even during his consulship. The fifth chapter is employed in relating the consulship of Lucius Domitius, Ahenobarbus, and Appius Claudius Pulcher, under whom the politics of Cicero underwent a most remarkable revolution; for he grew to be so well reconciled to Cæsar, who had it now in his power to command his own terms, that he undertook the defence of Vatinius, one of the most exceptionable of all Cæsar's party, and the object of Cicero's particular aversion. The laboured apology which the orator afterwards sent to his friend Lentulus, in vindication of this measure, is one of the most scandalous performances that ever dropt from the pen of a political Proteus.

The fluctuations of the republic, Cicero's defence of Gabinius, whom he knew, and had often proclaimed, to be a most infamous wretch; his defence, at the same time, of Rabirius, and other inconsistencies of his conduct, fill up the sixth chapter. In the seventh the reader meets with a most curious account of Crassus' fatal expedition against the Parthians, and of Cicero's election into the college of augurs. The eighth chapter opens with the seditious practices of the candidates for the consulship, of whom Milo was one; and then follows an account of that nobleman's murder of Clodius, the famous defence made for him by Cicero (though we don't believe a single word of it

was delivered on that occaſion) and Milo's condemnation, together with the ſcandalous part acted by Cicero and his family in the purchaſe they made of his eſtate. No part of the above narratives admit of any doubt, or critical reaſoning; becauſe the character of the orator falls by the very means he employs to ſupport it, his own pen. Had he not apologized for it, poſterity never would have been made acquainted with half the dirty things he was guilty of.

If Cicero ever acted with any degree of honour or credit, it was while he was proconſul of Cilicia, where he had an opportunity of relieving thoſe miſerable provincials from many oppreſſions; particularly from the ſcandalous avarice of the virtuous Brutus, who charged them at the rate of 48 per cent. for ſome money they owed him; and becauſe they were rather unable than unwilling to pay him, this renowned patriot's agents ſhut up their ſenate in priſon, till five of them were ſtarved to death. There is ſomething ſo black in the compoſition of this whole ſtory, that it is fit the reader ſhould be acquainted with it. Brutus at firſt pretended that the debt was due to Scaptius; but, finding that Cicero was a little offended at the fellow's rapaciouſneſs, (for he would not take one ſhilling under the 48 per cent.) the excellent Brutus, as he is ſo often called, fairly owned the truth, that the debt belonged to him, and that Scaptius was only his agent, and had acted by his orders.

The ninth and laſt chapter of this volume contains the wars of Cæſar in Gaul and Britain, which are extracted chiefly from his own Commentaries, and therefore admit of no diſquiſitions. Having thus done juſtice, we hope, to this accurate work, that we may avoid all ſuſpicion of partiality, we own that, in our opinion, Mr. Hooke has admitted too many diſſertations into his hiſtory; that his abhorrence of the ariſtocracy, and diſlike of Cicero's conduct, has ſometimes carried his narrative a little too far into the invective ſtile; and that he rather overloads than convinces his readers with his quotations. Their multiplicity, however, may be accounted for, and indeed excuſed, by the boldneſs and novelty of Mr. Hooke's undertaking, which was to pull from the face of the Roman hiſtory that maſk of patriotiſm which it had ſo long worn, and to exhibit thoſe heroes and demigods of antiquity in the true colours they ought to wear, and in the horrid light in which their actions place them. Mr. Hooke's ſtile is neat, and but little ornamented. Of all the antients, he ſeems to have propoſed Cæſar for his pattern of compoſition.

ART.

ART. III. *An Historical and Chronological Deduction of the Origin of Commerce, from the earliest Accounts to the present Time. Containing an History of the great Commercial Interests of the* British *Empire. To which is prefixed an Introduction, exhibiting a View of the antient and modern State of* Europe; *of the Importance of our Colonies, and of the Commerce, Shipping, Manufactures, Fisheries, &c. of* Great Britain *and* Ireland: *And their Influence on the Landed Interest. With an Appendix, containing the Modern Politico-Commercial Geography of the several Countries of* Europe. *In two Volumes, Folio. Pr. 3l. 10s. bound.* Millar.

THE method in which Mr. Anderson has planned this momentous work is the most natural, and at the same time the most effectual and concise, that can be conceived. He takes Commerce from her cradle. He guides her gradually through all the vast variety of beings, through all the different changes, the reverses, the misfortunes, the calamities she suffers, her conquests, her triumphs, and her glorious struggles, till he delivers her over to the public in her present vigorous and exalted state.

This method has many advantages which render it preferable to those systematical tracts concerning commerce that have appeared, either in our own or other languages. In the first place, as the author has conducted it, we meet with no repetitions, nor is there any necessity for any of those long-winded explanations that are so often necessary in elucidating the most simple commercial points. In the second place, we can read this deduction with the same instruction and entertainment that we find in perusing the history of any state or empire; and, to mention no more advantages, we here meet with the gradual, the accidental, the natural, and very often the necessary, connections which one branch of commerce has with another. Those, we say, are a few of the many advantages resulting from the plan which this author has laid down, we mean in the deductive part of his work.

But, to say the truth, though a plan of this kind is extremely well fitted for acquiring an acquaintance with the history of commerce, which gentlemen and men of learning in particular walks of knowlege, may find both entertaining and instructive; yet the vast compass of years from the creation to this time is a kind of a wood, in which the most pregnant memory, and the most intense application, may be bewildered. The author has therefore most judiciously contrived a key, by way of index, which refers to the page or pages that treat of particular articles; and thereby the work has the advantage, not only of a history, but a dictionary, of commerce, and this dictionary re-

fers both to the matter and the order of chronology in which the facts happen: but an example will better illuſtrate what we mean.

An Engliſh reader, as many of them do, wants to acquire ſome knowledge of the Eaſt India trade, both in general, and as applied to the Engliſh Eaſt India company. He immediately has recourſe to the chronological index, where he learns that, before the year 700, there was a trade thither, by the Red Sea, and he is directed for particulars to the page that contains them. About the year 933, the Arabian Moors became very numerous in Eaſt India; and, in 1150, the trade thither was revived and carried on by the way of the Black Sea and Caſpian Sea, through Perſia, and alſo by the river Nile and the Red Sea. Under the ſame year, and in the ſame page, we have the antient accounts of the Eaſt India trade and countries that are given by the Nubian geographer, and Benjamin de Tudela, whom our author calls the Jew of Navarre. We next have an account of the conqueſt of the Eaſt Indies by the people whom our author calls the Mahometan Moors; though we think improperly, as thoſe conquerors of the Eaſt Indies ſprung out of the ruins of the Califat, and, properly ſpeaking, were of the Gazni dynaſty, though other dynaſties attempted the ſame conqueſts, both before and after. We are then inſtructed in the manner by which the Eaſt India merchandize was brought to Europe till the year 1500, and how Venice ſupplied it weſtward and northward with Eaſt India ſpices and other commodities. The author purſues the ſame chronological order through all the ſtages of the Eaſt Indian diſcoveries by the Portugueſe, the Engliſh, the Dutch, and other nations. He then gives us an idea of the Dutch Eaſt India company, as alſo of the Daniſh traffic to the Eaſt Indies, and the vaſt increaſe of the French Eaſt India trade; all which particulars may be readily turned to, and ſeen at one glance, from the moſt remote period to the preſent. Thus much for the hiſtory of the Eaſt India trade in general.

Then follows that of the Engliſh Eaſt India company, which leads us through a moſt pleaſing perplexity of events. Every viciſſitude it undergoes is marked, as are its gains, loſſes, dangers, its advantages and diſadvantages to our mother country, and the vaſt variety of arguments which have been long, and ſtill continue to be, agitated concerning the utility or prejudice of this vaſt commerce to Great Britain. In ſhort, nothing is omitted that can poſſibly give the reader a clear and comprehenſive view of thoſe important articles.

To give the reader ſome idea of Mr. Anderſon's manner, we ſhall do it in his own words; and having ſpoken of the Eaſt Indies, we ſhall carry the reader to——Jamaica, for inſtance. Under the year 1509, we learn, that James Columbus, ſon of the

the great Chriſtopher, ſettled and planted the iſland of Jamaica. Proceeding to the year 1635, we have the following account:

'In the ſame year, colonel Jackſon, with a number of Engliſh ſhips, from our Leeward Iſles, landed on the then Spaniſh Iſland of Jamaica, and with only 500 men attacked the fort of St. Jago de la Vega, which had 2000 Spaniards in it: which fort and city they took and ſacked, with the loſs of *forty* men only; then they re-embarked, after receiving a ranſom for forbearing to burn it.'

Keeping our eye upon the chronological index, nothing with regard to Jamaica occurs till 1655, when we have the following hiſtory.

'While Cromwell was deliberating on the different propoſals of France and Spain, to gain him to their ſide, (ſays the author of his Life, publiſhed *anno* 1741) one Gage (who had been a Romiſh prieſt, but now was become Proteſtant) returned from the Spaniſh Weſt Indies, where he had reſided many years; and gave the protector ſo particular an account of the wealth as well as feebleneſs of the Spaniards in thoſe parts, as induced him to determine on an attempt to conquer both the iſlands of Hiſpaniola and Cuba; as his ſucceſs therein (according to Gage) would make the reſt of Spaniſh America an eaſy conqueſt. And as moreover, one Simon de Caſſeres, a Spaniard, had alſo been conſulted in it. Vice-admiral Penn was thereupon, in this year 1655, ſent out with thirty ſhips of war and about 4000 land forces: but neither France nor Spain could penetrate into its deſtination.—The troops landed on Hiſpaniola, near St. Domingo, but in a bad part of the iſland, and, marching without proper guides, through thick woods, &c. 600 of our men were ſlain by the Spaniards, with major general Holmes: whereupon they embarked with the remainder, and ſailed for Jamaica. "A place" (as colonel Modyford writes from Barbadoes, in Thurloe, vol. iii. p. 565.) "far more proper for our purpoſes, by ſituation, than either Hiſpaniola, or Porto Rico,——far more convenient for attempts on the Spaniſh fleets, and more eſpecially for the Carthagena fleet." Cromwell's intention was not abſolutely fixed to any particular place in the Weſt Indies: his inſtructions to general Venables being diſcretionary. 'Twas even left to his judgement, whether to attempt Carthagena, the Havanna, or Porto-Rico, or to ſettle on ſome part of the *Terra Firma*, to the windward of Carthagena. They arrived at Jamaica on the 3d of May, 1656, and marched directly to its capital St. Jago, from whence the Spaniards fled to the mountains, and other inacceſſible places, with their beſt effects.—And, after ſome time, retired to the iſland of Cuba, leaving behind them their Negroes and Mulattoes in the woods, for harraſſing the Engliſh,

till they ſhould return and relieve them; but the Engliſh at Jamaica being recruited with ſhips and troops from England, the Spaniards, after ſundry conflicts, were obliged to abandon Jamaica to the Engliſh. When this conqueſt was firſt undertaken, the Spaniards at Jamaica did not exceed 1500 perſons in number, with about as many Negroes: Columbus, *anno* 1494, found it a pleaſant and populous iſland; but the Spaniards are ſaid (even by their own authors) to have put to death no fewer than 60 000 of the natives of that iſland, and had made ſhift to root out the remainder of the natives before the Engliſh had conquered it.'

The next year under which Jamaica is mentioned, is 1660.

'In this ſame year 1660, Sir Thomas Modyford, an eminent planter in the iſland of Barbados, having acquired a vaſt fortune there, choſe to remove from thence, and ſettle in Jamaica, where he inſtructed the young Engliſh planters to cultivate the ſugar-cane; for which, and his other great improvements, he was afterwards appointed governor of the ſaid iſland of Jamaica, and ſo continued from 1663, to 1665.'

In the year 1688, the following particulars occur.

'As Jamaica was hitherto principally inhabited by the military men, (and their offspring) who had poſſeſſed it ever ſince it was taken in the year 1656, thoſe people, as generally diſliking agriculture, betook themſelves to craiſing at ſea againſt the Spaniards, on the American ſeas, even after peace had been concluded between England and Spain, in America; and, allured by the wealth acquired thereby, they continued that illegal practice throughout all the reign of Charles the ſecond, and to this time, and had got the appellation of the Buccaneers of Jamaica; ſome of whoſe bold exploits againſt the Spaniſh towns and ports in Mexico, &c. would paſs for mere romances, had they not been too well known by both nations.'

Under the year 1728, we are told that it was computed 'That the trade of that iſland employs 300 ſail of ſhips, and above 6000 ſeamen, and that the very duties on the imports from thence amount to near 100 000 l. per annum.——That there are eight fine harbours in it, beſides many coves and bays, where ſhips may ſafely ride: there are alſo eighty-four rivers, which diſcharge into the ſea, and ſeven times as many leſſer rivers and ſprings which run into them.——That its principal productions, beſides ſugars, are cotton, ginger, piemento, mahogany wood, logwood, and indico. That very little of the four laſt-named commodities are imported from the reſt of the Britiſh plantations: ſo that, but for Jamaica, we ſhould be obliged to purchaſe them of the French, Dutch, and other nations.——That cotton is neceſſary to work up with wool in many of our manufactures,

manufactures, &c.——Ginger is chiefly exported, though great quantities are likewise used at home.——Their pimento leſſens the conſumption of ſpices, which are only to be had of the Dutch, at their own rates.——That indico, logwood, fuſtic, &c. are uſed by dyers, and are abſolutely neceſſary in many of our manufactures; and that before we had theſe commodities of our own, we paid five times the prices for them we now do, and for ſome of them more——That, before our Weſt India plantations were ſettled, we paid the Portugueſe from 4 to 5 l. per C. weight for Moſcovado ſugars, now bought from 32 to 35 s. as in goodneſs.——And above 5 l. per Cwt. for ginger, now commonly ſold for 22 s. 6 d.——That our dyers wares were bought of the Spaniards, to whom we paid for logwood from 100 to 130 l. per ton, which may now be had for 9 l. per ton; and other goods uſed in dying proportionably. So that, by having theſe plantations, we not only ſave ſo much as was formerly paid for thoſe commodities to foreigners, but we are alſo able to furniſh other nations therewith: and our manufacturers, by having them at leſs prices than they formerly had them, are enabled to ſell their commodities proportionably cheaper, which is undoubtedly a very great advantage to the nation.'

Under the year 1734. we have the following abſtract from the repreſentations of the lords commiſſioners of trade and plantations, concerning Jamaica, with ſome reflections upon it by the author.

" Jamaica, though having 19 pariſhes, had but 7,644 white people on it; even though its militia conſiſted of 3000 men, horſe and foot, diſperſed all over the inhabited part of that iſland. They had ſix forts; and of late have had no fewer than eight independent companies of the king's forces, each conſiſting of 100 men."

' ☞ The diminution of the *white* people of Jamaica was owing to the great decay of their private or illicit trade to the Spaniſh Main; that trade having drawn thither many white people, who were wont to get rich in a few years, and return therewith to their mother country, and the Spaniſh money they got in Jamaica did at length center in England. From Jamaica our ſaid people *privately* carried all ſorts of our manufactures, &c. to New Spain, which, it is well known, can only be legally carried thither by the flota and flotilla from Old Spain: They alſo carried thither great numbers of Negroes.'

" Our exports to Jamaica, at a medium of four years, from Chriſtmas 1728 to Chriſtmas 1732, was to the value of 147,675 l. 2 s. 3½ d. and our imports were 539,499 l. 18 s. 3½ d. Annual exceſs of our imports from Jamaica is 391,824 l. 15 s. 11½ d."

The reader who takes delight in curious and recondite reſearches into the riſe and fall of ſtates, their ſtrength, weakneſs, riches, and poverty, will find this performance a moſt curious aſſiſtant and directory in his ſtudies of civil or military hiſtory. The accounts, for inſtance, we have of the riſe and fall of the Italian ſtates; the immenſe riches, at one time of the Medici family, the vaſt power and extended commerce of the Venetians, the courage, the enterpriſing ſpirit, the powerful fleets, and the generous maxims of the Genoeſe republic, do not exhibit to us the ſecret ſprings which produced the amazing effects we read of. They paſs before our eyes like magical operations, or at beſt, as the unſupported efforts of pride, reſentment, or ambition, which, if unſucceſsful, muſt undo the undertakers. In this compilement we are enabled to trace thoſe effects to their concomitant cauſes, and the philoſophical reader, who carries with him a competent ſhare of mercantile knowledge, will contemplate all thoſe mighty events with the greateſt coolneſs.

Mr. Anderſon, however, makes Great Britain the capital figure in his piece, and to her all his reſearches and collections have a reference; nor does he pretend to be equally diffuſe or explicit with regard to other ſtates and nations. At the end of the hiſtory of every century, we are preſented with a general repreſentation of its manners, improvements, morals, habits, and the like, which is very entertaining, and, indeed, requiſite. In the mean while we can by no means beſtow any great encomiums on our author's abilities as a critic. He might have found much better authorities in the Engliſh hiſtory to quote than Echard and Rapin; and had he dug a little below the ſurface of reading, he would have perceived that the words *ſterling money* was common in England long before her acquaintance with the Eaſterlings, and that it aroſe neither from them nor the town of Sterling in Scotland (though, by the bye, there is no ſuch town, the word being Striveling) but from three ſtars, which are commonly to be found upon the oldeſt coins, both Engliſh and Scotch.

Annexed to this work is an appendix, 'comprehending certain matters relative to the foregoing work, which, for the moſt part, could not properly be brought into a chronological method or order. As,

'1. That excellent ſmall treatiſe which, in our preface, we promiſed to exhibit, verbatim, in this appendix, as being long ſince out of print, and become ſomewhat ſcarce: intitled, "Obſervations concerning the dominion and ſovereignty of the ſeas; being an abſtract of the marine affairs of England." By Sir Philip Meadows, knight.'

The

The reſt of this appendix conſiſts of various heads under the general title of the Politico-Commercial Geography of Europe, and which is well worth attending to.

Having thus diſcharged our duty towards this laborious, and, indeed, accurate, performance, we muſt acknowledge it to have more merit, to contain a greater compaſs of hiſtorical and commercial knowledge, and to be digeſted in a clearer manner, than any work upon the ſame ſubject that has yet appeared. If the reader ſhould imagine that we have been too ſhort in our Review of a work that has required ſo much labour, attention, and aſſiduity; he is to conſider that to give more extracts of it would far exceed the plan of this undertaking, becauſe any other article of importance we can ſelect runs through ſo many pages, that it cannot be compriſed within the moderate bounds of a ſingle article, and to curtail it could neither anſwer our purpoſe nor that of our reader.

Art. IV. England *Illuſtrated, or, a Compendium of the Natural Hiſtory, Geography, Topography, and Antiquities Eccleſiaſtical and Civil, of* England *and* Wales. *With Maps of the ſeveral Counties, and Engravings of many Remains of Antiquity, remarkable Buildings, and principal Towns. In two Volumes 4to. Pr. 2l. 16s. bound.* Dodſley.

THE merit of this work, like that contained in the laſt article, lies chiefly in the plan upon which it is conſtructed; but, independent of the letter-preſs work, it is adorned with a great many maps, neatly, and, we believe, accurately, laid down; views of cities, which are tolerably well deſigned; and plates of buildings, moſt of them antient, ſome of them modern, and, in general, executed in an elegant and maſterly manner. The apology which the author makes for this undertaking is, that the geographical and topographical deſcription, natural hiſtory, antiquities, memorable events, and other particulars of England and Wales, have been thrown together with ſuch unaccountable diſorder and confuſion, that they can neither be read with pleaſure, nor conſulted occaſionally with advantage; and therefore the preſent work was undertaken chiefly to regulate this chaos, and the ſeveral particulars are ranged in the following order.

'I. An account of the county in general, under the following heads:

1. Its preſent name, and whence derived.
2. Its ſituation, boundaries, and extent.

3. Its

3. Its rivers and ſprings.
4. Its air and ſoil.
5. Its natural productions.
6. Manufacture.
7. Its civil diviſion into hundreds; and eccleſiaſtical diviſion into pariſhes; with the number of market-towns, including cities, corporations, and antient boroughs.

II. A particular account of the preſent ſtate of each market-town, under the following heads:

1. Its preſent name, and whence derived.
2. Its diſtance from London.
3. How it is governed.
4. A deſcription of the ſtreets, market-place, guild, churches, public buildings, and ſchools.
5. Products and manufactures.

III. An account of the natural curioſities, as echoes, grottos, mines, foſſils, and petrefying ſprings; and of remarkable particulars, as the longevity, fruitfulneſs, or other ſingular circumſtances that have happened to the inhabitants; floods, ſtorms, fires, earthquakes, and other accidents and phænomena.

IV. Antiquities, containing

1. The antient name of the county and its inhabitants.
2. The hiſtory of the ancient caſtles, forts, camps, highways and monuments, by whom, and when, and for what purpoſe erected and caſt up.
3. An account of ſuch coins, ſtones, and other remains as have been found in digging.
4. Eccleſiaſtical antiquities, containing an account of all the religious houſes in the county, when, where, and by whom founded, and for what order of nuns or monks, and of what value at the general diſſolution in the reign of Henry the Eighth.

V. The number of repreſentatives in parliament for each county, and the cities and boroughs for which they are choſen.'

An introduction concerning the general diviſion of the country of England, and the antient ſtate, next ſucceeds, with a brief account of its conſtitution and law courts. The body of the work is digeſted in an alphabetical order; and, as the author's plan is the ſame through every county, the reader is to take a ſpecimen of one for the whole; not that we are to tranſcribe all its contents, but ſuch parts as may give him ſome idea

of the merit of the execution. We ſhall, for this purpoſe, ſelect Wiltſhire, as containing, in our opinion, the remains of one of the nobleſt and moſt antient monuments in the world, beſides many others of great note.

The author's account of the name, boundaries, rivers, air, ſoil, natural productions, manufactures, diviſions civil and eccleſiaſtical, of this county, has nothing in it particular. His deſcription of New Sarum, the capital of the county, is juſt and conciſe; but though Old Sarum is twice mentioned, we own we expected to have found a more full and particular account of that ſtriking piece of antiquity than what we meet with here. It is poſſible, that the author was of opinion, if he went too far into critical, topical, or architectural diſquiſitions, he muſt involve himſelf in a taſk, which, if extended to all the celebrated ruins of the kingdom, would be endleſs, and exceed the term of any man's life to complete. This apology ſerves equally for the dark ſtate in which this illuſtrator has left almoſt all the illuſtrious ruins of the kingdom. He has not, however, failed of taking notice, in his ſurvey, of the names of the old camps, caſtles, altars, places of worſhip, and the like, that occur through every county; and has laid them down, with ſuch particular marks, as that no traveller can be at a loſs where to find and diſtinguiſh them. His deſcription of Stone-Henge, and the barrows in its neighbourhood, is as follows.

'—The moſt curious and famous remain of antiquity in this county, and indeed in all Britain, is a pile of huge ſtones in Saliſbury plain, about ſix miles north of the city of Saliſbury, called Stone-henge; concerning the origin, uſe, and ſtructure of which, antiquaries are much divided.

'The name Stone-henge is purely Saxon, and ſignifies no more than *hanging ſtones*, or a *ſtone gallows*. It probably alludes to the diſpoſition of ſeveral of the ſtones of which this wonderful fabric conſiſts. Some however ſuppoſe the true name to be *Stonehengeſt*, and ſuppoſe it to have been a monument erected by Ambroſius, a Britiſh king, in memory of the Britons ſlaughtered at or near this place, by Hengiſt, the Saxon. But Dr. Stukeley, who, not many years ago, wrote a learned treatiſe upon this piece of antiquity, has endeavoured to ſhow that the original name of Stone-henge was *Ambres*, from which he ſuppoſes the adjacent town of Ambreſbury had its name. The antient Britons called it *Choir-gaur*, which Dr. Stukeley is of opinion ſignifies the *Great Church*, or *Cathedral*. The *Choir-gaur* of the Antient Britons was by the monks latinized *Chorea Gigantum*, or the *Giants Dance*, a name ſuited to the ſuperſtitious notions they had of the ſtructure, and to the reports of magic concerned in raiſing it.

'Stone-

'Stone-henge is ſituated near the ſummit of a hill, and conſiſts of the remains of two circular and two oval ranges of rough ſtones, having one common center. The outer circle is 108 feet in diameter, and in its perfection conſiſted of thirty upright ſtones, of which there are ſeventeen ſtill ſtanding, and ſeven more lying upon the ground, either whole or in pieces. The upright ſtones are from eighteen to twenty feet high, from ſix to ſeven feet broad, and about three feet thick; and being placed at the diſtance of three feet and an half one from another, are joined at top by impoſts, or ſtones laid acroſs, with tenons fitted to mortiſes in the uprights, for keeping them in their due poſition. Of the impoſts or croſs ſtones, there are ſix ſtill ſtanding, each of which is ſeven feet long, and about three feet and an half thick. The upright ſtones are wrought a little with a chiſſel, and ſomething tapered towards the top, but the impoſts are quite plain: all the uprights are fixed in a kind of ſockets, dug in a chalky ſoil, with ſmall flints rammed in between the ſtone and the ſocket.

'The inner circle, which never had any impoſts, is ſomewhat more than eight feet from the inſide of the outward one, and conſiſted originally of forty ſtones, the general proportions of which are one half the dimenſions of the uprights of the outer circle every way. Of the forty original ſtones, which compoſed this circle, there are about nineteen left, and of theſe only eleven ſtanding. The walk between theſe two circles is 300 feet in circumference; and from this walk the ſtructure has a ſurpriſing and awful effect on the beholders.

'At the diſtance of about nine feet from the inner circle, is the outer oval range, which is ſuppoſed to be the principal part of the work, and by moſt writers is called the cell and the adytum. The ſtones that compoſe it are ſtupendous, ſome of them meaſuring thirty feet in height. This range conſiſts of five compages, or trilithons, as they are ſometimes called, being formed of two uprights, with an impoſt at top, like the outer circle; and of theſe compages three are intire, but two ſomewhat decayed. The inner oval is compoſed of twenty ſtones, each about ſix feet high; and near the eaſtern extremity of this oval, is a ſtone of coarſe blue marble, about ſixteen feet long and four feet broad, which lies flat upon the ground, is ſomewhat preſſed into it, and is ſuppoſed to have been an altar.

'This work is incloſed by a deep trench, near thirty feet broad, and upwards of an hundred feet from the outer circle. Over this trench there are three entrances, the moſt conſiderable of which faces the north-eaſt. At each entrance, on the outſide of the trench, there ſeems to have been two huge ſtones

ſet up, in the manner of a gate; and parallel to theſe, on the inſide, two other ſtones, of a ſmaller ſize. The whole number of ſtones of which this ſtructure conſiſted, is computed to be juſt 140.

'The rude magnitude of Stone-henge has rendered it the admiration of all ages; and as the enormous ſtones which compoſe it, appear too big for land-carriage, and as Saliſbury-plain, for many miles round, ſcarce afford any ſtones at all, it has been the opinion of ſome antiquaries, that theſe ſtones are artificial, and were made on the ſpot; and they are inclined to this opinion from a perſuaſion that the antients had the art of making ſtones with ſand and a ſtrong lime, or cement; but moſt authors are agreed, that theſe ſtones are all natural, and that they were brought from a quarry of ſtones, called the Grey Wethers, on Marlborough Downs, near the town of that name, at the diſtance of fifteen or ſixteen miles north of Stone-henge.

'The uſe and origin of this work have been the ſubjects of various conjectures and debates; and much it is to be lamented, that a tablet of tin, with an inſcription, which was found here in the reign of Henry the Eighth, and might probably have ſet theſe points in a clear light, ſhould not be preſerved: for as the characters were not then underſtood by ſuch as were conſulted upon the occaſion, the plate was deſtroyed, or at leaſt thrown by and loſt. The common tradition is, that Stone-henge was built by Ambroſius Aurelianus, as already mentioned. Some will have it to be a funeral monument, raiſed to the memory of ſome brave commander; and others maintain that it was erected to the honour of Hengiſt, the Saxon general; but this ſtructure is probably more antient.

'Sammes, in his Antiquities of Britain, conjectures it to have been a work of the Phoenicians: and the famous Inigo Jones, in a treatiſe called "Stonehenge Reſtored," attempts to prove that it was a temple of the Tuſcan order, built by the Romans, and dedicated to the god Cœlum, or Terminus, in which he is confirmed by its having been open at top. Dr. Charleton, phyſician in ordinary to king Charles the Second, wrote a treatiſe called "Stonehenge reſtored to the Danes," attempting to prove that this was a Daniſh monument, erected either for a burial-place, as a trophy for ſome victory, or for the election and coronation of their kings. And ſoon after the publication of Dr. Charleton's treatiſe, Mr. Webb, ſon-in-law of Inigo Jones, publiſhed a vindication of the opinions of his father-in-law upon this ſubject.

'But antiquaries have ſince agreed, that it was an antient temple of the Druids, built, as Dr. Stukeley thinks, before the Belgæ came to Britain, and not long after Cambyſes invaded Egypt,

Egypt, where he committed such horrid outrages among the priests and inhabitants in general, that they dispersed themselves to all quarters of the world, and some, no doubt came into Britain. At this time, the doctor conjectures the Egyptians introduced their arts, learning, and religion among the Druids, and probably had a hand in this very work, being the only one of the Druids where the stones are chiselled, all their other works consisting of rude stones, not touched by any tool, after the patriarchal and Hebrew mode. And he thinks such a transmigration of the Egyptians at that time the more probable, because then the Phoenician trade was at its height, which afforded a ready conveyance into this country.

'The heads of oxen, deer, and other beasts have been dug up in and about these ruins, together with wood, ashes, and other undoubted relics of sacrifices: and around this supposed temple there are a great number of barrows, or monumental heaps of earth thrown up in the form of a bell, and each inclosed with a trench from 105 to 175 feet in diameter. These barrows extend to a considerable distance from Stone-henge, but they are so placed as to be all in view of that temple. In such barrows as have been opened, skeletons, or the remains of burnt bones, have been found. In one of them was an urn, containing ashes, some bones, and other matters which the funeral pile had not consumed. By the collar bone, and one of the jaw bones, which were still entire, it was judged that the person there buried, must have been about fourteen years old; and from some female trinkets and the brass head of a javelin, it was conjectured to be a girl who had carried arms. The trinkets consisted of a great number of glass and amber beads, of various shapes, sizes, and colours, together with a sharp bodkin, round at one end and square at the other. In some other barrows were found human bones, together with those of horses, deer, dogs, and other beasts and birds: in others some bits of red and blue marble, and chippings of the stones of the temple; and in others were found a brass sword, and an antient brass instrument, called a Celt.'

The geographical and topographical part of this work, will, we believe, be found executed with justness and perspicuity. These are matters that depend upon information alone, without affording any food for conjecture or criticism. With regard to the account of natural curiosities to be found in this work, there are undoubtedly great differences amongst the most learned and accurate authors; and the more they are so, the truth is the more difficult to be investigated, the proofs on both sides being so strong. The reader, therefore, is not to expect that this part of the work can be unexceptionable to those rigid natural philosophers, who have particular systems of physical and experimental knowledge. But having said thus much, if we take this

this performance upon the whole, we ſhall ſcarcely know where to mend ourſelves by having recourſe to any other natural hiſtory of England.

The above obſervation holds equally good with regard to the Engliſh antiquities, excepting the eccleſiaſtical ones, the riſe, founders, foundations, revenues, endowments, and privileges of which are here laid down with great accuracy; and, ſo far as we can judge, that part of the work is, as to its execution, unexceptionable. But the caſe is far otherwiſe with civil and military antiquities, concerning which the greateſt names in the Engliſh hiſtory have often differed. The author or authors of this work, when they do more than mention them, always give us the current opinion, which, indeed, in a work of this nature, is as much as can be expected.

The chief fault in the plan of this work evidently is, that it is too comprehenſive. Cambden, with great induſtry and ſagacity, aſſiſted by Stow, Sir Robert Cotton, Spelman, and the greateſt antiquaries and hiſtorians of the age, who crouded their informations upon him, was five and twenty years before he could publiſh the firſt lame edition of his Britannia. He had beſides the advantage of all Leland's works, which at that time were only in manuſcript, and many other noble *cæmilia*, which are now diſtributed partly in public but moſtly in private repoſitories; and yet, after all, his adverſaries, particularly one Ralph Brooke, an ill-natured herald, found out ſo many objections to his work, that, in the ſecond edition, he was obliged to retrench or alter great part of; and we have ſeen what very important and voluminous additions were made to it in the edition given us by Dr. Gibſon, biſhop of London.—To conclude: Till a great general plan is laid down for the illuſtration of England, to be executed county by county, by ſeparate ſets of men, in each, who are equally maſters of the philoſophical and the natural hiſtory of the ſpots they undertake, we ſhall deſpair of ſeeing a better illuſtration of England than that of which we now take our leave.

Art. V. *Definitions and Axioms relative to Charity, Charitable Inſtitutions, and the Poor's Laws. In a Series of Letters to William Fellowes, Eſq. Occaſioned by a Pamphlet, entitled,* "*Conſiderations on the fatal Effects of the preſent Exceſs of Public Charity to a Trading Nation.*" *By* Samuel Cooper, *M. A. late Fellow of* Magdalen *College*, Cambridge. *8vo. Pr.* 2*s.* Sandby.

TO advance an argument againſt charity and charitable inſtitutions, is like taking up Dymock's glove; and this author has availed himſelf to the full of his impenetrable armour,

armour, and managed ſteed, which prances and curvets in the trammels of authority in as pretty a manner as if he had been trained in the ſchool of Loyola himſelf.

In the Advertiſement prefixed, gueſs, gentle reader, what is our author's motive for this publication? We could lay ten to one you know it already; for what ſhould it be, but that never-failing maſk of modeſty worn by Dulneſs ever ſince the invention of printing,—we mean the opinion of friends. This work itſelf, it ſeems, was occaſioned by a pamphlet, entitled, "Conſiderations on the fatal Effects of the preſent Exceſs of Public Charity to a Trading Nation." Of this performance we have already given our opinion *; and we own that Mr. Cooper's definitions and axioms have not prevailed upon us to be of a different opinion with reſpect to the ſum-total of this controverſy. The firſt adventure by which our champion proves his armour, is by undertaking an apology for digreſſions, and a defence of controverſial writings, in which he takes occaſion to make the following moſt important diſcovery, 'That men ſhould beware of making miſtakes concerning the ſignification of words.' He then inveighs againſt thoſe philoſophers who do not accurately define every complex term they uſe; and, after exhauſting a deal of declamation, without a ſingle ſhadow of argument that is not below the capacity of a boy in the ſecond form of Weſtminſter ſchool, he leaves the reader to thank God, with the Phariſee, that Mr. Cooper is none of thoſe Publicans, becauſe he is determined, by the help of pen and ink, to ſtick cloſe to his definitions.

The ſecond letter gives a ſpecimen of his argumentative abilities; and, among other obſervations, he mentions a rule for the diſcovery of the meaning of ſome words, by defining the words *charity*, *a charitable man*, and *a charitable inſtitution*; after which he explains ſome texts of ſcripture relative to charity. In all our author's reaſoning on this ſubject, we are far from pretending to take up the Goſpel gauntlet he throws down; but we will venture to ſay, that that ſublime ſpecies of charity which is recommended by the Chriſtian religion, is not to be bounded by the almſgiving of individuals, nay of thouſands; that it is not general, but univerſal; and that it does not regard the relief of particular diſtreſſes, if that relief, as it is but too often the caſe, is incompatible with the good of the whole.

Here, we apprehend, lies the great ſtreſs of the argument between Mr. Cooper and his antagoniſt; and it will puzzle the ableſt divine now alive to reconcile St. Paul's noble

* See Critical Review, vol. xv. 147.

deſcription

deſcription of charity (as our author calls it) in the thirteenth chapter of his firſt Epiſtle to the Corinthians, to common ſenſe, without defining it in the manner we have mentioned.

Mr. Cooper, in explaining the words *charity ſhall cover the multitude of ſins*, makes the following obſervations:

'Some agree in thinking, that the ſins here ſpoken of, are not the ſins of the charitable perſon, but of others; and diſagree in this, that ſome of them think it is meant in relation to the judgment of men; others, in reſpect to the judgment of God. The former interpret it thus: that we are exhorted, above all things, to have fervent charity, becauſe charity will induce us to pardon, or overlook, a multitude of our brother's offences. The latter think this to be the meaning of the text: above all things have fervent charity, becauſe this will induce you to reclaim many ſinners, and this will occaſion the Deity to overlook *their* offences. But both theſe interpretations ſeem forced and far-fetched, and, I may venture to ſay, irrational. For ſurely it is incongruous to reaſon to ſuppoſe, that the inſpired Apoſtle would make uſe of this ſtrange argument to incite men to become charitable, that their charity would induce them to overlook the multitude of their brother's offences againſt *them*, or that it would be the means of God's pardoning their brother's ſins againſt *him*.'

In anſwer to this very ſhrewd and magiſterial diſſertation, we ſhall refer our readers to the ſentiments of a divine, who, whatever his political principles were, has been by all parties deemed as rational and orthodox in his religious ones, as any writer the church of England ever produced, we mean the late Dr. Atterbury, biſhop of Rocheſter, in his Sermons on the ſubject of Charity.

Our author's third letter lays down his axioms relative to charitable inſtitutions, which are as follow:

AXIOM I.

'That is the *moſt* charitable inſtitution, which is deſigned to comprehend the welfare of the ſouls, the bodies, and the fortunes of men.

AXIOM II.

'As the welfare of the ſoul is of greater importance to man than the welfare of his body, and conſequently likewiſe than of his fortune; an inſtitution, which is deſigned to contribute to the welfare of the firſt, is a more charitable inſtitution than that which is intended to contribute to either of the other.

AXIOM III.

'No inſtitution is to be encouraged, though it may relieve thoſe individuals for whoſe benefit it was deſigned, which is injurious to the reſt of mankind.

AXIOM IV.

'Conſequently, therefore, from the preceding axiom, as a ſpirit of induſtry is neceſſary to the well-being of ſociety, whatever inſtitution is intended to contribute to the fortunes of men, is an encouragement to idleneſs, however charitable the deſign of the inſtitution might be, the inſtitution is injurious.

AXIOM V.

'But, it is no juſt objection to an inſtitution, which relieves thoſe individuals for whoſe benefit it was deſigned, that it is not *beneficial* to the reſt of mankind; though that inſtitution is beſt which is beneficial in both reſpects.

AXIOM VI.

'Conſequently, from the preceding axiom, it is no juſt objection to an inſtitution, which was deſigned to contribute to the welfare of the ſouls of men, that it does not likewiſe make them induſtrious; though that inſtitution would be better, which equally contributes to the welfare of men's ſouls, and at the ſame time occaſioned induſtry.

AXIOM VII.

'It is no juſt objection to a charitable inſtitution at preſent eſtabliſhed, that one might be better calculated to promote the ſame deſign; and it is our duty to contribute to an imperfect inſtitution till one more perfect is eſtabliſhed.

AXIOM VIII.

'We ought to be particularly careful to diſtinguiſh between the deſign of an inſtitution, and its perverſion; and it is not allowable to argue from the latter againſt the former.

AXIOM IX.

'It is no juſt objection to a charitable inſtitution, that the motives of all the promoters and encouragers of it are not charitable.

AXIOM X.

'We ought not to attribute thoſe bad conſequences, which ariſe from a want of putting the laws into execution, to a defect in the laws themſelves.

AXIOM XI.

'Where any evil ariſes from a neglect in the execution of the laws, an inſtitution calculated to remove or alleviate the evil deſerves encouragement, till the laws are better executed.'

Though one muſt be worſe than a madman, who ſhould go about to diſcredit the doctrine of charity, yet, in a ſtrict and a claſſical ſenſe, we do not underſtand the term *not beneficial*, in our author's fifth axiom: were we to tranſlate it into Latin, it muſt be by the phraſe *inutile* or *non utile*; expreſſions often made uſe of by Cicero, but never confined to a negative

gative ſenſe, and always implying an operation of evil. Even the *inutile lignum* of Horace does not imply, as lexicons and dictionaries tell us, a uſeleſs piece of wood, but a log *againſt which we are apt to break our ſhins.* The ſame obſervation holds as to the ſame poet's *non utile*, in his Epiſtle to Lollius. But, critical diſquiſitions apart, we have very ſerious objections to the term *not beneficial*; and to mention no other, we muſt think that a charitable inſtitution that is *not beneficial* muſt be *prejudicial* to the reſt of mankind (though not intentionally ſo), becauſe it diminiſhes the means which Providence has put into our hands of fulfilling the ends of our creation, by performing charities that are *actually beneficial.* Without making any obſervations upon the inanity of our author's two firſt axioms, we apprehend he muſt remove the ſtumbling block of *non beneficence*, before his axioms can hang together. For our own parts, we can have no idea of a mere paſſive *non beneficial charitable inſtitution.*

As to the charity towards the ſouls of men, it is a mere miſſionary idea; and were it admitted, the Ordinary of Newgate ſtands fair for being the moſt charitable being alive. In ſhort, the expreſſion means either too much, or nothing at all; which muſt be ſo obvious to the reader, that we ſhall ſay no more on the ſubject, but refer him to the information of every worthy clergyman who conſcientiouſly performs pariſh duties. With regard to his farther reaſoning, upon his antagoniſt ſaying, that 'Charity, to be beneficial, muſt be confined to proper objects, none ought to be relieved but ſuch as are deſtitute of money, and incapacitated by diſorders and infirmities from labour,' his arguments are below all contempt. 'Let us ſuppoſe (ſays he) the following caſe; That an honeſt induſtrious man is ſo reduced, by unavoidable accidents, from affluent circumſtances, that, after the payment of his debts, he has only a very inconſiderable ſum, not a ſufficiency to enable him to reaſſume his former buſineſs; and ſhould a number of gentlemen lend, or give him a ſum of money, to encreaſe his capital, and to enable him again to enter into trade; would not this be real charity? though it cannot be ſaid that the man "was deſtitute of money, or incapacitated from labour."

Though this is a very inaccurate ſtate of a caſe (becauſe it does not mention that the money is lent without any expectation of legal intereſt), which we admit to be a *rational*, and therefore a *meritorious* charity; yet, we apprehend, it comes under the very head mentioned by our author's antagoniſt, as the perſon relieved is certainly ſuppoſed to be deſtitute of money. In the ſubſequent part of our author's reaſoning, he very cavalierly confutes his antagoniſt, who, he ſays, contradicts his

tenth axiom; which, we humbly presume, is founded upon a principle that is false in fact, because every law that does not provide for its own execution, we are sorry to say it, is defective in itself.

The author's fourth letter examines into the causes of the idleness and increase of the poor; and among others, he mentions plays and shews of every kind. He admits plays, when well conducted, to be exhibitions to which the legislature could have no objection. 'If (continues he) they were confined to the middling and higher classes of life; but when even these diversions become accessible to the lowest class of mankind, they are, for the reasons just given, very injurious to the public. The legislature has, therefore, with the greatest propriety, provided, that all players, except such as are licensed by the Lord Chamberlain, and all exhibiters of shews, should be deemed and punished as vagrants; but these laws are likewise left unexecuted, and the evils which they are designed to prevent, are by no other means averted.'

After so pregnant a proof of this author's argumentative faculties, we flatter ourselves the reader does not expect we should follow him through all the wildness that is to be found in the rest of his performance. He would have said something to the purpose on the last-mentioned subject, had he shewn that the lowest and most necessitous mechanic in England lies under any disqualification from seeing any exhibition whatsoever, but that of not paying the money for his admission.

In Mr. Cooper's fifth letter, he defends the Magdalen Society and the Asylum, and ridicules, as he calls it, infidels. We have no exceptions to this part of his performance, having already given our opinion in its favour against the writer he attempts to confute, and whom the reader, by turning to the article we refer to, will perceive to be treated with the same freedom as Mr. Cooper.

ART. VI. *The Life and Adventures of a Reformed* Magdalen, *in a Series of Letters to Mrs. * * *, of* Northampton. *Written by Herself. In Two Volumes.* 12*mo.* *Pr.* 5*s.* Nicholl.

THIS author writes without taste, sentiment, or modesty, without the least acquaintance even with the venial foibles of the sex, or those feelings that lead to frailty. Downright lust makes up the sum-total of all her adventures, which are pursued in the beaten track that has been so often run over by those journeymen

men of lewdneſs, the authors of the modern Engliſh novels, in the ſame taſte with that before us.

The author, by the help of the Tour through Great Britain, and other compoſitions of the like kind, ſets out with a ſtupid lord, who keeps her, on a journey for Edinburgh; and, by the help of thoſe aſſiſtances, ſhe gives us dull, common-place deſcriptions of the towns through which they paſs; but, ſo thorough a plagiary is the author, that ſhe mentions the market-croſs of Edinburgh, in a letter dated October 23, 1761, though it had been taken down ſeven or eight years before that time, by order of the magiſtrates there. She mentions the celebrated buildings, houſes, and reſidences of noblemen, in the ſame city, ſome of which have been demoliſhed for above forty years, and others are ſo obſcure, as ſcarcely to be known to the inhabitants themſelves, though perhaps they might have made a figure when the accounts from which ſhe draws her deſcriptions were written. At the ſame time, ſhe but juſt mentions the palace of Holy-rood houſe, which would be an ornament to any city in Europe. The author, with the ſame faithful guides of printed voyages and travels, goes from Scotland to Ireland, and finding that ſuch journies are performed with very little expence of thought or invention, ſhe even proceeds to France. From thence ſhe and her keeper travel to Italy, ſtill by the ſame pole-ſtars, emitted by circulating libraries; and all the way ſhe proceeds, never fails from them to ſerve up a nauſeous haſh of deſcription, interſperſed with her own ſtill more nauſeous libidinous adventures. She even viſits Spain, and talks of the Eſcurial; but, at laſt, her faithleſs conduct becomes known to her keeper, who turns her off. She is ſtript by a ſharper, returns to England, reduced to the deepeſt diſtreſs, becomes proſtitute, and, after various adventures, takes refuge in an hoſpital; is taken into keeping again; again falls into extreme miſery; then turns a Reformed Magdalen; and will probably finiſh her career by atchieving adventures equally intereſting to the public.

Art. VII. *The Loves of* Chæreas *and* Callirrhoe. *Written originally in* Greek, *by* Chariton *of* Aphrodiſios. *Now firſt tranſlated into* Engliſh. *In two Volumes.* 12*mo.* *Pr.* 6*s.* Becket *and* De Hondt.

IN the preface to this elaborate performance we are informed, that the original Greek manuſcript of Chæreas and Callirrhoe is ſuppoſed to have been tranſcribed in the thirteenth century, after the diſcovery of it in the celebrated abbey at Flo-

rence; that Salvini and Cocchi tranſcribed it about forty years ſince, with an intent to publiſh it; that it was delivered by Cocchi into the hands of Monſ. D'Orville, who publiſhed it at Amſterdam in the year 1750. The incidents in this work are ſuppoſed to have happened about 400 years before the birth of Chriſt, and the romance to have been written by Chariton of Aphrodiſios. Who this Chariton was we know not; it is indeed, moſt probable, as our tranſlator hints in the preface, that both the name and country of the author are feigned, to accommodate them to the ſubject of his work.

After all the learned parade made about this performance and its author, we can find no merit in it, except its being originally written in Greek muſt be conſidered as ſuch, as neither the circumſtances related, nor the manner and ſtile of it are in the leaſt degree intereſting, inſtructive, or agreeable. A parcel of ſtrange and improbable events are thrown together, and the narrative interrupted by long dialogues, and tedious ſoliloquies; a diſguſting formality and ſtiffneſs runs through it, and renders it, upon the whole, one of the moſt flat and inſipid performances we have dragged through for ſome time paſt: a very ſhort extract will ſuffice to prove the juſtice of our cenſures.

Callirrhoe, the heroine of the tale, after being buried alive, and releaſed from the ſepulchre by pyrates, is ſold to a rich Mileſian, when the lady being left alone and at full liberty to bewail her ſad misfortunes, cries thus:

'Behold me now ſhut up, by Theron, in a ſepulchre, ſtill more lonely than the other: for to that my father and mother would have come; and Chæreas had bedewed it with his tears; of which I, though dead, ſhould have been ſenſible. But who can I here invoke? Thou knoweſt (O envious Fortune!) that thou art not yet ſatisfied with perſecuting the wretched Callirrhoe, both by ſea and land. Firſt thou didſt induce my lover to kill me. That very Chæreas who never beat a ſlave, gave me, who loved him to diſtraction, a deadly blow. Thou didſt afterwards deliver me up to robbers of tombs; and, from the Mauſolæum, didſt drag me to the ocean, where I was under the yoke of pyrates, more tremendous than even the billows. Was I then ſo greatly celebrated for beauty, only that Theron, the pyrate, might receive an extraordinary price for it? I was ſold in a ſolitary place; and not taken, like other things of that kind, to the city. Thou didſt fear (O Fortune!) that had any one ſeen me, I ſhould have been ſuppoſed a perſon of noble birth and liberal education. For this I have been ſold, like a mute; like a blind and inſenſible piece of furniture, to I know not whom: whether to Greeks, to Barbarians, or again to pyrates, I cannot ſay.——Then beating her breaſt, ſhe ſaw, in her ring, the pic-

ture

ture of her dear husband; when kissing it, she cried:——O my Chæreas! Thou art utterly lost, since so dire a catastrophe has severed us. Thou now dost weep; dost repent; and sittest in the empty monument; doing justice, after my death, to my virtue: while I, the daughter of Hermocrates and thy wife, have this day been sold.—Amid these moanings, she, with great difficulty, fell asleep.'

Thus ends the *first* book; let those amongst our readers who have a great fund of curiosity, and a passion for every thing that comes from Greece, divert themselves, if they please, with reading the other *seven*.

ART. VIII. *The Duellist. A Poem. In Three Books. By* C. Churchill. 4*to*. *Pr.* 2*s.* 6*d.* Kearsly, &c.

IT was said of the famous Sir Godfrey Kneller, that, after he had, by extraordinary merit, raised his reputation so high as to demand thirty guineas for a head, he gave himself very little trouble about his pictures, but hurried them off his hands in the most slovenly manner; insomuch, that, before he died, he became from an excellent a very indifferent painter. We are not certain whether the parallel success of Mr. Churchill as a writer will not be attended with the same effect, as our bard's Pegasus seems, in the performance before us, to be very much off his speed, and by no means to run his poetical course with that vigour and activity which, in his former races, was so universally admired. The *Duellist* has, to say the truth, all that rancorous acrimony of party rage, which we have so often lamented and so often condemned in this author's works, without an equal degree of that fine poetical colouring, pleasing imagery, and agreeable seasoning of wit and humour, which was generally mixed with it. The satire in this piece is, in many parts, very coarse and indelicate, the lines rough and prosaic, the sentiments trite and vulgar, carrying with it throughout the marks of carelessness and precipitation. We must, at the same time, acknowledge, that, though the drawing is not so correct, or the colours so lively as we could wish, there are strokes in it which sufficiently point out the hand of a master.

The first book, which is the best of the three, opens with some pretty allegorical imagery.

'The clock struck twelve, o'er half the globe
Darkness had spread her pitchy robe;
Morpheus, his feet with velvet shod,
Treading as if in fear he trod,

Gentle as dews at even-tide,
Diſtill'd his poppies far and wide.
' Ambition, who, when waking, dreams
Of mighty, but phantaſtic, ſchemes,
Who, when aſleep, ne'er knows that reſt
With which the humbler ſoul is bleſt,
Was building caſtles in the air,
Goodly to look upon, and fair,
But, on a bad foundation laid,
Doom'd at return of morn to fade.
' *Pale* Study, by the taper's light,
Wearing away the watch of night,
Sat reading, but, with o'ercharg'd head,
Remember'd nothing that he read.
' Starving 'midſt plenty, with a face
Which might the court of Famine grace,
Ragged, and filthy to behold,
Grey Av'rice nodded o'er his gold.
' Jealouſy, his quick eye half-cloſ'd,
With watchings worn, reluctant doz'd,
And, mean diſtruſt not quite forgot,
Slumber'd as if he ſlumber'd not.
' Stretch'd at his length, on the bare ground,
His hardy offspring ſleeping round,
Snor'd *reſtleſs* Labour; by his ſide
Lay Health, a coarſe, but comely bride.
' Virtue, without the doctor's aid,
In the ſoft arms of Sleep was laid,
Whilſt Vice, within the guilty breaſt,
Could not be phyſic'd into reſt.'

The characters that follow of the Bloody Man, the Man of Luſt, the Perjur'd Wretch, &c. are but poorly marked; what poetry is there in theſe lines on the Infidel?

' *Thou daring Infidel!* whom pride
And ſin have drawn from Reaſon's ſide,
Who, fearing his avengeful rod,
Doſt wiſh not to believe a God,
Whoſe hope is founded on a plan,
Which ſhould diſtract the ſoul of man,
And make him curſe his abject birth;
Whoſe hope is, once return'd to earth,
There to lie down for worms a feaſt,
To rot and periſh, like a beaſt;
Who doſt, of puniſhment afraid,
And by thy crimes a coward made,

To

To ev'ry gen'rous ſoul a curſe,
Than hell and all her torments worſe,
When crawling to thy latter end,
Call on deſtruction as a friend,
Chuſing to crumble into duſt
Rather than riſe, tho' riſe you muſt.'

The following invocation is indeed well worthy of Mr. Churchill's genius.

'Hail, Liberty! a glorious word,
In other countries ſcarcely heard,
Or heard but as a thing of courſe,
Without or energy or force;
Here felt, enjoy'd, ador'd, ſhe ſprings,
Far, far beyond the reach of kings.
Freſh blooming from our mother Earth;
With pride and joy ſhe owns her birth
Deriv'd from us, and in return
Bids in our breaſts her genius burn;
Bids us with all thoſe bleſſings live
Which Liberty alone can give,
Or nobly with that ſpirit die,
Which makes Death more than Victory.'

In the deſcription of the temple of Liberty, in the ſecond book, there are ſome good lines; but the ſubject is wire-drawn and ſpun out with a tedious prolixity: in his account of the manners of our anceſtors he ſays,

'What raptures did the boſom fire
Of the young, rugged, peaſant ſire,
When, from the toil of mimic fight,
Returning with return of night,
He ſaw his babe reſign the breaſt,
And, ſmiling, ſtroke thoſe arms in jeſt,
With which hereafter he ſhall make
The proudeſt heart in Gallia quake!'

Surely there is nothing in the four laſt lines but what might as well have come from Billy Whitehead, Mr. Maſon, or any other of the *mediocres poetæ*, as from the pen of the celebrated Mr. Churchill.

Our author's encomium on the liberty of the preſs gave us much more pleaſure than any other part of his poem: we ſhall, therefore, lay it before our readers.

'*Hence* Learning ſtruck a deeper root,
And Science brought forth riper fruit;

Hence

Hence Loyalty receiv'd ſupport,
Even when baniſh'd from the court;
Hence Government was ſtrength; and *hence*
Religion ſought, and found defence;
Hence England's faireſt fame aroſe,
And Liberty ſubdued her foes.
'On a low, ſimple, turf-made throne,
Rais'd by *Allegiance*, ſcarcely known
From her attendants, glad to be
Pattern of that equality
She wiſh'd to all, ſo far as cou'd
Safely conſiſt with ſocial good,
The goddeſs ſat; around her head
A chearful radiance Glory ſpread;
Courage, a youth of royal race,
Lovelily ſtern, poſſeſs'd a place
On her left-hand, and on her right,
Sat Honour, cloath'd with robes of light;
Before her Magna Charta lay
Which ſome great lawyer, of his day
The Pratt, was offic'd to explain,
And make the baſis of her reign;
Peace, crown'd with olive, to her breaſt
Two ſmiling, twin-born infants preſt;
At her feet couching, War was laid,
And with a brindled lion play'd;
Juſtice and Mercy, hand in hand,
Joint guardians of the happy land,
Together held their mighty charge,
And Truth walk'd all about at large;
Health, for the royal troop the feaſt
Prepar'd, and Virtue was high prieſt.'

Almoſt the whole third book is employed in illiberal abuſe and perſonal invective. The characters aimed at may, for aught we know, be the proper objects of ſatire, with regard to ſome particular parts of their public or private conduct; but that any men upon earth can be, in all reſpects, ſo infamous and abandoned as Mr. C. here deſcribes them, we cannot poſſibly believe, merely on a poet's word The firſt who, it ſeems, is a clergyman, has not, our author aſſures us, one ſingle virtue or good quality about him.

'Examine ſtrictly all mankind,
Moſt characters are mix'd we find,
And vice and virtue take their turn
In the ſame breaſt to beat and burn.

Our

Our prieſt was an exception here,
Nor did one ſpark of grace appear.
Not one dull, dim ſpark in his ſoul;
Vice, glorious vice poſſeſs'd the whole,
And, in her ſervice truly warm,
He was in ſin moſt uniform.'

The lawyer meets with no better quarter from our formidable Drawcanſir, who concludes his character thus:

'Who will, for him, may cant and whine,
And let weak Conſcience with her line
Chalk out their ways; ſuch ſtarving rules
Are only fit for coward fools,
Fellows who credit what prieſts tell,
And tremble at the thoughts of hell;
His ſpirit dares contend with grace,
And meets Damnation face to face.'

Laſtly, as to the poor peer, Mr. C. has painted him in ſuch colours as are diſguſtful and ſhocking to human nature.

'Look at his viſage, and agree
Half hanged he ſeems, juſt from the tree
Eſcap'd; a rope may ſometimes break,
Or men be cut down by miſtake.'

'His life is a continued ſcene
Of all that's infamous and mean.'—

In this manner our author goes on to laſh and tear without mercy.

Satire, in our opinion, deſtroys its own end and purpoſe, when it thus rails and frets, without regard to decency or truth. As Mr. Churchill is a man of undoubted genius and abilities, we wiſh he would make a better uſe of them, be more tender with regard to the characters of others, and more careful of his own.

ART. IX. *Moral Tales, by M.* Marmontel. *In Two Vols.* 12*mo.* *Pr.* 6*s.* Becket *and* De Hondt.

MR. Marmontel's Tales have been well received, both at Paris and London, and are not without merit. They are, indeed, what the ingenious Mr. Foote calls "pretty light ſummer reading for young gentlemen and ladies, who want to know the world." Some very agreeable pictures are drawn of the modern manners, and the method of French courtſhip, mix-

ed with ſome good ſtrokes of humour and ſatire: the reigning foibles of the *beau-monde*, amongſt our polite neighbours, are ridiculed in this performance, with a good deal of pleaſant and keen raillery, though, at the ſame time, we cannot but be of opinion, that the dialogue, in many of them, is tedious, and the ſentiments ſpun out in ſuch a manner, as to make them pall upon the reader's appetite. Mr. Marmontel has ſtiled them all *Contes Moraux*, or *Moral Tales*, the propriety of which may, poſſibly be called in queſtion, as it is certain that not above two or three of them (and thoſe the worſt in the collection) have any claim to that title.

'Virtue, ſays an old gentleman, to a decayed beauty, is not ſo rare as people think it; you, for inſtance, I would lay a wager, were never guilty of an indiſcretion: don't lay, replies the lady, though perhaps you might win; but it would be by a very little, too little to boaſt of.' She then recounts her adventures, by which it appears, that ſhe had deſpiſed her huſband, and was ſeveral times within an ace of being falſe to him, when ſome lucky accident interpoſed to prevent it. The ſtory is well told, and the circumſtances entertaining; but the moral of it, if any there be, is certainly this; viz. That if all women are not vicious, it is owing more to want of opportunity than inclination; and that, if the ſex have any virtue, they are indebted to accident for it, and not to principle. *Voila un Conte Moral.* This Mr. Marmontel calls a *moral tale*, and ſays in his preface * "J'ai taché par tout de peindre ou les mœurs de la ſociété, ou les ſentimens de la nature, & ce'ſt ce qui m'a fait donner à ce recueil le titre de *Contes Moraux*."

Several of theſe tales have, notwithſtanding, a good deal of merit. In the firſt volume *Alcibiades*, *Solyman* II. the *Scruple*, and *By Good Luck*, are entertaining and well written, and in the ſecond, *Annette and Lubin*, the *Good Huſband*, and the *Connoiſſeur*. ——In Soliman II. which is, perhaps, the beſt amongſt them, the author endeavours to ridicule the abſurdity of pretending to govern a woman's paſſions by the mere dint of authority: for this purpoſe he ſelects the example of a *ſultan* and his *ſlave*, as the two extremes of arbitrary power, and ſervile dependance. Soliman grew ſplenetic in the midſt of his glory; the various but ready pleaſures of the Seraglio, were become inſipid to him.

* "I have endeavoured throughout to paint the manners of men, and the ſentiments of nature; and therefore thought proper to intitle this work Moral Tales."

That part of Mr. Marmontel's preface from which this is quoted, is, for what reaſon we know not, omitted in the Engliſh tranſlation.

He

He looked upon the miſtreſſes prepared for him but as ſo many mere machines, he wanted one who was capable of receiving and returning a real paſſion with tenderneſs and ſenſibility, and to make ſlavery agreeable, if poſſible, to one who had been uſed to liberty. Three European ſlaves are procured for him. His behaviour to the two firſt, Elvira and Delia, ſeems to have been copied from the ſecond book of Prior's Solomon; but what paſſes between him and Roxalana (the third lady) has a good deal of humour in it.

'The chief officer of the ſeraglio (ſays Mr. Marmontel) came to inform the ſultan, that it was no longer poſſible to manage the untractable vivacity of one of the European ſlaves; that ſhe made a jeſt of his prohibitions and menaces; and that ſhe anſwered him only by cutting railleries and immoderate burſts of laughter. Soliman, who was too great a prince to make a ſtate-affair of what merely regarded the regulation of his pleaſures, entertained a curioſity of ſeeing this young madcap. He repaired to her, followed by the eunuch. As ſoon as ſhe ſaw Soliman, "Heaven be praiſed! ſaid ſhe, here comes a human figure! You are, without doubt, the ſublime ſultan, whoſe ſlave I have the honour to be? Do me the favour to drive away this old knave, who ſhocks my very ſight." The ſultan had a good deal of difficulty to refrain laughing at this beginning. "Roxalana, ſaid he to her, ſhow ſome reſpect, if you pleaſe, to the miniſter of my pleaſures: you are yet a ſtranger to the manners of the ſeraglio; till they can inſtruct you in them, contain yourſelf, and obey." "A fine compliment," ſaid Roxalana. "*Obey!* Is that your Turkiſh gallantry? Sure you muſt be mightily beloved, if it is in this ſtrain you begin your addreſſes to the ladies! *Reſpect the miniſter of my pleaſures!* You have your pleaſures then? and, good heaven, what pleaſures, if they reſemble their miniſter! an old amphibious monſter, who keeps us here penned in, like ſheep in a fold, and who prowls round with his frightful eyes always ready to devour us! See here the confident of your pleaſures, and the guardian of our prudence! Give him his due, if you pay him to make yourſelf hated, he does not cheat you of any of his wages. We cannot take a ſtep but he growls. He forbids us even to walk, and to receive or pay viſits. In a ſhort time, I ſuppoſe, he will weigh out the air to us, and give us the light by meaſure."

She goes on rallying him in this manner; the ſultan is ſurpriſed, and grows violently in love with her, and ſends his chief eunuch to her.

'On the arrival of the officer, Roxalana's women haſtened to wake her. "What does the ape want with me!" cried ſhe, rubbing her eyes. "I come," replied the eunuch, "from the em-

emperor, to kiſs the duſt of your feet, and to inform you, that he will come and drink tea with the delight of his ſoul."—— "Away with your ſtrange ſpeeches! My feet have no duſt, and I do not drink tea ſo early."

There is ſomething extremely arch in this reply. The converſation that paſſes between them a little afterwards is lively and pictureſque.

"I will forget nothing to ſoften your ſervitude; but you ought in return——" "I ought! nothing but what one ought! Leave off, I prithee now, theſe humiliating phraſes. They come with a very ill grace from the mouth of a man of gallantry, who has the honour of talking to a pretty woman."—— "But, Roxalana, do you forget who I am, and who you are?" —"Who you are, and who I am? You are powerful, I am pretty: thus, I believe, we are even." "That may be ſo," replied the ſultan haughtily, "in your country; but here, Roxalana, I am maſter, and you a ſlave."——"Yes, I know you have purchaſed me; but the robber who ſold me could transfer to you only thoſe rights over me which he had himſelf, the rights of rapine and violence; in one word, the rights of a robber; and you are too honeſt a man to think of abuſing them. After all, you are my maſter, becauſe my life is in your hands; but I am no longer your ſlave if I know how to deſpiſe life; and truly the life one leads here is not worth the fear of loſing it." "What a frightful notion!" cried the ſultan: "do you take me for a barbarian? No, my dear Roxalana, I would make uſe of my power only to render this life delightful to yourſelf and me." "Upon my word," ſaid Roxalana, "the proſpect is not very promiſing. Theſe guards, for inſtance, ſo black, ſo diſguſting, ſo ugly, are they the ſmiles and ſports which here accompany love?"—"Theſe guards are not ſet upon you alone. I have five hundred women, whom our manners and laws oblige me to keep watched." "And why five hundred women?" ſaid ſhe to him, with an air of confidence. "It is a kind of ſtate which the dignity of ſultan impoſes upon me."——"But what do you do with them, pray? for you lend them to nobody." "Inconſtancy," replied the ſultan, "has introduced this cuſtom. A heart which loves not, ſtands in need of change. It is for a lover only to be faithful, and I am myſelf become one but ſince I have ſeen you. Let the number of theſe women give you no ſhadow of uneaſineſs; they ſhall ſerve only to grace your triumph. You ſhall ſee them all eager to pleaſe you, and you ſhall ſee me attentive to no one but yourſelf." "Indeed," ſaid Roxalana, with an air of compaſſion, "you merit a better fate. It is pity you are not a plain private gentleman in my country; I ſhould then be weak enough to entertain ſome ſort of kindneſs

for

for you: for at the bottom it is not you that I hate, it is that which ſurrounds you. You are much better than is common for a Turk: you have even ſomething of the Frenchman in you, and I have loved, without flattery, ſome who were not ſo deſerving as yourſelf." "You have loved!" cried Soliman, with horror! "Oh! not at all; I took care of that!—Do not you pretend that one muſt have been prudent all one's life-time, in order to ceaſe being ſo with you? Indeed theſe Turks are pleaſant people."——"And you have not been prudent? O heavens! what do I hear? I am betrayed, I am loſt! Deſtruction ſeize the traitors who meant to impoſe upon me." "Forgive them," ſaid Roxalana, "the poor creatures are not to blame. The moſt knowing are often deceived. For the reſt, the misfortune is not very great. Why do not you reſtore me to my liberty, if you think me unworthy of the honours of ſlavery?" ——"Yes, yes, I will reſtore you to that liberty, of which you have made ſo good uſe." At theſe words, the ſultan retired in a rage, ſaying to himſelf, "I plainly foreſaw that this little turned-up noſe had made a ſlip."

The aſtoniſhment of Soliman, the conqueror of Aſia, to ſee himſelf treated like a ſchoolboy by a ſlave of eighteen, is well deſcribed. The pride and magnificence of the ſultan, oppoſed to the eaſe and levity of the young coquette, forms an agreeable contraſt. After trying ſeveral methods to gain her heart, he is adviſed by Delia to try what ambition will do. "You receive to-morrow the ambaſſadors of your allies; cannot I bring her to ſee this ceremony behind a curtain, which may conceal us from the eyes of your court?" "And do you think," ſaid the ſultan, "that this would make any impreſſion on her?" "I hope ſo," ſaid Delia: "the women of her country love glory." "You charm me," cried Soliman! "Yes, my dear Delia, I ſhall owe my happineſs to you."

At his return from this ceremony, which he took care to render as pompous as poſſible, he repaired to Roxalana. "Get you gone," ſaid ſhe to him; "take yourſelf out of my ſight, and never ſee me more." The ſultan remained motionleſs and dumb with aſtoniſhment. "Is this then," purſued ſhe, "your art of love? Glory and grandeur, the only good things worthy to touch the ſoul, are reſerved for you alone; ſhame and oblivion, the moſt inſupportable of all evils, are my portion; and you would have me love you! I hate you worſe than death." The ſultan would fain have turned this reproach into raillery. "Nothing is more ſerious," reſumed ſhe. "If my lover had but a hut, I would ſhare his hut with him, and be content. He has a throne; I will ſhare his throne, or he is no lover of mine."

"I

" I would make it," ſaid the ſultan, " my happineſs to leave nothing wanting to yours; but our manners"—" Idle ſtories!" —" Our laws"—" Old ſongs!"—" The prieſts'"—" What care they?"—" The people and the ſoldiery"—" What is it to them? will they be more wretched when you ſhall have me for your conſort? You have very little love, if you have ſo little courage!" She prevailed ſo far, that Soliman was aſhamed of being ſo fearful. He orders the muſti, the viſir, the camaican, the aga of the ſea, and the aga of the janiſſaries, to come to him, and he ſays to them, " I have carried, as far as I was able, the glory of the creſcent; I have eſtabliſhed the power and peace of my empire; and I deſire nothing by way of recompenſe for my labours, but to enjoy with the good will of my ſubjects, a bleſſing which they all enjoy. I know not what law, but it is one that is not derived down to us from the prophet, forbids the ſultans the ſweets of the marriage-bed: thence I perceive myſelf reduced to the condition of ſlaves, whom I deſpiſe; and I am reſolved to marry a woman whom I adore. Prepare my people then for this marriage. If they approve of it, I receive their approbation as a mark of their gratitude; but if they dare to murmur at it, tell them that I will have it ſo." The aſſembly received the ſultan's orders with reſpectful ſilence, and the people followed their example.

' Soliman, tranſported with joy and love, went to fetch Roxalana, in order to lead her to the moſque; and ſaid to himſelf in a low voice, as he was conducting her thither, " Is it poſſible that a little turned-up noſe ſhould overturn the laws of an empire?"

Our readers will perceive by this ſhort extract, that Mr. Marmontel's tales are, by no means, void of humour. We could wiſh that in all of them the ſcene of the ſtory had been laid in France, as the attributing French manners to Grecian characters is, to the laſt degree, abſurd. Alcibiades (in the tale ſo called) is conquered in the Olympic games, he laments his misfortune to Socrates, who is made to ſay to him, ' What! does a trifle, a mere childiſh amuſement, affect you thus?' The reader will ſee at firſt view that this is out of character; for however trifling the Olympic games may appear to a French petit-maitre, they were looked upon as a very ſerious affair by an Athenian philoſopher; nor is it at all likely that Socrates ever conſidered it, like Mr. Marmontel, as a bagatelle, or a jeu-d'enfant.

The moral tale of the Four Phials, the ſcene of which is alſo laid in Greece, is thus introduced.

' I have much regret for the loſs of fairyiſm. It was to lively imaginations a ſource of innocent pleaſures, and the handſomeſt way in the world of forming agreeable dreams.

The

The climates of the East also were formerly peopled with genii and fairies. The Greeks considered them as mediating beings between men and gods: witness the familiar dæmon of Socrates: witness the fairy which protected Alcidonis, as I am going to relate.

'The fairy Galante had taken Alcidonis under her protection.'——

Here Mr. Marmontel acquaints us with a circumstance which we never heard of before; viz. that 'the Greeks considered *fairies* as mediating beings between men and gods,' and yet we do not remember ever to have read a word about *Greek fairies* in all antiquity: but a French novelist may, perhaps, think he has a kind of poetical licence to create beings of his own, and to make them act as he thinks proper.

There are two translations of this book, one by the anonymous gentleman (or lady) from whom we have taken our extracts, and another by Messrs. Dennis and Loyd, both of which we have read, and compared with the original. The former is, upon the whole, much the best, the latter being by no means so elegant or correct as we had reason to expect, and as it may be made by a careful revisal.

ART. X. *No One's Enemy but his Own. A Comedy in Three Acts, as it is performed at the Theatre-Royal in* Covent-Garden. 8*vo.* *Pr.* 1*s.* 6*d.* Vaillant.

IN the first act of this comedy, Careless, who is the principal character, and who is supposed to be no one's enemy but his own, sufficiently displays to his friend Blunt that he is a mere blab of his own secrets, under an assumed mask of being impenetrable, especially as to his amours; for which he is sufficiently exposed by Blunt. The scene lies in Windsor, and Crib and La Jeunesse, the former an English taylor, and the latter a French peruke-maker, wait upon him from London to dress him; when Careless has even the weakness to discover some of his most important amours before them. They are scarcely departed, when Blunt again takes him to task for his sieve-like qualities; and then enters Mr. Wisely, who is a lover of Hortensia, a lady of a most reserved character, but one who, having attached herself to Careless, is incautious enough to give him, under her own hand, a testimony of her affection. Careless, from mere ostentation and vanity, discovers the secret to Wisely, who is supposed to be going to London, and, at the same time, puts into his hands a snuff-box, with Hortensia's picture in the lid, that he might carry it to be repaired in London; and all this under the

ſeal of ſecrecy. In the mean time Sir Philip Figurein, an old knight, who has a paſſion for dancing and aſſemblies, ſends to deſire a meeting with Careleſs, who, ever faithful to his foible, diſcovers to Wiſely, who is their relation, that he has an amour with the knight's wife.

The ſcene next ſhifts to Windſor terrace, and proceeds with a very ſpirited dialogue between Lucinda, a young lady of beauty and fortune, whom Careleſs makes a merit of having ſacrificed to Hortenſia, and Mr. Bellfield, her lover, who, by what afterwards appears, is by no means diſagreeable to her. Lucinda drops ſomething to Bellfield relating to the behaviour of Careleſs; upon which Bellfield leaves her, apparently with a deſign to challenge him. The ſcene that follows between Careleſs, Wiſely, and Sir Philip Figurein, is truly comic and entertaining.

The ſecond act opens with Wiſely, and Brazen, who is his ſervant, but not much known at Windſor. When they are retired, Lucinda and Hortenſia enter, and ſome intereſting diſcourſe paſſes between them concerning Careleſs, whoſe perſon ſeems not to be quite indifferent to either. Brazen enters in Careleſs's livery, as his footman, and by his ſuppoſed maſter's direction, returns Hortenſia her ſnuff-box, with infinite contempt; but this diſcloſes to Lucinda the intrigue between her and Careleſs: upon which (to Hortenſia's great mortification) the other triumphs unmercifully. When Hortenſia retires, Bellfield accoſts Lucinda with great ſucceſs, notwithſtanding her affected indifference. After this, Careleſs and Lucinda have an interview, ſomewhat between jeſt and earneſt, and they are joined by Sir Philip, Hortenſia, and Blunt, among whom Careleſs, who is now quite blown, paſſes his time very indifferently; but at parting Sir Philip invites them to be at a maſk at his houſe that evening.

The third act opens with a converſation between Bellfield and Wiſely; and the ſcene changes to Careleſs's lodgings, where, in a converſation he has with Blunt, the dangers and difficulties into which his imprudence has run him, redouble. Bellfield joins them, and challenges Careleſs on account of Lucinda; but the latter ſeriouſly declares his engagements with Hortenſia, whom he does not ſuppoſe to have diſcovered his worthleſs character. Upon this declaration, Bellfield leaves him with great good humour. Brazen approaches Careleſs, in Hortenſia's livery, and preſents him with a letter from that lady, abſolutely renouncing all farther connections with him. Careleſs applauds himſelf on this deliverance, and has thoughts of returning to Lucinda, which produces ſome diſagreeable converſation between him and Bellfield. Night now approaching, Careleſs's deſign upon Sir Philip's wife, is, by Wiſely's means, publicly expoſed, while

Hortenſia

Hortenſia and Lucinda unite in a hearty contempt for Careleſs. The former beſtows herſelf upon Wiſely, and the latter gives her hand to Bellfield.

We ſhould do injuſtice to Mr Murphy not to admit, that this play contains a great deal of ſpirited dialogue, well ſupported, and properly characterized. The character of Careleſs, though perhaps carried too far, is not uncommon in life; and that of Sir Philip Figurein, is, in many places, marked with originality. The ſtriking defect of the play conſiſts in the ſituation of its characters not being ſufficiently intereſting; a fault into which Mr. Murphy may have been led by the example of Congreve.

ART. XI. *What we muſt All come to. A Comedy in Two Acts. As it was intended to be acted at the Theatre-Royal in* Covent Garden. 8*vo*. *Pr.* 1*s*. Vaillant.

MR. Drugget, a poſitive citizen, with a vulgar taſte in gardening, retires with a hundred thouſand pounds in his pocket, to what he calls a country houſe, lying upon a duſty road, within four or five miles of London. He has two daughters, one of them married to Sir Charles Rackett, a man of figure and fortune; the other, Miſs Nancy, is unmarried, but is courted by one Woodley, a country gentleman of ſome merit, whom ſhe likes; but he ſtands in no high degree of favour with the father, on account of ſome freedom he has taken in cenſuring his gardens. Lovelace, a pretender to high life, courts her at the ſame time, and is countenanced by both father and mother, who are fond of having another man of faſhion for their ſon in law.

In the mean time, Sir Charles Rackett and his wife arrive; and though, at firſt, ſeemingly fond of each other, they fall into a diſpute about a wrong card Sir Charles had played at whiſt, which is carried on with ſo much violence, that Sir Charles orders his horſes to be put to his chariot, threatning to be gone that very night, and upbraids his wife in terms which give occaſion both for her father and mother to ſuſpect that ſhe has been unfaithful to his bed. The miſtake is at laſt diſcovered; but the quarrel is no ſooner made up than it blazes out with more fierceneſs than before. Mean time Mrs. Dimity, Miſs Nancy's woman, finds means to give ſuch advice to Lovelace, as renders Drugget his irreconcileable enemy, while the quarrel between his ſon in-law and his daughter gives him ſuch a diſguſt to people of faſhion, that he beſtows his daughter upon Woodley.

The character of Drugget is well drawn; but the *fort* of the play lies in the ridiculous quarrel between Sir Charles and lady Rackett.—When we consider what a serious affair in life gaming is now become, even to the dissolution of the most tender affections, we cannot help regretting that this piece had not fairer play shewn it by some of the audience. Every sensible reader, who is conversant in the present high modes of living, must be sensible, that it is next to impossible to overcharge a satire of this kind.

ART. XII. *Two Extracts from the Sixth Book of the General History of* Polybius. *I. The Origin and Natural Revolutions of civil Government. An Analysis of the Government of* Rome. *II. Some peculiar Excellencies in the* Roman *Government and Manners, illustrated by a Comparison of them with those of other States. Translated from the* Greek. *To which are prefixed some Reflections tending to illustrate the Doctrine of the Author concerning the natural Destruction of mixed Governments, with an Application of it to the State of* Britain. *By Mr.* Hampton. 4*to. Pr.* 3*s.* Dodsley.

WE have already done justice to Mr. Hampton's excellent translation of Polybius †. The professed design of this publication is to trace the causes which lead to the natural destruction of mixed governments, and to apply the doctrine of Polybius, on that head, to the state of Britain. This application is introduced by a very sensible preface to the extracts by Mr. Hampton, tending to intimate, that the people of Great Britain stand in need of a reformation of manners; and that they have upon them all those symptoms of degeneracy, which Polybius (while the Roman republic was in its full vigour) foresaw must ruin it, and oblige the Romans at last to return back to monarchy and arbitrary sway. 'Anarchy, says our author, the offspring of popular power, and parent of despotic rule, is indeed the natural bane of governments, that are composed, like those of Rome and Britain, of the three simple forms. Such governments, according to Polybius, terminate in despotism: not from the abuse of royalty or aristocracy, but from the licence of democracy. It seems, that the people can no longer be intrusted safely with the exercise of power, than while simplicity and moderation, a love of order, and an attention to the public good, direct their desires to proper objects, and contain their passions within reasonable bounds. The change of man-

† See Critical Review, vol. i. p. 293.

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heirs, that is introduced by time and profperous events, the preſumption that ariſes from ſucceſs, and the vices that are ſpread among them by an overflow of wealth, ſoon render them alike incapable, of ſubmitting to the authority which they have delegated to others, and of applying to the true ends of government that which they have retained. Obedience then becomes an intolerable conſtraint; the magiſtracies are ſuſpected and oppoſed; and even the ſubordination, that was at firſt eſtabliſhed by themſelves, is judged to be injurious to the rights of liberty. But liberty is loſt, as ſoon as it is emancipated from ſubjection to the laws. Upon theſe principles it was, that this great hiſtorian ventured to foretell, that Rome muſt at laſt return back again to monarchy, and be governed by arbitrary ſway. Yet at that time, the republic flouriſhed in full ſtrength and dignity. The harmony between the ſeveral orders was preſerved intire; and the authority of the ſenate moderated and directed the deliberations of the people. But he foreſaw, that arrogance would ſpring from conqueſt; and that, as the riches of the ſtate increaſed, the antient habits of frugality and temperance, and the ſufficiency that was derived from parſimonious induſtry, would give place to avarice and prodigality, to want and luxury. He foreſaw, that turbulent and ambitious leaders would ariſe; who, by feeding the corruption, and flattering the greatneſs of the people, would ſtrive to obtain from them in return the means of gratifying their own luſt of wealth and power. In this ſtate of things, the progreſs would be ſhort and certain: from diſſolute manners, to a rejection of all controul; from power uſurped or miſapplied, to tumult, violence, and inteſtine wars; from the tyranny of the contending heads of many factions, to the deſpotiſm of a ſingle maſter.'

From this deduction the author prognoſticates that the fate of Rome will ſooner or later be renewed in Britain; but without preſuming to determine the preciſe time when the change will happen. Notwithſtanding the good opinion we have of Mr. Hampton as a tranſlator, we cannot agree with him in theſe gloomy forebodings. We remember the time when nothing was more common than for our beſt writers to bewail the abſolute extinction of all military ſpirit in the kingdom; but the late war has effectually proved how much they were miſtaken. The encreaſe of the national debt was another topic of public exclamation, even when it was not half ſo formidable as it is at preſent; but we do not find that the many melancholy predictions on that head have been yet fulfilled.

Mr. Hampton, in one part of his preface thinks, that 'in Britain, if the princes had not yielded to the people ſome of their antient rights, the ſtate muſt long ago have reſted in a

ſimple monarchy.' We cannot agree to this remark of Mr. Hampton, becauſe we apprehend that the antient rights he ſpeaks of were not conſtitutional but uſurped, rights; and that the government of Great Britain at preſent conſiſts of a monarchy as ſimple as that of any other nation in Europe. The checks which our conſtitution admits of upon the exerciſe of prerogative, or regal power, are not ſuppoſed to be any diminution of monarchy, but a ſtrengthening of it; for the capital maxim of our government is, that the greatneſs of the monarch is founded upon the legal rights of the people. This is a maxim ſo rational and ſo equitable in itſelf, that we ſee it adopted every day by parliaments even under a French monarchy; and we apprehend that there never was any attack made upon this crown at firſt, either oligarchical or democratical, that was not qualified by the moſt profound ſubmiſſion to the rights of monarchy. If we look into the conſtitutional oppoſition againſt Charles the Firſt, we never find the antient rights of monarchy attacked, though the uſurped powers of himſelf and his predeceſſors often are.

We cannot help obſerving that Mr. Hampton, in his preface, omits to mention the very great difference there is between the government of old Rome and that of Great Britain, which is founded on commerce, of which the Romans had ſcarcely an idea, as contributing to the ſupport and ſecurity of government. The principles of trade being abhorrent of all thoſe vices of pride, prodigality, and luxury that effected the ruin of the Roman republic, we have nothing to apprehend from thoſe enormities, as commerce is of ſo unbounded a nature, that it will always find a ſucceſſion of induſtrious hands to carry it on, however degenerated they who have already made their fortunes by it may prove.

To conclude: Though we admire Mr. Hampton's ſagacity in his preface to the publication before us, yet we cannot think that the conſtitution of Great Britain is at preſent in the ſmalleſt danger from any diminution of the antient powers of the crown, or from any unbridled licentiouſneſs of the people. The conſtitutional boundaries between privilege and prerogative ſeem now to be fixed, or at leaſt acquieſced in by all ranks; nor are we to miſtake the intemperate violent behaviour of a few for the ſenſe of the people of England, who know that the enjoyment of their own private properties depends upon the ſupport of the preſent eſtabliſhment.

ART.

ART. XIII. *Remarks on the Present State of the National Debt. Together with some Strictures upon the general Modes of Taxation in England.* 8vo. 1s. Wilkie.

THIS writer is of opinion, that the national debt, or the sums borrowed by our government, is a mere imaginary treasure; and that there is no danger of a national bankruptcy, while we are able to raise taxes equal to the annual interest of that debt: and he observes, that under king William and queen Anne the people found it more difficult to pay their taxes than they do at present, which was owing to the continental wars they carried on. He then considers his subject in two views, viz. when particular individuals are the public creditors, and when foreigners are so. Upon both those heads he says little that is new, or that is not obvious to a common understanding; and he seems to think that as long as the annual exports of the nation can supply the interest due upon the principal, this nation can never be in any danger of breaking for debt. But he apprehends that the introducing the agency of money instead of barter, has led people into ten thousand errors they are not aware of; some of which he mentions, and particularly the pernicious tendency of our government's borrowing money to purchase the commodities which the nation produces, and at the same time imposing a tax for the payment of its interest. 'In this case (says the author) the condition of England, at the expiration of the war, would be exactly as follows. Her circulating cash would, by this means, be increased, in proportion to the money so borrowed; and the price of all her commodities would rise accordingly. But as there would be an annual interest due upon it, for which as well as the principal England would be responsible; there would be also an annual drain of cash again out of the kingdom, unless the interest of it were paid in a proportionable quantity of commodities. And if this be really the case, as it unavoidably must be, as well in time of war as peace; it is evidently impossible for the state to maintain and support the same number of forces, as if no such debt had been contracted. But, if the interest of it is paid all in specie, the nation would continue still equally in debt, at the same time that this fluctuating condition of her circulating cash must greatly perplex the subject, while he received the principal, in lieu of his commodities, with one hand; and substracted therefrom, by paying annually a certain portion of the very same money, in the way of interest for it, with the other. And yet it is evident that the use of it would yield him no manner of advantage; for all the money he should thus receive of

The author with great [illegible] takes notice of the many [illegible] uncultivated [illegible] in the heart of the kingdom, (even in the neighbourhood of the metropolis); and which, if improved, might add to our national industry, and consequently to their [illegible] that enable us, with more facility, to pay the interest of our public debts. He supposes that the scarce and propitious [illegible], if the use of money had not been known to us, would have been the only persons immediately chargeable with rent; and that they ought to be the marked now, as being the most equal and impartial for [illegible] them. 'Suppose (says he) that every man throughout the kingdom, paid fifty shillings for [illegible], out of his love, to the [illegible] there; it would be evidently the very same thing to that [illegible] be paid that whole sum together, by way of [illegible], as for every half-pound at [illegible] it [illegible] the food and raiment.

'Therefore, if all the [illegible] kinds of rents were charged upon [illegible] articles, [illegible] and to one single [illegible] only, it would evidently [illegible] of the people [illegible] thereby, as much as if they were [illegible] upon their [illegible] farms, or the [illegible] there is [illegible] under the method of collecting them; infallibly [illegible] and, consequently, [illegible] the only unexceptionable and [illegible] to do this is to lay [illegible] additional tax upon the [illegible], as would, in the whole, be equal to all other taxes and rents, now gathered in the kingdom, put together. By [illegible] they would be, as it were, drawn to one [illegible] point, as the earth is the [illegible] and common parent of [illegible] of commodities, whereupon taxes are laid upon it, [illegible] and by consequence proportionably affect the [illegible].' He then refutes the [illegible] usually urged against the [illegible] of taxation to the following: 'First, the [illegible] of our taxes. Secondly, the difficulty of collecting them, and the great [illegible] to trade on account of the vast [illegible] of people employed in that business. Thirdly, the [illegible] frauds and impositions now daily practised, by the [illegible] of goods chargeable with duty and. Fourthly, the [illegible] and infringement of our [illegible] liberty.' He next endeavours to prove, that the method he lays down is void of all [illegible] grievances; and proceeds to remove those objections [illegible] them, and particularly explains the [illegible] of taxes. He affirms, that although [illegible] be necessary, yet the [illegible] that are injurious to liberty, and therefore it is highly [illegible] to tax the [illegible] or [illegible] of life, in whatever way [illegible].

In short, this author [illegible] points at new [illegible] but [illegible] of the value of [illegible] but without venturing explicitly

to declare his ſentiments upon a matter that muſt meet with ſo many difficulties, as at preſent to be judged impracticable. He is ſo much maſter of the ſubject on which he writes, that he is ſometimes apt to run into redundancies; but we are of opinion that this pamphlet well deſerves the moſt ſerious attention of the public, and the legiſlature itſelf, as the principles he lays down can ſcarcely admit of any confutation in theory, however deficient they may be as to practicability.

ART. XIV. *Pa'ægraphia ſacra. Or, Diſcourſes on ſacred Subjects. By* William Stukely, *M. D. Rector of* St. George, Queen-ſquare. *4to. Pr. 7s.* Baillie.

THE hint of theſe diſcourſes ſeems to have been taken from the Phyſico-theology of Mr. Derham, who, by diſplaying the wonders of God in the works of the creation, has more effectually promoted the cauſe of religion, than metaphyſicians who bewilder themſelves in the mazes of abſtraction, or ſyſtematical divines, who, devoted to fruitleſs controverſy, and zealous for their own opinions, at laſt loſe ſight of truth.

The work conſiſts of eight diſcourſes: the firſt, ſecond, and third treat of the glories of the vegetable kingdom; the fourth, of the coſmogony or æra of the creation, at the vernal equinox; the fifth is intitled Balaam Druid, a theological queſtion; the ſixth turn upon Sabbath and matrimony, the primary laws at creation; the ſeventh is a critical diſquiſition on Pſalm cxxxiii; the eighth contains Origines Britannicæ, with a piece of ſacred chronology.

We ſhall here give the reader an abſtract of the two firſt diſcourſes, which will be ſufficient to enable him to form a judgment of the whole. The firſt diſcourſe is reduced to three heads: under the firſt, which turns upon the beauty and uſe of the vegetable world in general, the author expatiates upon the beauties of Solomon's gardens, the exquiſite poetry of the orientals, and the Song of Solomon in particular; which, according to him, gave riſe to the paſtoral poetry both of the Greeks and Romans; and concludes it by obſerving, that the Britiſh Druids came from Abraham; were of the ſame patriarchal reformed religion; and brought the uſe of ſacred groves to Great Britain. This laſt opinion is, as we apprehend, a little far-fetched.

Under the ſecond head, which turns upon a particular branch of the vegetable world's uſe in a religious view, the author treats of the frankincenſe, the morning-ſacrifice of all nations from the earlieſt times; and obſerves, in ſpeaking upon this ſubject,

ſubject, that it was the practice of the old world to uſe flowers and branches in all great acts of religion, in the ſame manner as amongſt us at Chriſtmas, Eaſter, and Whitſuntide; which uſage he apprehends to be derived from the ancient Druids, as well as from the practice of the heathen. Under the ſame head he obſerves, that the perſon whom we call Meſſiah, was expected by all nations; and that even the Chineſe philoſopher Confucius looked for his coming. There ſeems to be ſome reaſon for this conjecture; for Tacitus informs us, that ſome time before Veſpaſian was raiſed to the imperial throne, an opinion had prevailed all over the Eaſt, that one born in Judea ſhould be the ſupreme ruler of mankind. Our author farther obſerves, that the vernal equinox was known from prophetic notices to be the time of the death of the Meſſiah; and tells us, that the true purport of the feſtival was, by the poets, wrought into the fable of Adonis being killed. This poſition is, in our opinion, ſomewhat extravagant; and, indeed, thoſe who endeavour to trace out the myſteries of our religion in the reveries of ancient mythology, ſeem to have quite miſtaken the road to truth.

Maximus of Tyre, a famous Platoniſt, had repreſented the Druids as worſhippers of Jupiter, whoſe ſtatue or ſign was a very high oak-tree: the author of this work endeavours to vindicate them from the imputation of idolatry, thus: 'the great woods and groves (ſays he) were their verdant temples, —the boughs of oak and acorns were the ornaments of their ſtaves and altars, which they cut down with the brazen inſtruments called *celts*, innumerable quantities whereof are ſtill found in Britain and the circumjacent iſlands. But they preſerved the cuſtom of the eaſt, from whence they came, of having a *kebla*, or object, to which they all turned their faces in acts of religion. In the open temples of the Druids (continues he) they had an obeliſcal ſtone, ſet upright, for the *kebla*; or three ſtones ſet nich-wiſe, ſymbolic of the divine preſence. In a grove they choſe out a handſome oak, with two croſs-like branches. On the ſtem of the tree they inſcribed the word TARAN, which ſignifies God the ſupreme; above and below, the word THAV, which ſignifies Deity. On the croſs-arm, to the right, the word BELEN, meaning the All-healing Saviour. On the left arm, the word HES, meaning the Divine Spirit.' By vindicating them in this manner, the author ſeems to acknowledge that they were idolaters.

Under the third head, which turns upon architecture, he endeavours to prove that the fabric of our ancient churches and cathedrals was a ſort of imitation of a grove. The ſecond diſcourſe is reduced to two heads: under the firſt, the uſe and

beauty of the vegetable world in general is again expatiated upon: under the ſecond, this philoſophical divine treats of the ſeeds of plants; and, by reaſoning from analogy, endeavours to demonſtrate that moſt important article of religion, the reſurrection.

Upon the whole, our opinion of theſe diſcourſes is, that though the author has given rather too great a looſe to the flights of fancy, every ſincere Chriſtian will be both entertained and inſtructed by peruſing them.

ART. XV. *A Perſuaſive to the Enlargement of Pſalmody; or, Attempt to ſhew the Reaſonableneſs and Obligation of joining with the Pſalms of* David, *other Scriptural Songs, eſpecially out of the New Teſtament. By a Miniſter of the Church of Scotland.* 8vo. Printed at Glaſgow, and ſold by Gilmour.

FROM the author of this pamphlet we are informed, that ſo far back as the year 1745, the General Aſſembly, which is the ſupreme eccleſiaſtical tribunal of Scotland, 'ordered a collection of Scripture ſongs, which a committee for the purpoſe had prepared, to be printed, and required preſbyteries to tranſmit their obſervations upon them.' And that, 'In the year 1749, they inſtructed the committee to conſider the amendments offered, to admit ſuch as they ſhould judge proper and material, and to cauſe a new impreſſion of them, ſo corrected, that they might be again ſubjected to their examination.' In 1751, the preſbyteries being found deficient in making their report, the General Aſſembly renewed their *requirement* of it; but from that day to this the deſign ſeems to have been forgotten, which is the reaſon why this attempt is made to revive it; ſo that the uſe of other Scripture ſongs beſides the Pſalms of David may be introduced without offence or diſpleaſure into the churches of Scotland.

The firſt ſection of this pamphlet diſcovers that its author is a perfect maſter of its ſubject, and has ſtudied it thoroughly, by eſtabliſhing (and we think he has done it beyond contradiction) the practice of hymn-ſinging to have prevailed in the primitive Chriſtian church. He particularly takes notice of Pliny's Letter to Trajan, in the year 107, in which the Chriſtians are ſaid before morning, 'to ſing an hymn to Chriſt alternately among themſelves, as to a God.' In a note on this paſſage, the author obſerves, that '*carmen* properly ſignifies a *poem*, though it is ſometimes uſed for a ſet or preſcribed form of words in proſe.' We ſhall here beg leave to obſerve, that *carmen* likewiſe

wiſe ſignifies *a magical incantation or form of words*; and we are ſtrongly tempted to believe that Pliny mentions it here in that ſenſe.

This author's ſecond ſection treats 'of the reaſonableneſs of joining other ſongs with the Pſalms of David, from the ſcheme of redemption more fully manifeſted, and actually executed ſince theſe were compoſed.' In diſcuſſing this head, we can perceive nothing advanced that is inconſiſtent with the character of a ſound ſerious divine, who is thoroughly impreſſed with the truth of what he advances. The ſame may be ſaid of his third ſection, in which he treats 'Of the obligation to enlarge our ſongs from the reaſonableneſs hereof, and the example of the primitive church, conjoined, and from ſome paſſages of the New Teſtament.' The fourth and laſt ſection endeavours to remove the objections againſt the enlargement of pſalmody; and to give ſome anſwers to thoſe objections. The author, in the courſe of this ſection, is very full as to the practice of foreign proteſtant churches on this head, which he proves to be entirely in favour of his enlargement. He then pays no very good compliment to his own church, when he tells us, that 'So far back as the year 1647, which was within what has been called the *pure period*, the General Aſſembly "recommended to Mr. Zachary Boyd to tranſlate the other ſcriptural ſongs into metre, and to report his travels thereon to the commiſſion, that, after examination thereof, they might ſend the ſame to preſbyteries, to be by them conſidered until the next General Aſſembly." And this again "appointed two brethren to reviſe Mr. Boyd's labours, and to report to the commiſſion, who, after examination, were to ſhew their opinion and judgment about them to the following aſſembly." But they were not approved; as indeed their rejection is ſaid to have been a wiſe meaſure for the credit and reputation of the church.' The reader here is to obſerve, that this ſame Mr. Zachary Boyd was an eccleſiaſtical buffoon of the church of Scotland, who traveſtied great part of the Bible, with a humour and in a ſtyle very remote both from ſeriouſneſs and decency. The author, in the cloſe of this Perſuaſive, ſtrengthens his arguments with the opinions of the Engliſh diſſenters and other divines of the church of England, who ſeem, moſt of them, to be in his favour.

But, after all, though we are, in our own minds, ſincere friends to this author's ſcheme of enlarging pſalmody, yet we cannot look upon it either in a literary or theological, but in a prudential light; and the prudentiality of it muſt entirely depend upon the cool moderate reflections of thoſe who are to authorize it. If they ſhall find the people of Scotland heartily diſpoſed

diſpoſed towards ſuch an enlargement, we ſhall rejoice to ſee it eſtabliſhed; but ſhould that not be the caſe, we think, by what has formerly happened in that country, that it would be the height of frenzy to enforce it, however it may be founded in reaſon, juſtified by ſcripture, or practiſed by antiquity.

ART. XVI. *Man in queſt of himſelf: or, a Defence of the Individuality of the Human Mind, or Self. Occaſioned by ſome Remarks in the Monthly Review for July, 1763. on a Note in Search's Freewill. By* Cuthbert Comment, *Gent.* 8*vo.* 1*s.* Dodſley.

THE author of this tract endeavours to aſſert and maintain the individuality of the human mind, in oppoſition to a certain critic, who, in his obſervations upon his Eſſay on Freewill, had inadvertently revived an old atheiſtical notion, that a perceptive and active being might be formed of inert and ſenſeleſs principles. He juſtly obſerves, that as the term *individual* imports ſomething that cannot be divided; that, therefore, to repreſent every individual as a compound, is a palpable abſurdity, an abſolute contradiction in terms, the ſame as an indiviſible diviſible, or a compounded compound.

This extravagant opinion was maintained heretofore by the Stratonic and Democritic atheiſts, who admitted atoms abſolutely indiviſible, as the ingredients of which the ſouls of men, and all other productions, were formed. They held, that thoſe atoms were floating about in infinite ſpace, diſtinct and ſeparate from each other; until by their colliſion, aſſortments, and adheſions, they ranged themſelves into the compound bodies we ſee. Our author, whilſt he aſſerts the ſpirituality of the ſoul, refutes the above atheiſtical tenet with great force of argument, and proves, in a ſatisfactory manner, that after all poſſible diviſion of matter, it will ſtill continue matter: but he has omitted many ſtriking arguments which have been adduced, in order to evince that no change in the modification of matter can ſuperadd to its intelligence, upon which the ſpirituality and individuality of the human mind are founded. Dr. Bentley, in his diſcourſe againſt atheiſm, preached at Boyle's lecture, had admirably proved that motion could never give the property of thinking to matter, by the following argument: In twelve hours the hand of a clock moves to the point from whence it ſet out, yet caſt your eye upon it in any particular moment, it appears to be at reſt. This is a plain demonſtration, that motion can add nothing to matter that it had not before; for from the above ſimilitude it is evident, that matter in any given

ſecond

ſecond of the time of its motion, is in the ſame ſtate as if at reſt. There muſt be therefore in man ſomething totally diſtinct from what ſtrikes the ſenſes, ſince neither motion nor a particular arrangement of the particles of matter can ever produce perſonality, or the conſciouſneſs of our own exiſtence. *Individual* and *perſonal* are therefore ſynonymous terms with ſpiritual, agreeable to the opinion of certain philoſophers, that there is in the human ſoul a principle of unity which connects it with the Deity. The monades of the celebrated Leibnitz are founded upon the ſame notion, namely, that unity is eſſential to an intelligent being: a monade, according to that illuſtrious philoſopher, is any being that can ſay, *I am*; and theſe beings are, by their unity, connected with God, made members of the world of ſpirits, and have an inſight into eternal truths. Unity or individuality is, indeed, as eſſential to finite and created ſpirits, as it is to the great Father of ſpirits, the eternal Creator of the univerſe; and the unity of the Godhead has in all ages been thought to be an article of ſo much conſequence, that ſome have ſuffered martyrdom for it. Our author, though the ſubject he treats is of ſo abſtruſe a nature, has often recourſe to raillery; not contented with refuting his antagoniſt, he does his utmoſt to make him appear ridiculous; this is, indeed, excuſable in him, as the author againſt whom he writes, allows himſelf the moſt unlimited licentiouſneſs both in raillery and abuſe.

Monthly CATALOGUE.

Art. 17. *Serious thoughts on the Ingratitude and Injuſtice of the Oppoſition againſt Lord Bute. With an Attempt to prove, that we never were ſo happy as during his Lordſhip's Adminiſtration.* 4to. *Pr.* 6*d.* Flexney.

THIS writer erects himſelf into an ironical apologiſt for lord Bute and his conduct, and under that maſk he retales all the dirty hackneyed charges againſt him, but without one grain of wit or humour to move our riſibility, or of truth or juſtice to convince our reaſon.

Art. 18. *A Diſſection of the North Briton, No.* 45. *Paragraph by Paragraph. Inſcribed to the Right Hon. Earl Temple.* 8vo. *Pr.* 1*s.* 6*d.* Burnet.

This author cuts up his ſubject with no unſkilful hand, and expoſes the virulence and injuſtice of this celebrated North Briton in a manner that muſt affect every well-wiſher to the peace of the nation, or to his majeſty's perſon and government.

Art.

Art. 19. *A Collection of the Supplies, and Ways and Means, from the Revolution to the present time. By a Member of Parliament.* 12*mo.* *Pr.* 3*s.* Davis.

Of all the works we ever undertook the review of, this is the moſt melancholy, as the ſum-total of the ſupplies and ways and means raiſed upon this kingdom, ſince the revolution, amounts to the incredible ſum (reader, we give it thee in words, for fear thou ſhouldſt ſuſpect any miſtake in figures) of four hundred and eight millions, eight hundred and ninety-eight thouſand, three hundred ſixty-nine pounds, ſix ſhillings, and four pence half-penny. As for the particulars, we refer thee to the collection itſelf, where thou wilt find them readily vouched by day and date, by *quid pro quo*, in pounds, ſhillings, pence, and farthings; and that too in ſo accurate and eaſy a manner, as to be intelligible to the meaneſt capacity; if, as the ſaying is, he can ſpell, read, and caſt accounts. In ſhort, we not only recommend this little volume to all parliament-men, and patriots of all denominations; but we hope to ſee an order of the Britiſh council for its being chained to a deſk in every church, for the peruſal of all true Engliſhmen, in the ſame manner as the Bible and Fox's Book of Martyrs were in the days of our honeſt anceſtors.

Art. 20. *Crude Thoughts on the Dog-act. Recommended to the Conſideration of all ſuch as are to be diſqualified by it, the Farmers, Freeholders, and every honeſt Man in the Kingdom of England. By a Perſon without Eyes from his Birth.* 8*vo.* 6*d.* Knowles.

This is a very ſenſible remonſtrance upon the ſeverity of the preſent game-laws, and the abſurdity of extending them farther.

Art. 21. *Obſervations concerning the Execution of Criminals convicted of Capital Offences. The Conduct of Sheriffs inquired into. With a ſhort View of the Conſequences attending a Military Power. Addreſſed to the Magiſtrates of Great Britain, of all Denominations. Wrote in* 1751, *but never before publiſhed.* 8*vo.* *Pr.* 6*d.* Nicoll.

This obſerver is very angry with the non-attendance of ſheriffs and under-ſheriffs upon the execution of criminals, which has often rendered it neceſſary to call in the military power, to the great diſgrace of the civil adminiſtration. The author next points out the power of the ſheriffs of London and Middleſex, who, on proper occaſions may raiſe the *poſſe comitatus*. A due attention is paid to Mr. Janſſen's behaviour during his ſhrievalty, who always declined the aſſiſtance of military

power

power to execute the civil laws of this land. The author then ſmells a rat in the proffer of the voluntary and friendly aſſiſtance of the military: '*Timeo Danaos*, ſays he ſagaciouſly, *& dona ferentes.*' For our own part, we have always heard the military gentlemen complain of their attendance on ſuch melancholy occaſions, as being the moſt diſagreeable and diſgraceful part of their duty. The obſerver is then very juſtly fired with indignation at the indecency of the common executions; though we are apt to think that moſt of his charges are aggravated, and ſome of them groundleſs, while others call for reformation.

Art. 22. *Evangelical Diſcourſes. By* John Payne. 8*vo. Price* 3*s. ſewed.*

Theſe diſcourſes, tho' they were not delivered from the pulpit, are much ſuperior to thoſe which are commonly pronounced to a numerous congregation. The reaſon which the author aſſigns for giving them rather in the form of ſermons than eſſays, is, that as divine truth can be communicated to the mind only by the immediate operation of the Spirit of truth, the arguments by which men inculcate the duties of religion and morality, are never more likely to make an impreſſion than when delivered in the manner which people have been accuſtomed to hear them treated.

The ſame points of doctrine too often occur in theſe pieces, and the author ſhould have therefore ſupported them by different arguments from thoſe which he had adduced before: he endeavours to excuſe himſelf for theſe repetitions, by acknowledging that they were not originally intended for the preſs; and throws himſelf upon the mercy of the public. We hope he will meet with an indulgent reception from his readers, as his ſtyle and manner of reaſoning are unexceptionable.

Art. 23. *A Deſcription of the Storm that happened in* Weſt Kent, *in Auguſt*, 1763. *By* John Hedges, *A. M. Vicar of* Tudeley cum Capella, Kent. 4*to.* 6*d.* Chandler.

A piece of unintelligible rhapſody, penned, as it ſhould ſeem by the ſtyle, by ſome wild enthuſiaſtic methodiſt: we will give our readers one ſentence of it, which we believe will ſufficiently ſatisfy their curioſity: '*Eternity* is *ſomething* that is more like *nothing*, than *any thing* we have either ſeen, have been, or are acquainted with; and yet every one of us *may*, *will*, *muſt* feel either the good or ill effects of it for ever.' If this is not moſt ſublime nonſenſe, we do not know what is.

Art. 24. *A Letter ſent to his Excellency* Claude Louis Francois Regnier *Count* de Guerchy, *&c. Ambaſſador Extraordinary to his* Britannic *Majeſty. By the Noble* Charles Genevieve Louis Auguſtus Cæſar Andrew Timotheus d'Eon de Beaumont, *&c. &c.* 4*to.* *Pr.* 2*s.* 6*d.* Dixwell.

This letter, ſome weeks ago, received a very conciſe anſwer in the Gazette, by the writer being formally diſcharged from appearing at court, on complaint of the French king, for not delivering his letters of revocation. The pamphlet before us contains an account of a very unimportant diſpute between this chevalier d'Eon and one de Vergy, whom he treats as an adventurer and an impoſtor. On the peruſal of this diſpute we cannot help congratulating our court upon the French ſending to us as great ——— as we can poſſibly ſend to them.

Art. 25. *A Letter to a Young Lady on her Marriage.* 4*to.* *Pr.* 1*s.* Davis.

This epiſtle turns on two points. The firſt is a moſt ſevere invective againſt man-midwives, and the ſecond a moſt excellent receipt for a young lady to keep her teeth clean, by the help of a butcher's ſkewer. This laſt is, we aſſure our readers, by far the moſt valuable part of the performance, which has a ſting at the tail levelled againſt the Monthly and Critical Reviewers, who, the writer ſays, are chiefly compoſed of ſurgeons and man midwives. Some of our fraternity, perhaps, would be glad that he could make the charge good, as they, poſſibly, might find it more profitable to manage the forceps than the quill. This writer, who pretends to take up the pen in favour of decency, is, perhaps, the moſt indecent creature that ever handled one; and what he ſays, reſpecting man-midwives, is of ſo ſcandalous a nature, that we cannot take farther notice of his performance.

Art. 26. *An Eſſay on the Study of Literature, Written originally in* French, *by* Edward Gibbon, *jun. Eſq. Now firſt tranſlated into Engliſh.* 8*vo.* *Pr.* 2*s.* Becket *and* De Hondt.

We heartily wiſh that this gentleman, whoſe talents appear to be pregnant with good ſenſe, when uninfluenced by French authorities, would write upon a ſubject leſs diſſipated, and more collected to a particular point: we make no doubt but we ſhall then have an opportunity of congratulating our country upon a valuable acquiſition to true taſte and uſeful erudition.

We have already † given our opinion concerning this work, and treated it with all the tenderneſs which we apprehend to be due to riſing genius. The tranſlation before us is void of that ſtiffneſs, and thoſe improprieties, which we obſerved in the original French; but, after all, we cannot help wiſhing that, if a tranſlation of this piece was wanting, Mr. Gibbon would have taken that opportunity of giving us ſomething more of his own.

Art. 27. *The Hiſtory of Prime Miniſters and Favourites, in* England; *from the Conqueſt down to the Preſent Time: With Reflections on the fatal Conſequences of their Miſconduct; and Political Deductions on the Perpetuity of Freedom in the* Engliſh *Conſtitution: Aſcertained and vindicated from the Deſpotiſm affected by any of our Sovereigns.* 8*vo.* *Pr.* 2*s.* 6*d.* Kearſly.

This author comes with his ſkimming-diſh when all the cream is gone, volumes upon volumes, and millions of pamphlets and papers having been employed to expoſe the abuſes of miniſterial power in England. This writer's knowledge of his ſubject does not exceed the reading Baker, Rapin, and the like hiſtorians, from whom he relates all the common-place facts and reflections that have been ſo many thouſand times hackneyed in former publications. He repreſents queen Elizabeth as having recalled Leiceſter from the Low Countries with diſgrace, and of having let Eſſex taſte and ſurfeit on the wealth of the nation, and that 'the names of monopolies and odious taxes were not intelligible to experience all her days.' After ſo many miſerable miſrepreſentations in the tranſactions of a reign now ſo well known, the reader cannot expect that we are to take any farther notice of this flimſy compilation.

Art. 28. *The Expedience and Neceſſity of national Eſtabliſhments in Religion, with Obſervations on that of the Church of* England *in particular. A Sermon preached at the firſt Triennial Viſitation held by the Right Reverend Father in God* Thomas *Lord Biſhop of* Briſtol, *at* St. Stephen's *Church in* Briſtol, July 14, 1763. *And publiſhed at the Deſire of his Lordſhip and the Clergy. By* William Taſwell, *M. A. Vicar of* Wotton-under-edge, *in* Glouceſterſhire. 8*vo.* *Pr.* 6*d.* Fletcher.

Mr. Taſwell, in this diſcourſe, propoſes the following articles, The general expedience and neceſſity of national eſtabliſhments in religion, the peculiar advantages of the Chriſtian

† See Critical Review, vol. xii. p. 57.

religion, and in particular that of our own church-conſtitution and worſhip. In ſpeaking to the firſt of theſe points, he juſtly obſerves, That the vulgar and ignorant have no means of acquiring any knowledge of religion; and their moral duties, but by frequenting places of public worſhip, where there is an *aſcertained form of prayer* read to direct them in their devotions, and preachers to inſtruct them in the various modes of moral obligation. In handling this ſubject he farther obſerves, That the collective body of a nation flouriſhes or declines as their public worſhip, enjoined by the eſtabliſhed religion of a country, is attended to or neglected. This truth is evident from the whole tenor of antient hiſtory, in which we find that the riſe and fall of empires is marked by the zealous attachment to religious inſtitutions, and by the deviation from them amongſt thoſe who are ſubject to their ſeveral governments. Thus the Epicurean philoſophy prevailed in the republic of Athens, before Greece became a province to Rome, and the pernicious doctrines of that ſect were univerſally adopted by the patricians before the Roman republic was reduced to ſlavery by the ambition of the Cæſars.

Still ſtronger proofs of this may be derived from a retroſpect of thoſe nations who once enjoyed the light of the goſpel, but have now loſt it, in particular thoſe great and opulent cities in Aſia and Africa, which were formerly ſo famous for their Chriſtian churches. Whoever compares their antient ſtate with their preſent, and duly conſiders that their declenſions proceeded from the corruption or loſs of their religious eſtabliſhments, will want but little farther conviction of this important truth.

Mr. Taſwell, after having conſidered the general expedience and neceſſity of national eſtabliſhments in religion, and the peculiar advantages of the chriſtian faith, proceeds in the laſt place to enlarge upon thoſe of our own church-conſtitution and worſhip. Theſe he repreſents as the reſult of the long-digeſted reaſons, wiſdom, and council of all the moſt able directors both of our church and ſtate; adding, that our ever-honoured anceſtry, at a period by no means favourable to liberty, drove out the Roman pontiff from his long-uſurped dominion over us, and that with a ſpirit which will do them honour, as long as virtue and religion have a name. The *reformer and patriot*, advancing hand in hand, purged our religion and fixed the ſtandard of freedom alſo in our country —The moſt ſuperficial knowledge of Engliſh hiſtory muſt convince every reader that our author has here greatly miſrepreſented matters; the yoke of the Roman pontiff was firſt ſhaken off by Henry VIII. and the motive that induced him to take that ſtep ſhews him to have had no ſort of merit in accidentally contributing to the Reformation. What Mr. Taſwell means by the Reformer's marching hand in hand with

the Patriot, we likewiſe own ourſelves unable to conjecture; ſo far is it from being true, that our religion and liberty were eſtabliſhed upon a firm baſis in conſequence of a formed plan, that it was not till after many ſtruggles between deſpotiſm and liberty, popery and the reformation, that the two latter, at length, got the better of the former; and it is remarkable that ſome were inſtrumental in the eſtabliſhment both of liberty and religion, by violently oppoſing both. Thus James II. by openly attempting to introduce popery and arbitrary power, excited the people to make that effort for the ſecurity of their liberty and religion, which fixed them upon a ſure foundation; whereas they might have been in danger from the more ſlow and artful attacks of a prince of a different character. Inſtead, therefore, of repreſenting the eſtabliſhment of our religion as the reſult of long diſcuſſed reaſons, wiſdom, and council, Mr. Taſwell ſhould have conſidered it as the work of that Providence which can effect its purpoſes by means the moſt ſeemingly inadequate, which made Conſtantine, a cruel and arbitrary prince, eſtabliſh the Chriſtian religion throughout the Roman empire; in a word, of that God who made all things to anſwer his own wiſe purpoſes.

We entirely agree with Mr. Taſwell, in the judgment which he paſſes upon our Liturgy, namely, that it is fitted to St. Paul's ſtandard of prayer; *I will pray with the ſpirit and I will pray with the underſtanding alſo*; his other obſervations upon our church's form of worſhip are likewiſe pertinent and juſt.

Art. 29. *Serious Reflections on the Rev. Mr.* Taſwell's *Viſitation Sermon, lately preached at* Briſtol; *in a letter from a Gentleman to his Friend.* 8vo. *Pr.* 9*d.* Withers.

The author of this letter draws his pen in defence of the diſſenters, who, however, were but very obliquely attacked by Mr. Taſwell, though the letter-writer accuſes him of lifting up a tremendous ſcourge in his right hand, and meditating a furious blow, merely to ſatisfy his own luſt of revenge. He begins his attack by aſſerting, that the expedience and neceſſity of national eſtabliſhments in religion, eſpecially in the Chriſtian religion, is an obnoxious and long-conteſted ſubject, and inſinuates that Mr. Taſwell, in reaſoning upon it, has conſidered religion only as a ſtate-engine, ſubſervient to the intereſt of ſociety. This proceeding is ſomewhat uncharitable, and ſhews how little right he has to accuſe Mr. Taſwell of rancour or malice, or to prefix to his pamphlet, by way of motto, the words of the commandment, *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

In page 13, he obſerves, that, however curiouſly Mr. Taſwell may have wrote upon the expediency of national eſtabliſh-

ments in religion, he has by no means proved their neceſſity, affirming at the ſame time, that he could not do this without denying plain matter of fact. Upon this occaſion he aſks triumphantly the following queſtion, 'Had the Chriſtian religion no ſubſiſtence between the day of Pentecoſt and the conſtitutions of Conſtantine?' To this it may be very properly anſwered, that the Chriſtians, before their religion was eſtabliſhed throughout the empire, might have had ſome ſettled forms or modes of worſhip amongſt themſelves. The Jews have ſuch to this day, yet their religion is no-where national. Our author then maintains, with ſome warmth, and endeavours to ſupport his aſſertion by a variety of citations, that our Liturgy is Calviniſtical, and that whoever renounces Calviniſm renounces the Reformation. Thus, becauſe Mr. Taſwell had maintained that ſome of the opinions of Calvin were as dangerous and erroneous as thoſe of the Roman catholics, the preſent author repreſents him as having maintained, that they were all ſo; and thinks he has ſufficiently confuted and expoſed him by ſhewing that the Liturgy, in many things, coincides with the doctrines of Calvin. This method of reaſoning is altogether unfair and ſophiſtical. Although he has recourſe to ſuch artifices, he arraigns Mr. Taſwell of calumny, for having affirmed that the Puritans of the laſt century, formed upon the moſt rigid inſtitutes of Calvin's ſchool, ſubverted this happy eſtabliſhment of the church, and at the ſame time deſtroyed our conſtitution itſelf, threw us into the miſeries of a long and cruel anarchy, and cauſed the annals of their times to be wrote with blood. Tho' theſe facts cannot be denied, our letter-writer accuſes Mr. Taſwell of calumny for mentioning them; it being, according to him, done merely with a view to bring an odium upon the preſent diſſenters. With what face then, can the ſame man enumerate all the evils to which the perſecuting ſpirit of Laud, (a profeſſed Arminian, and a mortal oppoſer of the Calviniſtic doctrines of the Reformation) gave riſe, and urge the unconſtitutional acts of Charles, who was equally an enemy to the Puritans, when it muſt be obvious to every one, that he could have nothing elſe in view, but to caſt an odium upon the eſtabliſhed church? Thus is he guilty of the very ſame indirect proceeding with which he charges another. Controverſies, indeed, are ſeldom managed with any candour, and ſuch are the exceſſes which moſt of thoſe who engage in them run into, that they ſeem to juſtify the obſervation of an eminent wit, that men have juſt religion enough to hate, but not enough to love, one another.

Art.

Art. 30. Cato. *Tragœdia. Autore clarissimo Viro* Josepho Addison, *inter* Angliæ *nostræ principes Poëtas jure numerando omissis Amatoriis Scenis*, Latino *Carmine Versa.* 8vo. *Pr.* 2*s.* Kearsly.

This translation is, in most parts of it, faithful and elegant, and may be useful in giving those learned foreigners who do not understand our language, some idea of the English stage, of which Mr. Addison's Cato is one of the greatest ornaments. The expression is, in general, pure and classical. The famous soliloquy of Cato, in the beginning of the fifth act, is thus rendered:

" It must be so . . . Plato, thou, &c."

' Sic esse constat . . . . Tu quidem recte, Plato.
Hæc nempe quorsum blanda spes menti insidet,
Hæc avida desideria & exardens amor
Æternitatis? Hic unde secretus timor
Horrórque mortis? Quid animus subito pavet,
Refugítque trepidus, dum olim in antiquum nihil
Horret relabi? . . . . Numen est quod nos movet:
Divina mens intus agit. Est Deus, Deus,
Totos per artus susus, ipsi animo indicans
Æternitatem. Æternitas . . . . Æternitas!
O dulcis, ô tremenda! quàm terres . . . . places! . . .
Per quot meatus, quot per ancipites vias
Novásque formas rerum inexpertum rapis?
Longè intuenti tractus ille oculis patet
Immensus, ingens. Debilem at visum impedit
Caliginosæ noctis incumbens peplum.
Hîc ergo sistam. Si Deus mundum regit,
(At regere pulchræ ipse ordo naturæ docet)
Virtute delectatur: & quicquid Deum
Delectat, esse non nequit bonum. Ast ubi,
Quando fruendum? . . . . Totus hic quantus patet,
Succumbit orbis Cæsari. . . . . Ambiguis labat
Mens fessa curis. Terminum ponet chalybs.
[*Ensi manum admovet,*
Mors atque vita sic mihi est posita in manu.
Ad utramlibet paratus utramque intuor.
Hic vitam adactâ morte momento rapit, [*Primo ensem.*
Mihi sempiternos ille promittit dies [*deinde librum indicat.*
Animus suæ immortalitatis conscius
Mucronis aciem ridet & temnit minas.
Tenues vetustas syderum extinguet faces,
Ætate sol ipse gravis imminuet diem,
Natura tota denique annosam induet

Ultima senectam; at animus æternâ nitens
Vivet juventâ. Vivet . . . . & discors ubi
Elementa bellum fœdere abrupto gerent,
Et fracta mundi machina supremùm gemet,
Illæsus, integer, capite se alto efferet
Inter ruinas orbiúmque fragmina.'

The reader may compare this with a translation of the same passage, in the eighth volume of the Spectator.

" Sic sic se habere rem necesse prorsus est
Ratione vincis, &c."

Art. 31. Cam. *An Elegy.* 4*to.* *Pr.* 1*s.* 6*d.* Flexney.

The author of this *Elegy*, which, perhaps, might, with more propriety, be called a *satire*, has here rallied the university of Cambridge with some humour on their servility and dependence on the great. Those who are acquainted with the present state of that learned body will be pleased with the performance, which is certainly written by a man of genius: the verses are many of them extremely good, and the vein of irony which runs through it well supported: the following lines on the ever-memorable installation of the d—— of N—— are excellent, where Granta speaks thus:

' E'en in that ever-memorable hour
That gave N—c—e and the charms of pow'r,
When my loud shore with acclamations rung,
And my fixt stream in rapt attention hung;
A god! a god! re-echoing Granta cried;
A god! a god! Godolphin's hills replied;
When proudest prefects adoration paid,
To this new deity themselves had made;
When sacred splendor grac'd the festal board,
Scarce pomp sufficient for this earthly lord;
When college lux'ry shone with courtly pride,
And Bacchus roll'd an unexhausted tide;
Thrice *at each health* the choral Pæans rise,
And thrice the trumpet's clangor tears the skies;
When solemn pedants seem'd to drop a while
Th' essential dullness, and essay'd to smile;
Well-warm'd with wine and hope, each rusty soul
Forgot its spleen, and peep'd out from its hole;
And Mason, prince of poets! soar'd so high,
He hit his giddy head against the sky;
Strait Music at his call, celestial maid!
Came down in form of Randol to his aid;

And

And now each *fellow*, quick as glancing thought,
Quick as the glaſs, the circling ardor caught,
From heart to heart, from lip to lip it ran—
But did they hail the *patriot*, *ſcholar*, *man?*
No—'twas th' enchanting *miniſterial* charm
That ſtruck each boſom with a wild alarm;
Each in idea graſp'd preferment's prize,
While ſcarfs, ſtalls, mitres, danc'd before their eyes.
' Thrice happy they, who ſeiz'd the precious gale,
And ſafe in Fortune's port have furl'd their ſail;
While ſhipwreckt biſhops float upon the wave,
And future deans have found a watry grave.
Full many a ſanguine youth, whoſe eager ſoul
Was whirl'd in fancy's car from goal to goal,
Swifter than courſers ſcour Newmarket's plain,
Who ply'd the whip, regardleſs of the rein,
And ſtill, each rival diſtanc'd, urg'd the chace,
Till Lambeth crown'd him victor of the race:
Muſt now—Oh fatal fall! Oh hapleſs meed!
Wake from his dream, " an hireling flock to feed;"
Muſt live and die unbenefic'd, unknown.
A village—curate, or a college—drone."

Our author then calls upon Maſon and Gray to lament the fate of their poor *alma mater*, who now lies neglected and forlorn.

—— ' doom'd to ſee the royal favour beam
Its chearing rays on Iſis' rival ſtream.'

The following lines would incline us to determine the writer an *Oxonian*, when, ſpeaking of Oxford, he ſays,

' *Her* ſons, obedient ſtill to honour's call,
Careleſs if miniſters or riſe or fall,
Purſue where-ever virtue points the way,
And ſcorn, tho' courtiers curſe their pride, to ſtray;
Yet ſtill maintain their dignity and ſtate,
Inflexible to ills! unconquerably great!
And now, tho' Fortune ſeems to wear a ſmile,
And bears her charms with too-deluſive guile,
On honour's terms alone will Oxford take
Her gifts, or quit them all for honour's ſake.'

And yet we have known birds befoul their own neſts; and it is no uncommon thing to hear Engliſh, Iriſh, French, Spaniſh, every nation, indeed, but the Scotch, abuſing their own country. The author of this poem, therefore, may, for aught we know, be a Cantab. though he has been ſo ſevere on his

his brethren—Whoever he is, the poem is a good one, and the subject of it a fair mark for satire.—The elegy concludes with the following excellent piece of advice, which we would recommend to the serious consideration of the persons to whom it is addressed.

' Be this sad wholesome discipline impress
For ever, Cam, on thine and Granta's breast!
Oh! ne'er my sons recant, as void and vain,
The vows extorted by the force of pain:
But wisely still in learning's paths proceed,
And aim at honor's independent meed.
Still principle above preferment prize,
Nor " meanly fear to fall, nor creep to rise:"
Then nobly scorn the frowns or smiles of fate,
And learn from Oxford to be *truly great*.'

Art. 32. *Filial Piety. A Poem.* 4*to.* *Pr.* 6*d.* Flexney.

The filial piety mentioned in the title page of this poem is, it seems, nothing more than the gratitude of a son of dullness, who celebrates, in pious strains, his good mamma, and thanks her for the many favours she has conferred on him. The verses, which are a kind of mock-heroic (in the manner of Philips' Splendid Shilling) are not ill turned, nor is the performance without humour, as will appear by the following lines,

' Bear witness, all ye wicked men of wit,
What hated plagues await the careless head
That spills unrighteous rhime: and dare ye then
Provoke the bloody fist of *Aristarch*,
To rip, to gut, and hang you up to dry,
Like whitings, in the window of Fig-lane?
Or would you like to see the quivering phiz
Of your dear babe stuck up in pillory,
For imps to pelt with stinking magazines?
Ah! heed ye nothing? met ye never late
Monsters that roam round Pater-noster Row,
Yclip'd *Reviews*?
These, oft as Cynthia scours her linen gown,
Bark to the goddess with opprobrious yells,
Of lays jejune, of modest mincing odes,
Of satire meek, of screaming Ox and Cam,
Of diction uninflam'd for fatal want
Of gin, high tax'd by rich old senators,
Securing to themselves the heav'nly drink.'

The thing, upon the whole, is a mere *jeu d' esprit*, but shews the author to be capable of writing better upon a better subject.

Art.

Art. 33. Churchill's *Epistle to* William Hogarth, *Esq. Re-versified. With Notes.* 4to. *Pr.* 2*s.* 6*d.* Bud.

This is a poor attempt to ridicule Churchill's Epistle to Hogarth, by adding a third line to every couplet, in this manner.

' Amongst the sons of men how few are known
Who dare be just to merit not their own!
So spoke Mackfleckno from his Irish throne.
Superior virtue and superior sense
To knaves and fools will always give offence;
None wilt thou give, we may conclude from hence.
Nay, men of real worth can scarcely bear,
So nice is jealousy, a rival there,
But fool with fool in amity may pair.
' Be wicked as thou wilt, do all that's base,
Proclaim thyself the monster of thy race;
But spare, oh! spare us from thy Chevy-Chase.
Let Vice and Folly thy black soul divide,
Be proud with meanness, and be mean with pride,
A calf to men, a man to calves ally'd.'

The few lines above quoted, are sufficient to give us an idea of this contemptible performance.

Art. 34. *The* Smithfield Rosciad. *By the Author.* 4to. *Pr.* 2*s.* 6*d.* Flexney, &c.

The Smithfield Rosciad is as inferior to Churchill's Rosciad, as a play at Bartholomew-Fair is to a play at Drury Lane. The author of it follows his master as close as he can; but, as we might naturally expect,

—— *haud passibus æquis.*

The public and private characters of the inferior actors of each theatre are, indeed, very low and insignificant materials for a poem. The author of this satire seems, however, possessed of no contemptible abilities; and the description of Smithfield has both humour and poetry in it.

' In that wide place where tatter'd ensigns wave,
Where oxen over drove rebellious rave,
Where horses whinny, and where jockeys cheat,
Pigs grunt, calves bellow, ewes and weathers bleat,
Where flinks engender, houses nod in air,
Where once Bartholomew prolong'd his fair,
(Till city mayors repin'd at Smithfield pride,)
Where riots ripen'd, and where Perrot died.

A Gothick

A Gothick vatican of lofty ſize
Conſpicuous ſtands, and nodding hurts the eyes.
In antient days it might, perhaps, have bore
A martyr's virtues,—now the common whore
Lewd revels hold, and gin-drunk villains keep
Their crimes from juſtice, and in darkneſs ſleep:
In this a dull academy is plac'd,
Which Yates and Shuter many years have grac'd:
Where kings and queens are got without a bed,
And taught to ſqueak and ſquall for paint and bread:
Where dancers fit their legs to trip the ſtage,
And infant harlots practiſe to engage.'—

The latter part of this poem is a tolerable imitation of Pope's Dunciad, and may afford ſome entertainment to thoſe who are acquainted with the reſpectable perſonages characteriſed in this performance. To the reſt of the world it will afford very little pleaſure or ſatisfaction.

Art. 35. *Liberty and Intereſt. A Burleſque Poem on the Preſent Times.* 4to. 1s. Fletcher.

This little poem is written with eaſe and ſpirit, and is the beſt imitation of the Hudibraſtic ſtyle we have ſeen for ſome time; the author's deſcription of *Liberty* is fanciful and pretty, and the ſpeech of *Intereſt* has a good deal of humour in it. Upon the whole, we think it a pleaſing performance, and as ſuch recommend it to our readers.

Art. 36. *The Ceſtus of* Venus; *or, The Art of Charming. A Poem.* 4to. 1s. Cabe.

If the ceſtus of Venus had poſſeſſed no more charms than this poem, it would not have enabled her to ſubdue the heart even of a Vulcan. The author adviſes the ladies to do what, we apprehend, without his advice, they would certainly have done, to make themſelves as amiable as poſſible, by every accompliſhment, ſinging, dancing, playing on inſtruments, &c. Talking of muſic, he tells us, that

'wak'd by the ſprightly air
In jocund mood, Joy *ſlaps the back* of Care.'

The image of Joy ſlapping the back of Care is, no doubt, extremely poetical: nor is the following leſs new and ſtriking;

ſpite of the Frenchman's talk,
You know to take, and beautify a walk.

But when our author comes to his pious exclamations, he is ſuperexcellent;

Heav'n

Heav'n ſhield each fair one from that *death-worſe* fate,
That curſe of curſes, an inſipid mate!
Whoſe thought ne'er travels, in its fartheſt range,
Beyond the tavern, coffee-houſe, or 'change;
Moody he ſits, and ſilent all the day,
Or ſlily quarrels, to *have what to ſay*.

We ſhall conclude with obſerving, that there cannot be a more *death-worſe fate* than for an author not *to have what to ſay* better than this gentleman.

Art. 37. *The Garretteer, a Satire. Inſcribed* (*without Permiſſion*) *to The three moſt diſtinguiſhed Heroes of the Poem, the Garretteer's Patrons.* 4*to.* 1*s.* Hinxman.

We believe this performance to be literally and truly the work of, as the title imports, a *garretteer*, being nothing but a mere catch-penny Grub, as our readers will ſee by the following lines, where the garretteer is thus deſcribed:

Now that at laſt we've gain'd the ſteep,
Let's thro' the key-hole take a peep.
There ſits he on a three-leg'd ſtool
Eating ſoopmeagre —— ſtupid fool!
Did I ſay *eating?* —— at one ſwallow
'Tis gone, yet leaves him wond'rous hollow,
Now he reſumes his lab'ring pen
To gloſs the fouleſt deeds of men.
But ſee he moves — we're ſure undone —
Say ſhall we enter in, or run?
Then in we go like maſter Ranger,
He'll ſure be civil to a ſtranger,
By famine bred, he's calmer grown,
Than J—nſ—n, who knock'd O—ſb—ne down
On like occaſion. —— "We intrude ——
Your pardon, ſir, for being ſo rude.——
May I juſt ſee what you're about?"
Garretteer.] And welcome—you may read it out.

Then follows an inſipid dialogue between Stranger and Garretteer, which whoever has an inclination to read, may peruſe at the ſmall price of one ſhilling, which ſhilling might poſſibly be laid out to more advantage in the purchaſe of any thing elſe.

Art. 38. *An Epiſtle to the Irreverend Mr.* C——s C——l, *in his own Style and Manner.* 4*to.* 1*s.* Nicoll.

All the wit and humour of this piece lies in the title-page inſcribing it to the *irreverend* Mr. C——s C——l. *Irreverend* notwith-

notwithstanding as Mr. C——l is (and we know no man more truly so) his style and manner is not so easily imitated as the author of the poem before us would make us believe: his own copy of it is certainly a very poor resemblance. The whole business of the epistle is to satirize Mr. C—— and Mr. W——, subjects which, in good hands, might have furnished some entertainment. There is, to be sure, something new in invoking the *Devil* by way of *Muse*:

Send, Satan, send thy list of blackest rhime,
To sing the man infernally sublime;
With hangmen's halters string thy jarring lyre;
Send me the thoughts damnation may inspire.

What think you, gentle readers, of a *lyre* strung with *halters*, and *thoughts* inspired by *damnation?* Our author tells us, a little after, speaking of Mr. W——s, that

'the true type of Satan stalks on earth,
And spreads sedition with *insidious* breath.

Insidious is a word which is seldom to be met with in good authors; nor have we often seen *earth* and *breath* coupled together for rhimes.

It has frequently been observed, that in any cause a weak friend is the worst of enemies; and it may be said, vice versa, that a weak enemy is the best of friends: if it be so, Messieurs C—— and W—— should, we think, make their best bow to the author of this poem, and thank him for his civilities.

Art. 39. *The Voice of Britain. Folio. 6d.* Wilson *and* Fell.

This *poem* (if it may be so called) is inscribed by the author to the Hereditary Prince, on what he chuses to style his *intermarriage* with the Princess Augusta. It abounds in very fine epithets, such as incense-offering, co-attendant, war-won, joy-crown'd, star-harmonious, age-flow, joy-bright, &c. and was intended, we suppose, to give his serene highness an idea of the copiousness of the English language: how far the poet has succeeded in his design, our readers will judge from a single stanza as well as from forty:

'Hymen wave thy purple wings,
Joy-crown'd while Britannia sings
Radiant torch display;
Emulate the fount of light,
Or the silver queen of night,
Give the softer day.

But it is an arrant catch penny, beneath all criticism, and therefore we shall say no more about it.

Art. 40. *Epithalamion: or a Bridal Poem on the Marriage of her Royal Highneſs the Princeſs* Auguſta *of* England, *to his moſt Serene Highneſs the Hereditary Prince of* Brunſwick-Lunenburgh. *4to. Pr. 6d.* Flexney.

The author tells us, in an advertiſement prefixed to this poem, that it contains nothing but the famous Mr. Spencer's words and thoughts, in a modern dreſs, and is taken from his bridal poem on the marriages of lady Elizabeth and lady Catherine Somerſet——What Spencer's poem is we do not recollect; but certain it is, the modern dreſs which our author has fitted him out with is not very becoming.

Speaking of a ſwan he talks of

—— —— 'that *dignity of brood*
That ſhines throughout the princes of the flood.'

and a little farther on informs us, that

'In Love's embraces ſuch another pair
ne'er met
As William brave and as Auguſta fair.'

The words *ne'er met*, in a line by themſelves, have a very odd appearance, and preſent the reader with a method of writing verſe entirely new. In compliment to the princeſs this gentleman acquaints us, that, during the marriage ceremony,

'Angels themſelves, forgetful of the rite,
Peep'd round the bride, enraptur'd with the ſight.'

With all due deference to our author's *peeping angels*, we beg leave to think his performance a very indifferent one, and heartily join in his pious wiſh,

'May Auguſta's name for ever ring,
And a more able muſe her virtues ſing.'

Art. 41. *The Complaint, and Appeal of Authors to the Court of* Apollo. *In Two Epiſtles to* Fidelio. *4to. Pr.* 1*s.* Wilſon *and* Fell.

Theſe epiſtles, as we are informed in a ſecond title page, added to ſwell them into a twelve-penny pamphlet, contains an appeal of authors to the court of Apollo. We will give our readers only four lines, which are as good as any in the whole performance.—The author, ſpeaking of Pope, ſays,

'Long, long, he patient bore the taunts, the frown,
And poiſ'nous darts of envy, ere his noon,

His

His radiant noon of glory, denounc'd ire
To ſtrike the guilty, or elance his fire!'

Thoſe who are deſirous of ſeeing any more of this poem muſt have an extraordinary taſte, and a curioſity very unaccountable.

Art. 42. *Beneficence. A Poetical Eſſay.* 4to. *Pr.* 2*s.* Wilſon *and* Fell.

The author of this eſſay has been ſo *beneficent* as to give us no leſs than 730 lines, which, he tells us in the preface, were all wrote laſt winter, during the hard froſt, the beſt excuſe which can poſſibly be given for the coldneſs and inſipidity of his icey and phlegmatic performance.

Art. 43. *Letters that paſſed between* Theodoſius *and* Conſtantia, *&c. The ſecond Edition.* 12mo. *Pr.* 2*s.* Becket *and* De Hondt.

We are pleaſed to find that the warm encomiums we beſtowed on the firſt edition * of theſe entertaining and inſtructive letters, have received the ſanction of public approbation. We have only to add, that the author has enriched this ſecond edition with two elegant and pathetic letters, ſuppoſed to be written by Theodoſius and Conſtantia in their laſt illneſs, which breathe the genuine ſpirit of piety and morality.

Art. 44. Mechanicus *and* Flaven; *or the Watch ſpiritualized. By* J. Martin, *Watchmaker.* 8vo. *Pr.* 1*s.* Keith.

If Mr. Martin has no better hand at a real watch than a ſpiritual regulator, we adviſe him not to loſe any more of his time, in preſenting the public with ſuch enthuſiaſtic abſurdities.

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†‡† *The authors of the* CRITICAL REVIEW *are obliged to* Crito *for his animadverſions, publiſhed in* Lloyd's Chronicle, *on the miſtakes which they were guilty of laſt month, with regard to* Klopſtock *and* Woollaſton: *They acknowledge themſelves in an error, from haſte and inadvertency, and will endeavour to be more accurate and careful for the future.*

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* See Critical Review for July, 1763, p. 11.

THE

CRITICAL REVIEW.

For the Month of *February*, 1764.

ARTICLE I.

The Hiſtory of Kamtſchatka, *and the* Kurilſki *Iſlands, with the Countries adjacent; illuſtrated with Maps and Cuts. Publiſhed at* Peterſbourg *in the* Ruſſian *Language, by Order of her Imperial Majeſty, and tranſlated into* Engliſh *by* James Grieve, *M. D.* 4*to. Pr.* 16*s. ſewed.* Jefferys.

HAD any one an hundred years ago foretold the publication of ſuch a work as this in Ruſſia, he muſt have been deemed the worſt of viſionaries; but the example of Peter the Great, and his female ſucceſſors, have taught us that every country is acceſſible to humanity, arts, and ſciences. From what we know of the Ruſſians at the time Peter undertook to civilize, or rather to humanize, them, his attempt was as unpromiſing as if it had been directed towards the Hottentots, or the negroes on the coaſt of Guiney: yet we ſee what culture can effect. The preſs of Peterſbourgh publiſhes the diſcovery of a people but lately known to the reſt of the world; and the modern Ruſſians in the Kamtſchadales are ſtruck with amazement at the manners of their own immediate anceſtors.

The diſcovery of Kamtſchatka was owing partly to accident, and partly to intereſt; but the uſe that has been made of that diſcovery reflects the higheſt glory upon the government of Ruſſia, by its endeavouring to civilize the Kamtſchadales, a people who were deſtitute of all ideas of right and wrong, and of almoſt every quality that conſtitutes a difference between the rational and brute creation. To guide ſuch a race of mortals into the paths of reaſon; to inſtruct them in the arts of life; to lead them out of the miſts of ignorance, is vindicating the honour of the author of nature: and a humane mind can ſcarcely entertain a more agreeable ſenſation than to reflect, that a

people, who, half a century ago, may be ſaid to have been blemiſhes to the creation, are now in a fair way of being ſerviceable to ſociety, through the noble attention which the court of Peterſbourg pays to the arts of humanity.

This work, which is adorned with proper maps and cuts, was written by a Muſcovite, one Stephen Kraſheninicoff, a perſon, who, by application and induſtry, ſupplied all defects of birth and education; and it was his good fortune to have his genius employed in thoſe ſtudies for which it was adapted by nature. Three profeſſors of the imperial academy of ſciences were appointed by the empreſs Anne of Ruſſia, in 1733, to accompany ſome ſea-officers to make diſcoveries towards the coaſt of the northern ocean, eſpecially towards Kamtſchatka; and thoſe three profeſſors had ſix ſtudents for their aſſiſtants, of whom our Kraſheninicoff was one. The profeſſors making a longer ſtay than they intended in Siberia, and, very poſſibly, backward in ſo uncomfortable an expedition, diſpatched our author to prepare for their reception at Kamtſchatka, where the aſtronomy profeſſor alone arrived; and thus the completion of the diſcovery, and the execution of their commiſſion, fell upon Kraſheninicoff. He was aſſiſted by the ingenious Mr. Steller, who was ſent thither by the imperial academy of ſciences for the ſame purpoſes. Steller died in 1745, and Kraſheninicoff returning to Peterſbourg, having laid his diſcoveries before the academy, it was, by that body, reſolved that they ſhould be joined with Mr. Steller's papers, ſo that the whole might make one work.

The work before us is different from that in the original Ruſſian. The latter abounded with many particulars, which never could attract the curioſity of an Engliſh reader, and are indeed, in themſelves, of no manner of conſequence, but to gratify the fondneſs which a native Ruſſian may have for redundancies in a ſubject which he thinks is intereſting to himſelf and his country. The Engliſh editor has very judiciouſly abridged ſuch ſuperfluities, but without lopping off any material information; and perhaps ſome of his vivacious readers may think that he has been rather over-ſcrupulous in this reſpect, by ſtill preſerving in the work too much of the Ruſſian minuteneſs. We are to inform the reader, from the Ruſſian editor's preface, that Mr. Kraſheninicoff's reſearches gave ſo much ſatisfaction at Peterſbourg, that, in 1745, he was advanced to be an adjunct of the academy of ſciences; that in 1750 he was made profeſſor of botany and natural hiſtory; and that he died in the 42d year of his age, while the laſt ſheets of his book were printing off.

As

As to the work itſelf, it is methodical; being divided into four parts. The firſt is entirely geographical; the ſecond contains the natural hiſtory, and is illuſtrated with notes; the third treats of the manners, cuſtoms, and religion of the ſeveral barbarous people here mentioned; and the laſt diviſion contains the firſt diſcovery, conqueſt, and planting of Ruſſian colonies in the country of Kamtſchatka, together with the civil and military hiſtory of the country.

Though the geography of ſo wild and diſtant a country can afford but little entertainment to an Engliſh reader, yet the following particulars are indiſpenſible for his information. 'The two late expeditions, ſay the editors, have greatly contributed to complete the geography of theſe parts; particularly the laſt, in which the ſea-officers delineated exactly all the eaſtern coaſt of Kamtſchatka, as far as the cape of Tchkukotſkoi, all the weſtern to the Penſchinſka gulph, and from Ochotſkoy to the river Amur: they deſcribed the iſlands lying between Japan and Kamtſchatka, and alſo thoſe which lie between Kamtſchatka and America. At the ſame time the gentlemen of the academy undertook to determine the ſituation of Kamtſchatka by aſtronomical obſervations, and to remark every thing worthy of notice in the civil and natural hiſtory of the country and places adjacent. In this chapter, I ſhall only treat of the geography of this country.

'That great peninſula, which makes the boundary of Aſia to the north-eaſt, and ſtretches itſelf from north to ſouth about 7° 30′, is called Kamtſchatka. I place the beginning of this peninſula at the rivers Puſtaia and Anapho, lying in the latitude of 59° 30′. The firſt runs into the Penſchinſka ſea, and the other to the eaſtward. At theſe places the iſthmus is ſo narrow, that I am credibly informed the ſea may, in fair weather, be ſeen on both ſides from the hills in the middle. As the country runs broader towards the north, I reckon this place the iſthmus that joins the peninſula to the main land. The government of Kamtſchatka extends no farther than to this place; and all the country north of this boundary is called Zenoſſe, and is under the government of Anadir.

'The ſouthern part of this peninſula, which is called Lopatka, lies in 51° 3′ north latitude. The difference of longitude from Peterſbourg is, by the beſt obſervations, found to be at Ochotſkoy 112° 53′ eaſt longitude, and thence to Bolſcheretſkoi, or the Great River 14° 6′ eaſt. The figure of the peninſula of Kamtſchatka is ſomewhat eliptical, being broader towards the middle, and growing narrower towards both ends. Its broadeſt place is between the mouth of the river Teghil

and the river Kamtſchatka. Towards the ſource they are joined by the river Elouki.

'The Elouki runs in the ſame latitude with thoſe rivers for 415 verſts. They call the ſea which ſeparates Kamtſchatka from America the Eaſtern Ocean. On the weſtern ſide lies the Penſchinſka ſea, which begins near the ſouthern point of the cape of Kamtſchatka and the Kuriliſki iſlands, and runs northward between the weſtern coaſts of Kamtſchatka and the coaſt of Ochotſkoy more than 1000 verſts. The northern part is called the bay of Penſchinſka from the river Penſchina which falls into it. The hills make one continued ridge from north to ſouth through the whole peninſula, almoſt equally dividing the country.'

As we apprehend that few or none of our readers will venture upon a tour to this country, we ſhall omit many curious particulars here laid down, which are of great importance to the improvement of geography, and afford many amuſing ſpeculations to thoſe who delight in comparative knowledge, eſpecially the chapter which treats of the Kuriliſky iſlands, that reach as far as Japan, between which and thoſe iſlands a trade appears to have been carried on. This is an important diſcovery, and helps to correct many former errors in geography. But the chief geographical curioſity ariſing from the diſcovery of Kamtſchatka, is the conjecture of Mr. Steller, who thinks that this country was formerly joined to America, about the Tchukotſkoi noſs, or cape, for the four following reaſons, viz.

'1ſt, The appearance of the coaſt which, both of Kamtſchatka and America, ſeems to be tore off. 2d, Many capes project into the ſea from 30 to 60 verſts. 3d, Many iſlands are in the ſea which divides Kamtſchatka from America. 4th, The ſituation of the iſlands, and the ſmall breadth of that ſea. But however, this is left to the judgement of the learned; it is enough for us to relate facts. The ſea that divides Kamtſchatka from America is full of iſlands, which extend from the ſouth-weſt point of America to the channel of Anianova, one following another, as the Kuriliſki iſlands are to Japan. The iſlands lie in a row, from 51° to 54° of latitude, to the eaſt, and begin a little above 5° from Kamtſchatka.'

We are ſorry that the regard we owe to the other diviſions of this work does not admit our giving farther extracts from this, which is ſufficient to gratify the moſt unbounded geographical curioſity.

The ſecond diviſion opens with an account of the ſoil of Kamtſchatka, which in ſome places, Mr. Steller thought, might be rendered capable of bearing corn, and in others actually did bear oats and barley. The moſt ſucculent garden ſtuffs produce

duce only leaves and ſtalks, but turnips and radiſhes grow very well, upon the banks of ſome rivers. The account of the graſs upon the Kamtſchatka river is ſo extraordinary, that we muſt beg leave to tranſcribe it.

'The graſs grows here ſo high, and is ſo full of ſap, that one ſcarcely ſees any thing like it in all the empire of Ruſſia; near the river and lakes, and in the opening of the woods, it riſes to above the height of a man, and ſo faſt that it may ſometimes be mowed thrice in a ſummer; ſo that few places can be more proper for breeding of cattle; and although the blades are thick and high, and make but a coarſe ſort of hay, yet the cattle are large and fat, and give plenty of milk both ſummer and winter, which I attribute to the richneſs of the ſoil, and the ſpring rains. The graſs continues full of juice, even to the beginning of winter, which being condenſed by the cold prevents the graſs from turning hard during that ſeaſon. As the graſs is ſo high and thick, a great deal of hay may be made upon a ſmall ſpot; and the cattle can find food in the fields all the winter. The places where the graſs thus grows are never ſo much covered with ſnow as the bogs and ſwamps, and for this reaſon it is difficult to travel over them in the winter.'

In Kamtſchatka harveſt and winter make more than one half of the year, and nothing can be more diſagreeable, upon the whole, than the climate. The ſecond chapter of this diviſion treats of the volcanoes and burning mountains in Kamtſchatka, as the third does of their hot ſprings, ſubjects well worthy the attention of a naturaliſt. Of mines and minerals this country has not much to boaſt; and the account of its trees and plants can be of ſervice only to a botaniſt. The article of the plant ſaranne, of which the natives make brandy, is ſo curious, that it would make a capital figure in the natural hiſtory of any country; and the methods which the natives fall upon to ſupply their want of bread, are various and wonderful. In this part of the work the reader will have many opportunities of admiring how well Providence has taken care of human nature; becauſe however uninformed the Kamtſchadales are in other reſpects, yet, from their own ſagacity, they have ſo many methods of ſupplying the want of bread by their own product, that they ſcarcely perceive their misfortune; and they know the virtues of herbs, roots, ſhrubs, and trees, which their country produces, ſo well, that no native is ever at a loſs for a cure to any diſtemper, either external or internal. We are ſorry that our method confines us from enlarging upon many of thoſe particulars.

The chief riches of Kamtſchatka conſiſt in its great number of wild beaſts, among which are foxes, ſables, ſtone foxes, hares,

marmottas, ermines, weaſels, wolves, rein-deer, wild and tame, and ſtone-rams; and theſe form the ſubject of the ſixth chapter. All kinds of foxes, even the rareſt, are found here in greater perfection than in Siberia, or any other place; it is remarkable, that the more valuable a fox is he is the more cunning and ſhy, and the methods by which they are taken are various and diverting. The ſables of Kamtſchatka exceed all thoſe of Siberia, but their numbers are now much diminiſhed. The fur of the glutton, which is of the weaſel kind, is eſteemed beyond all kind of ermine, when white or yellow; and the manner in which thoſe gluttons kill deer, is ſo extraordinary, that we ſhall tranſcribe it.

'They climb up ſome tree, carrying with them a parcel of ſuch moſs as the deer uſe to eat. This they let fall from the tree, and if the deer comes to eat it, they throw themſelves upon his back; then faſtening themſelves between the horns, they tear out his eyes, and give him ſo much pain, that the miſerable animal, to put an end to his torment, or if poſſible to free himſelf from the cauſe of it by deſtroying his enemy, ſtrikes his head againſt the trees, which generally kills him. No ſooner is he brought down, than the glutton divides his fleſh carefully, and hides it in the earth, to ſave it from being ſeized by any other creature; and never eats a bellyful before he has done this. In the ſame manner, upon the river Lena, they deſtroy horſes. They are eaſily tamed, and are capable of learning ſeveral tricks. It has been ſaid, but we never heard it aſcertained, that they carry their gluttony to ſuch a degree as to be obliged to relieve themſelves by ſqueezing their over-ſwoln bodies between two trees, to unburthen their bellies of the inſufferable load. Thoſe that are tamed are not ſo voracious; but perhaps theſe animals are not alike in all countries'

Bears and wolves are ſo common in Kamtſchatka, that they fill the woods and fields like cattle; and we have in this work curious accounts of both, with the methods of deſtroying them, as well as of deer and wild rams; but perhaps nothing in the work is more entertaining than the hiſtory of three kinds of rats to be found in Kamtſchatka; one ſpecies of which is extremely provident and careful of laying up ſtores of the very beſt kind, but they are of the Tartar nature; for they migrate from country to country, croſſing rivers, and even the arms of the ſea, by ſwimming; while the Kamtſchadales are inconſolable for their departure, becauſe it prognoſticates a bad year for the chace, and equally joyful when they return. The dogs of Kamtſchatka are excellent in their ſeveral kinds, and ſerve to draw their chaiſes in harneſs, though they ſeem not to be very expert in this buſineſs. The Vitimſky ſables, and the method of hunting

ing them, employs the ſeventh chapter, which will give the reader a freſh opportunity of admiring the order and ſagacity of the natives in acquiring their own livelihood. The ſea-beaſts of Kamtſchatka are deſcribed in the eighth chapter, particularly ſeals, ſea-calves, lions, horſes, and the like, with ſeveral ſuperſtitions of the natives relating to them. Of all the animals in nature, the ſea-cat, according to our author's deſcription, is the moſt fierce. The account of the ſea-beaver, which is of a different ſpecies from all other beavers, is likewiſe well worth the peruſal.

Our author, in his ninth chapter, gives an account of the fiſhes found in the Kamtſchatka ſeas; of theſe the chief are the whales, which are here plentiful, and ſerve the inhabitants for food, ſhoes, thread, ſledges, knife-handles, rings, ropes, ſeats, and various other purpoſes. Notwithſtanding the plenty of whales, ſome whole villages of the Kamtſchadales die of hunger; and though the fat is the higheſt delicacy a Kamtſchadale can feed on, it is ſometimes poiſonous. We have but few particulars to obſerve concerning the Kamtſchadale birds, which employ the tenth chapter, as the eleventh is taken up with an account of the inſects, where we are told there are neither frogs, toads, nor ſerpents, in Kamtſchatka. This diviſion of the work ends with the twelfth chapter, which treats of the tides in the Penſchinſka ſea, and the eaſtern ocean.

The firſt chapter of the third part treats of the natives of Kamtſchatka in general, who are deſcribed to be as wild as the country they inhabit, rough in their diſpoſitions, and void of all ideas of religion. They are divided into three different people, the Kamtſchadales, the Koreki, and the Kuriles; of all whom we have deſcriptions, which, we apprehend, would give no great entertainment to ſuch of our readers as have peruſed the hiſtory of other ſavages. The ſtolidity of mankind is much the ſame in all countries, and can ſcarcely be ſaid to differ in ſpecies. The ſecond chapter contains conjectures concerning the names of the Kamtſchadales, and the other inhabitants of Kamtſchatka. The ancient ſtate of the natives of Kamtſchatka employs the third chapter. Though our author had before told us that they are void of all religion, he here ſays that they have extraordinary notions of God, of ſins and of good actions; and this he explains, by ſaying, that they not only like to worſhip him, but, in caſe of troubles and misfortunes, they curſe and blaſpheme him. Pleaſure and indolence are repreſented as being their only purſuits, and our author thought that they are originally of the Mongul race. Their diſtributive juſtice conſiſted in killing by the relations of the perſon ſlain, one who killed another; and in puniſhing theft. We underſtand, how-

ever, that, by the cares of the Ruſſian government, the preſent Kamtſchadales begin to look with contempt upon the barbarity of their anceſtors, and are converted to the Chriſtian religion; nay, that they ſend their children with great pleaſure to the ſchools erected among them; ſo that there is a fair proſpect of their being ſpeedily civilized. The oſtrogs, or habitations of the Kamtſchadales, which take up the fourth chapter of this diviſion, ſeem to be a mixture of wild Tartar and American architecture, and full as convenient as either. They were ſo ingenious, that though they had not commonly the uſe of iron before the Ruſſians conquered them, they can ſcarcely be ſaid to have been at a loſs in making diſhes, bowls, troughs, and cans, and other houſhold furniture (which employs the fifth chapter), by inſtruments made of ſtones and bones. How powerfully (ſay our authors) does neceſſity work upon the moſt inſenſible minds! They ſeem to have been moſt hardly put to it in making a canoe, which ſometimes coſt them three years. Some authors ſay that, before the arrival of the Ruſſians, the Kamtſchadales had learned the uſe of iron from the Japaneſe. The ſixth chapter contains a curious diſſertation upon the labour appropriated to the different ſexes, which is pretty much the ſame as among other ſavages; only the men diſdain to uſe either the needle or the awl, and the women are the only dyers, conjurors, and phyſicians they have among them.

The ſeventh chapter treats of their dreſs, which is of ſkins very commodiouſly put together, with a caul, or hood, which covers their heads; but we are told that, at preſent, they begin to wear linnen ſhirts under their girdles, and that the women make uſe of ruffles, waiſtcoats, caps, and ribbands. According to the ideas we receive from this writer, the fur dreſſes of theſe ſavages muſt have been very warm, and not inelegant, as they were very curious in their choice of furs for the ſeveral parts of it. Their diet and liquors, together with their method of cooking, render the eighth chapter very entertaining; and the reader muſt admire their ingenious ſhifts to make fiſh ſupply their want of bread. This preparation they call yokola. The caviar of the roes of fiſh is their ſecond favourite food. Several others are mentioned; nor are they deſtitute of ſoups made of their fiſhes and herbs. Since the Ruſſians came among them, they have got into the habit of drinking brandy; but before, their only beverage was water. We have already mentioned their canine equipages, which take up the ninth chapter, where we are told, that a ſet of good dogs, with their harneſs complete, coſts at Kamtſchatka near twenty rubles, which is about 4 l. 10 s. An European, however, on reading this manner of travelling, will not be very fond of trying it. The method

thod of the Kamtſchadales making war is the ſubject of the tenth chapter; and here we obſerve what is not unuſual, tho' it is unaccountable, that though the Kamtſchadales deſpiſe life ſo much, that nothing is ſo common among them as ſelf-murder, which their conquerors take great care to prevent; yet, in war, they are the moſt deſpicable cowards upon earth, as well as the moſt cruel and treacherous, as the Coſſacks firſt experienced when they came among them. 'Their arms, ſay our authors, are bows and arrows, ſpears, and a coat of mail: their quivers are made of the wood of the larch-tree, glued round with birch bark; their bow-ſtrings of the blood-veſſels of the whale; and their arrows are commonly about four feet long, pointed with flint ſtones, or bone; and though they are but indifferent, yet they are very dangerous, being all poiſoned, ſo that a perſon wounded by them generally dies in twenty-four hours, unleſs the poiſon be ſucked out, which is the only remedy known. Their ſpears are likewiſe pointed with flint or bone; and their coats of mail are made of mats, or of the ſkins of ſeals or ſea horſes, which they cut out into thongs, and plait together. They put them on upon the left ſide, and tie them with thongs upon the right; behind is fixed a high board to defend their head, and another before to guard the breaſt."

'When they march on foot it is remarkable that two never go a-breaſt, but follow one another in the ſame path, which by uſe becomes very deep and narrow; ſo that it is almoſt impoſſible for one that is not uſed to it to walk therein, for theſe people always ſet one foot ſtrait before the other in walking.'

The eleventh chapter affords ſome kind of proof that this work is executed from different authorities; for here we are told, that the Kamtſchadales, notwithſtanding all their religious abſurdities, believe the ſoul to be immortal, and that it ſhall be again joined to the body. An account of their conjurers and their ceremonies (for they are very ſuperſtitious) takes up the twelfth and thirteenth chapters; as their feaſts and diverſions, in which we have an account of a ſtupifying muſhroom, and its frantic effects, does the fourteenth.

Though the bounds of this article does not admitof our giving any extracts of the uncommon capriciouſneſs in the friendſhips and hoſpitality of the Kamtſchadales, which are deſcribed in the fifteenth chapter; yet there is ſomething ſo extraordinary in their courtſhip and marriages in the ſixteenth, that we cannot reſiſt the temptation of deſcribing it. After a lover has gone through a long ſervitude to the parents of his miſtreſs, and by becoming a bridegroom, obtains the liberty of ſeizing her, 'He ſeeks every opportunity of finding her alone, or in the company

pany of a few people: for during this time all the women in the village are obliged to protect her; beſides ſhe has two or three different coats, and is ſwaddled round with fiſh nets and ſtraps, ſo that ſhe has little more motion than a ſtatue. If the bridegroom happens to find her alone, or in company but with a few, he throws himſelf upon her, and begins to tear off her cloaths, nets, and ſtraps; for to ſtrip the bride naked conſtitutes the ceremony of marriage. This is not always an eaſy taſk; for though ſhe herſelf makes ſmall reſiſtance, (and indeed ſhe can make but little) yet, if there happen to be many women near, they all fall upon the bridegroom without any mercy, beating him, dragging him by the hair, ſcratching his face, and uſing every other method they can think of to prevent him from accompliſhing his deſign. If the bridegroom is ſo happy as to obtain his wiſh, he immediately runs from her, and the bride, as a proof of her being conquered, calls him back with a ſoft and tender voice: thus the marriage is concluded. This victory is ſeldom obtained at once, but ſometimes the conteſt laſts a whole year; and after every attempt the bridegoom is obliged to take ſome time to recover ſtrength, and to cure the wounds he has received. There is an inſtance of one, who, after having perſevered for ſeven years, inſtead of obtaining a bride, was rendered quite a cripple, the women having uſed him ſo barbarouſly.'

The birth of their children, their diſeaſes and remedies, and the burial of their dead, take up the chapters ſeventeenth, eighteenth, and nineteenth, which concludes what relates to the Kamtſchadales; and perhaps ſome part of the eighteenth chapter may be well worthy the peruſal of European phyſicians. In the twenty-firſt chapter we have an account of the nation of the Koreki, and in the twenty ſecond that of the Kuriles, who are ſaid to be a more civilized people than the others. They have many particular cuſtoms different from thoſe of the Kamtſchadales, whom, however, they reſemble in the main; but we muſt refer our readers to the work itſelf.

The laſt diviſion of this work relates to the hiſtory civil and military of Kamtſchatka; and we own we think it the leaſt entertaining part of it, becauſe it admits of very little preciſion. It is not agreed who the firſt Ruſſian was that diſcovered Kamtſchatka, and indeed the more remote Ruſſians ſeem always to have had ſome knowledge both of the Kamtſchadales and the Koreki. A Coſſack, one Atlaſoff, a ſubject of Ruſſia, in 1697, ſeems to have been the firſt who forced the Kamtſchadales to pay tribute; but he was impriſoned for his oppreſſions, and for defrauding the public. One or more forts having been built about the year 1704 at Kamtſchatka, the natives begun to be diſguſted

diſguſted with their new maſters, and it was found expedient, in 1705, to releaſe Atlaſoff from priſon, and, in 1707, he was reinſtated in his place of chief commiſſary of Kamtſchatka. After this the Kamtſchadales and the Coſſacks were in perpetual war till the year 1731. In the mean time, the Coſſacks mutinied againſt Atlaſoff, for his oppreſſions, and depoſed him from his command. The Ruſſian governor of Jakutſki, to whom Kamtſchatka was ſubject, endeavoured to reduce them; but the mutineers killed Atlaſoff, and all the Ruſſian officers ſent to quell them. After this, the Coſſacks made war upon the Kamtſchadales and the Kuriles; and though our author has reduced his narrative into a regular form, yet it contains nothing more than the extravagancies and robberies of forty or fifty deſperate banditti, till the year 1731, when the tax-gathering of Kamtſchatka, being eſtabliſhed in a kind of regular form, the natives roſe as one man againſt the Ruſſians, whom they cut off, whenever they had an opportunity, and managed the inſurrection with a far greater degree of wiſdom and courage than could have been expected from their barbarity. They took the lower Kamtſchatka fort, which was retaken by one Yacob Hens, a Ruſſian ſkipper, and ſixty Coſſacks. The court of Ruſſia very rightly concluded, that this rebellion, as it was called, was occaſioned by the barbarity and oppreſſions of its own officers and people, and eſtabliſhed a court of enquiry, in the year 1740, which very ſeverely puniſhed thoſe who were moſt guilty, Ruſſians and Coſſacks, as well as Kamtſchadales. Since that time, regular troops have been cantoned in Kamtſchatka, and its neighbourhood. Proper forts, which are deſcribed in this book, have been built in the country and its neighbourhood; and Kamtſchatka promiſes, in time, to be as flouriſhing, as civilized, and as gainful a province as any in the Ruſſian dominions.

As to the work before us, it is a new acquiſition to general hiſtory; for, notwithſtanding the little inaccuracies we have hinted at, and ſome others, it opens new ſcenes of knowledge and information to every intelligent mind. The tranſlation itſelf is well executed; and, we will venture to ſay, is preferable to the over-loaded contents of the original.

ART.

ART. II. *The History of the Discovery and Conquest of the* Canary *Islands: Translated from a* Spanish *Manuscript, lately found in the Island of* Palma. *With an Enquiry into the Origin of the Ancient Inhabitants. To which is added, a Description of the* Canary *Islands, including the Modern History of the Inhabitants, and an Account of their Manners, Customs, Trade, &c. By* George Glas. *4to. Pr.* 15*s.* Durham.

THIS history is of the same nature with that we last reviewed; and, though it has not an equal merit either of novelty or authenticity, yet it may be very justly deemed another valuable addition to historical knowledge, as Mr. Glas the editor seems to be well qualified for that part of the work he has executed. In the Introduction prefixed to it, we are told that the historical part is almost entirely a translation from a Spanish manuscript, written in the year 1632, in the island of Palma, by Juan de Abreu de Galineo, a Franciscan friar, a native of the province of Andalusia, in Spain. The manuscript lay for some time in obscurity in a convent, in the island of Palma, from whence it was sent, about three years ago, as a present to the bishop of the Canaries. Mr. Glas procuring a copy, found it to agree so well with the other accounts he had received, that he deemed it to be a genuine history of the conquest of the islands and the antient inhabitants, and has translated and published it accordingly.

The defects that are visible in this translation proves the care and candour of Mr. Glas not to deviate from the original. The time of the latter discovery of those islands, according to it, was between the years 1326 and 1334, a period little more than a century antecedent to the discovery of printing, and the revival of literature. The discovery itself is said to have been made by a French ship driven by storm upon the Canaries, which are in number seven, viz. Lancerota, Fuertaventura, Canaria, Teneriffe, Gomera, Ferro, and Palma.

We shall not trouble our readers with the conjectures so often formed among geographers and historians, that those were the Fortunate Islands, and the Elysian fields of the antients. If they were, they are greatly altered in climate and in soil, and differ as much from what they formerly were, as the British Bermudas, at present, do from Mr. Waller's description, or dean Berkley's ideas, of them. After all, we are not thoroughly convinced that there ever was a time when the Canaries were utterly unknown to the western parts of Europe; and several pregnant reasons occur in the course of this history to confirm our conjecture. A Spanish count of Clazamont, who is called Don Lewis

Lewis, and is ſuppoſed to be anceſtor of the noble family of Medina Cœli in Spain, obtained from pope Clement VI. a grant of thoſe iſlands, with the title of king, upon the uſual condition of cauſing the goſpel to be preached to the natives. Don Lewis, from various cauſes, was prevented from making any advantage of his new kingſhip; and though he fitted out ſome ſhips, only a few of them arrived at the Canaries. At this period our hiſtory becomes a little intricate; for, it ſeems, about the year 1377, a ſquadron of Spaniſh ſhips, under one Martin Ruiz de Avendano was forced upon the iſland of Lancerota, where, though they were very kindly received by the natives, Don Martin got the king's wife with child of a daughter named Yco. It is not at all impoſſible for a Spaniard to have impregnated a Canarian queen; and perhaps Avendano, in a Spaniſh rhodomontade, might have aſſumed the honour of being anceſtor to a race of kings; but the ſequel of this ſtory plainly proves that this muſt have happened ſeveral years before the year 1377. To ſolve this and many other difficulties that occur in the courſe of the hiſtory before us, we muſt arrange the diſcoveries of the Canaries in the order of time, as the periods lie ſcattered in the work itſelf, and it will thereby appear that the Spaniards, Portugueſe, and other nations, had a correſpondence with the Canaries long before the date aſſigned by our author for their diſcoveries.

If the grant of Don Lewis from pope Clement VI. was dated about the year 1334, it is certain, as we have already ſaid, ſome of his ſhips, the crews of whom were Majorcans, landed in Gran Canaria, anchoring in the bay of Gando, between Aguimes and Felde, where the people came aſhore to refreſh themſelves, after the fatigue of the voyage. They who landed were ſoundly drubbed by the natives, but their ſhips bore away. The Majorcans who remained were well treated by the Canarians, who learned their language, and to whom they were uſeful; but attempting to bring in ſome unnatural crimes among thoſe innocent iſlanders, they were all of them maſſacred by order of the Canarian council; excepting two friars, who, according to our author, being much in favour with the people, were thrown from a high mountain into a deep pit, communicating with the ſea, where they were drowned.

The next diſcovery we can trace of thoſe iſlands, was that of Avendano, whom we have already mentioned, in 1377; but we cannot with our author, without a groſs anachroniſm, admit him to the honour of being father of the princeſs Yco, who muſt have been born in 1378, and conſequently could be but ſeven years old, when,

The

The next invaſion of Lancerota took place under Ferdinando Peraza, a Spaniard, who moſt ungratefully and inhumanly robbed and murdered the natives, and carried off priſoners Guanareme, king of the iſland, and Tinguafaya his wife. The hiſtory before us ſays that Yco was married to one of the royal family, who, upon that revolution, was choſen king of Lancerota, and that ſhe had by him a ſon called Guadarfia. Many paſſages in this work evince, that about the time here ſpoken of, and for ſeveral years before, thoſe zealous catholics, perceiving how tenacious the natives were of their liberties, both civil and religious, were making ſecret diſpoſitions for reconciling them to the Roman faith and the Spaniſh government.—But to return to the hiſtory of Yco.

We cannot diſcover the reaſon why her huſband did not keep poſſeſſion of the throne upon Guanareme's death, during his captivity; for no ſooner was that known in Lancerota, than objections were made to the acceſſion of her ſon Guadarfia to the throne, on account of the fairneſs of his mother's complexion, which proved that ſhe was no daughter of king Qonzamas, her pretended father. A council of the chiefs of the iſland was held on this important point, where it was decreed that Yco ſhould undergo a kind of an ordeal; the nature and management of which, we apprehend, are ſtrong indications of a Romiſh influence over the counſellors: for they decreed that Yco and three of her female ſervants ſhould be ſhut up in a houſe, and there ſmoaked. An old woman adviſed her to have recourſe to a large ſponge wet with water, to apply it to her mouth and noſtrils, and breathe in it, whenever the ſmoak became troubleſome. This ſtratagem was ſucceſsful (by what means naturaliſts muſt account): when the door was opened, the ſlaves were found ſtifled, but Yco alive; upon which ſhe was brought forth with great honour, and her ſon Guadarfia was declared king of Lancerota.

After the peace of Bretigny, and the ſucceſſion of Don Henry the Baſtard to the crown of Caſtile, all Europe was deluged with adventurers of various kinds, among whom was a French nobleman, one John de Betancour, though then old, and one Gadifer de la Sala, who entertaining a violent paſſion to become maſters of the Canary Iſlands, ſold all they had in Europe, and fitted out a fleet of three ſhips, well manned, for their conqueſt. The reader is to obſerve, that part of this fleet was manned with people who underſtood the Canarian language; a freſh proof that the Europeans were no ſtrangers to thoſe iſlands. Betancour and his adventurers ſailed on the firſt of May, 1400, and arrived at Lancerota, where they ingratiated themſelves ſo much with the inhabitants, that they aſſiſted them

in building a fort at the port of Rubicon. They then passed over to the neighbouring island of Fuertaventura, where they were not so successful, and returning to Lancerota, la Sala was dispatched for succours to France, where he died; but Don Henry the third of Castile assisted and patronized Betancour, fitted out a fleet for his support, and, in 1403, gave him a grant of the Canary islands, with the title of king.

Though the historical and descriptive part of this work are unaccountably blended together, we shall separate them, and here follow the thread of history only. When Betancour embarked for Spain, he left his kinsman William de Betancour his deputy at Lancerota; but oppressing the natives, some of his men were killed, and the rest were obliged to shut themselves up in their fort of Rubicon. When John Betancour returned, he found that his men's misfortunes were owing to their own misconduct, and he not only pardoned king Gadarfia and his people, but left them in the full possession of their lands, houses, cattle, and liberty; a concession which would require volumes to reconcile it either to common justice or to common-sense; for we find Betancour soon after portioning out the lands of the island to his own European followers. Having thus got footing in Lancerota, Betancour invaded Fuertaventura, in 1405; and here we have fresh information of what is advanced above, concerning the practices of the Romish clergy, and their votaries. We are told that the isle of Fuertaventura was at this time under the influence of two women, Tibiatin and Tamonante, the mother and the daughter, who corresponded with the devil, yet were believed to have come from heaven; that they foretold the arrival of the French, and, what is still more extraordinary, those imps of Satan persuaded the islanders to embrace the Romish faith, and to submit to Betancour. Such impostures point out their own purposes. Betancour bridled Fuertaventura with two forts. He afterwards invaded Gran Canaria, where he was soundly beaten by the inhabants, and obliged to retire. His next expedition was to the island of Gomera, the natives of which spoke Spanish, having, about thirty years before, been visited by some Spanish vessels, under one Don Ferdinando, which corroborates what we have before observed, concerning the intercourse between Europe and the Canaries. Betancour was so pleased with the island of Gomera, where he was most amicably received, that he did it the honour to parcel it out among his followers, and to pitch upon it as the place of his residence. We shall here, once for all, observe, that all adventurers and discoverers from Spain or France, as soon as they got footing on an island or country, where they were friendly received, pronounced certain words, and used several gesticulations,

tions, the meaning of which were equally unknown to the innocent inhabitants; and this they called taking poſſeſſion of the country.

Betancour next ſailed to the iſland Hierro, where he met with the like friendly reception from the inhabitants, and left them ſaddled with a garriſon of Biſcayners, French, and Flemings, under one Lazaro, a brute of a Spaniard, who was ſoon after killed by the juſt reſentment of one of the natives, whom he had abuſed. Betancour then made a new attempt to retrieve the honour he had loſt in Gran Canaria; but he met with a freſh defeat from the natives, and it was with difficulty that he could bring off any of his forces. He next appointed his kinſman Maſſon de Betancour deputy-governor of his three iſlands, and after robbing them of all he could carry off, he went to Europe, to ſolicit for freſh recruits, and died in France. In the mean while Maſſon de Betancour, hearing of his death, tyrannized over the natives, which coming to the ears of Don Ferdinando king of Caſtile, Don Henry de Guzman, count of Niebla, was appointed to redreſs their injuries; and he ſent one Pedro Barba de Campos, with a ſquadron of five ſhips, for their relief.

De Campos had a commiſſion from Peraza, a deſcendant of him who carried off to Spain king Guanareme and Tinguaſaya his wife, and therefore a claimant upon the Canaries, to purchaſe Betancour's right; but the purchaſe was made in 1418, by the count de Niebla; though Betancour, before this time, had diſpoſed of the ſame iſlands to Don Henry of Portugal for an eſtate in Madeira, to which he actually retired. The count de Niebla having been in vain at vaſt expence in attempting to reduce the four unconquered iſlands, transferred his right to them to the family of Peraza. Guillen Peraza, accordingly, fitted out a conſiderable armament; but he was killed and defeated with great loſs, in the iſland of Palma, and his right to the Canaries fell to Diego de Herrera, who had married his ſiſter and heir. Herrera, like his predeceſſors, was ſeveral times ſeverely beaten by the Canarians; but, by the aſſiſtance of the biſhop of Rubicon, he perſuaded them to admit him to a peaceful conference on their iſland, which, unknown to the poor natives, he took poſſeſſion of, in the manner we have mentioned, and was highly pleaſed with his ſucceſs; but it appears that neither he nor the biſhop could get any farther footing on the iſland at that time.

The court of Portugal now began to puſh its claim to the Canary iſlands; and in the year 1466, Diego de Sylva came to Lancerota, with a very conſiderable armament: but his landing was oppoſed by Herrera; and, while they were conferring together, an account came that the Portugueſe court had with-

drawn their claim, and Sylva married Herrera's daughter, an accompliſhed beauty, receiving with her in dowry a third part of the revenues of Lancerota and Fuertaventura. After this Herera and his ſon-in-law had almoſt loſt all their men in a new and obſtinate attempt they made againſt Gran Canaria, where they were ſo pinned up, that not a ſoul could have eſcaped, had it not been for the incredible generoſity of the natives, which, as uſual, was rewarded by the Spaniards with the blackeſt and moſt unparalleled ingratitude. Herrera, deſpairing of gaining anything by arms, perſuaded the inhabitants to give him leave to build a church; but he built a fort at Gando, which the natives, by a ſtratagem of the ſame nature as one recorded by Plutarch in the life of Sertorius, had the courage and addreſs to take and demoliſh, making the garriſon and its governor priſoners. All Spain was now full of complaints againſt Herrera, who had married another of his daughters to one Sayavedra, a Spaniard; and the court of Caſtile being tired out with them, bought all his pretenſions upon Canaria, Teneriffe, and Palma, in 1476 (before the diſcovery of America) for 5000000 of maravedies, about 3000l. and gave the title of count de Gomera to his eldeſt ſon.

[*To be concluded in our next.*]

ART. III. *Notae ſive Lectiones ad Tragicorum* Graecorum *veterum* Aeſchyli Sophoclis Euripidis *quae ſuperſunt Dramata deperditorumque Reliquias. Auctore* Benjamino Heath. 4*to.* 14*s. in Sheets.* T. Payne.

THOUGH verbal criticiſm has been much depreciated by many, and repreſented as converſant in minutiæ not worth enquiring into, and depending upon conjectures altogether vague and arbitrary, it cannot be denied to have its utility, ſince, without it, learning, which had been overwhelmed by ſuperſtition and Gothic rage, could never have riſen again to enlighten the world, but muſt have remained for ever buried in the oblivion of obſcurity. Longinus, who added the fire of the poet to the critic's ſagacity, ſpeaks in the moſt honourable terms of that part of the buſineſs of criticiſm, which conſiſts in chuſing the propereſt terms upon every occaſion: "Η τῶν λογῶν κρισις (ſays that great man) πολλης ἐστι πειρας τελευταιον ἐπιγεννημα; *The choice of words is the higheſt pitch of erudition, and requires the previous knowledge of a variety of different branches of learning.* The celebrated Mr. Pope, on the other hand, has repreſented the verbal critic as

"A word-catcher that lives on ſyllables."

And the ingenious Mr. Addiſon has, with great humour, ridiculed the ſubtleties of commentators, in the Spectator. Laughers, however, are not always in the right, and the opinion of Longinus, ſeriouſly delivered, will, we doubt not, have more weight with

the judicious than the railleries of the above-mentioned authors. Having thus rescued this branch of criticism from contempt, we shall proceed to examine the work of Dr. Heath, which is, in our opinion, both learned and accurate, though not entirely free from errors.

Our author's emendation of the 213th verse in Prometheus, Χρὴ δ', δολῳ δε τοις ὑπερεξοντας κρατειν, is highly judicious. The reading he proposes instead of χρεη is χρειν, which is the optative mood of the aorist εχρην. He likewise proposes reading ὑπερεχοντας in the place of ὑπερεξοντας; and the reason he assigns for that alteration is, that the metre requires it, and likewise that it is more according to the Attic stile to use the present tense than the future. The sense of the passage thus restored is obvious; from it Virgil took that proverbial maxim in the second Æneid,

Dolus an virtus quis in hoste requirit?

This we mention as a circumstance that enhances the reputation of Æschylus, since to be imitated by so great a poet is a proof of merit. We cannot, however, agree with the author in his emendation of verse 229 of the same tragedy, where he would substitute εκαθιζετ in the room of καθιζετ, being of opinion that the metre does not here admit the addition of a syllable.

The Doctor, in his observations upon act the third, that the measure in the following verse

Ωρων εμαυτον ὡδε προσελουμενον,
Videns me sic violatum,

is defective, proposes the addition of the particle γε after ὡδε; this simple alteration renders the metre complete: he is, moreover, for changing the word προσελουμενον, *violatum*, to προσελωμενον, *clavis petræ affixum*, "*nail'd to a rock with nails.*" These alterations are simple and natural, and not forced, as the conjectural emendations of critics too frequently are.

We shall not trouble the reader with any more citations from the doctor's observations upon the tragedy of Prometheus, but proceed to consider his remarks upon the Seven Heroes at Thebes. These, as well as the foregoing, are just and pertinent in the main, yet we cannot help sometimes differing from the learned author; and indeed it is not to be wondered at, that a commentator, in endeavouring to ascertain the meaning of his author, should sometimes miss the mark, as there are many passages, of which several different, yet equally plausible, explanations may be given. Thus Dr. Heath observes upon the following verse, Πυργον σεσειν ευχεσθε πολεμιον δορυ, that it should be rendered thus, *An oratis ut propugnacula fustinere possint vim hostium?* with a mark of interrogation,

gation, affirming at the same time, that the opinion of Pauwius, namely, that ευχεσθε should be construed imperatively, is wrong; since, if it were admitted, the answer of the chorus would be absurd: whereas, continues he, that answer is extremely apposite, if the passage be considered as a question. He maintains likewise, that this explanation is farther confirmed by the answer of Etheocles, who tells his people that they would be inexcusable, if, by their flight and their clamours, they should terrify the Thebans, and prevent them from defending the town manfully, since that, being once taken, the assistance of the gods could, by no means, be hoped for, as it was customary with them to quit a town as soon as it had fallen into the enemies hands. Notwithstanding these arguments, which we do not deny to be specious, we cannot but think the mark of interrogation entirely unnecessary; as the passage may be explained in a manner more agreeable to the context by supposing ευχεσθε to be the imperative mood, and the words to be spoken ironically.

In the doctor's notes upon the Persæ of Æschylus, we meet with one which we can by no means accede to. He observes upon the following words

Μη σοι δοκουμεν τηδε λειφθεναι μαχη;

that τηδε should not be joined to μαχη, but taken separately, so as to signify *hac ex parte*. In our opinion τηδε should be joined to μαχη, so as to signify "this fight." With regard to his other emendations of this passage, where he proposes reading δοκουμεν in the subjunctive mood, we readily admit it.

In the commentary upon the tragedy of Agamemnon, our author has given convincing proofs of his uncommon talents for verbal criticism, by restoring a passage of several lines, upon which all former interpreters had lost their labour. It is a speech of one of the chorus's, in which he gives an account of an omen which had appeared to the confederate armies of the Greeks, and by which the taking of Troy was portended.

In support of our assertion we shall cite it at full length, and lay before the reader the author's reasons for the several alterations he has made.

Κυριος ειμι θρονειν δ' ιον κρατος
Αισιον ανδρων
Τευτελεων (ετι γαρ θεοθεν καταπνειει
Πειθω μολπα)
Αλκαν συμφυτον, αϊων
Οπως, Αχαιων,
Διθρονον κρατος, Ελλαδος ηβαν

Ξυμφρονα ταγοιν,
Πεμπει σον δουρι δικας πρακτορι
Θουριος ορνις Τευκριδ' επ' αιαν.

"I am qualified to relate the happy omen of victory which offered itself to the chiefs in their march, (for still favourable persuasion breathes from heaven) having heard in what manner the impetuous bird sends the double strength of the Greeks, (Menelaus and Agamemnon) the Grecian youth, whose sentiments conspire with those of their leaders, with a spear, the instrument of vengeance, to the Trojan land."

Ανδρων εκτελεων, which was the former reading, the doctor has judiciously changed to εντελεων, as the first words, which signify *grown men*, are not at all to the purpose; whereas the latter, which signify *chiefs*, come in with the utmost propriety.

In his next note he assigns his reasons for altering συμφυτος αιων to αλκαν συμφυτον; yet this emendation is by no means satisfactory, and it is remarkable that he has omitted these two words in his translation. Πεμπει ξυν δουρι δικας πρακτορι our author has altered to πεμπει ουν δουρι δικας πρακτορι. For the first emendation he assigns no reason; but it is apprehended that all who are not unacquainted with the Greek idiom, will acknowlege that the indicative mood here suits better with the context than the subjunctive; δορι he changes to δουρι for the sake of the metre, which claims its share of the critic's attention as well as the meaning of the poet. Upon the words θυριος ορνις the learned commentator observes, that ορνις in this place must signify an *eagle*, not an *augury*, as the epithet θυριος, *impetuous*, can by no means be given to an *augury*. Nor is there any vicious tautology, continues he, as the next period begins Οιωνων Βασιλευς, *Avium rex*.

These observations will, it is apprehended, be sufficient to shew the great value of Dr. Heath's critical labours upon Æschylus; and indeed his abilities have been acknowledged by men of distinguished reputation in the learned world. Dr. Burton, in the preface to his Pentalogia, speaks of him in these terms. "Must it not be matter of surprize to every body, that a man, constantly employed in public business, should be able to give so much time to classical studies, as to have illustrated all the tragedies of Sophocles, Æschylus, and Euripides, with a complete and judicious commentary, not to mention the many works he has wrote upon other subjects. For my part, I can never bestow adequate praises upon the generosity and benevolence, which is so far from being sparing of that precious supply of literary knowledge, that it has communicated it for the benefit of the public, insomuch that we have had an opportunity of convert-

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ing to our own use whatever has appeared to be for our purpose, whether for restoring measures, or explaining words, sentences, or things worthy of notice."

At the same time, however, that we acknowledge our author's abilities as a verbal critic, we cannot help lamenting that he has entirely neglected the best part of criticism, namely, that which consists in pointing out the beauties or defects of an author, which is absolutely necessary in order to form the taste of the reader. Indeed many eminent commentators, and in particular the famous Dr. Bentley, have been guilty of the same omission; and this, in some measure, justifies that severe censure of Mr. Pope, who represents them as persons who read not, but only scann and spell.

Having examined Dr. Heath's learned remarks upon Æschylus, we shall now lay before the reader such observations as have occurred to us in perusing his annotations upon Sophocles and Euripides.

Sophocles must be acknowledged to be one of the most difficult of the Greek tragedians, and none of the antients have had less justice done them by the commentators. Demetrius Triclinius has strangely mangled this author, upon pretence of rendering his measure every-where exact. But in acquitting himself of this task, he may be compared to the tyrant Procrustes, who cut off part of the legs of those whose stature did not suit with his couch; for this hypercritical measurer of syllables, having provided himself with a metrical scale, scrupulously examined every verse of his author by it; and if it happened to square with this, let it remain unaltered; if otherwise, added or curtailed just as he thought proper. Such were the unwarrantable liberties he took with Sophocles, and Turnebus and other editors have injudiciously followed him.

Dr. Heath must, therefore, be acknowledged to deserve highly of the republic of letters, as he has, in a great measure, restored the text of this renowned antient, and purged it of many errors and redundancies, by which it was before disfigured.

Our author's first emendation in the Œdipus Tyrannus, is, in our opinion, extremely just, and we doubt not but it will appear so to every reader who has a competent knowledge of the Greek tongue. Œdipus addresses himself in these terms to an old man, who sat amongst the other suppliants round the altars built before his palace.

Αλλ' ὦ γεραιὲ, φράζ' (ἐπεὶ πρέπων ἔφυς
Πρὸ τῶνδε φωνεῖν) τίνι τρόπῳ καθίσαλε·
Δείσαντες, ἢ σεξαντες·

Sed tu o senex dic: nam te dignum est
Prae aliis ut dicas, quid est quur hic consedistis,
Utrum metus causâ an injuriâ affecti?

Dr. Heath proposes reading στερξαντες instead of στεξαντες, and he supports his opinion in this manner. The verb στεγειν, says he, though it is sometimes used as signifying "to suffer always," in my opinion includes an idea of "supporting," or "bearing patiently," which by no means suits with this passage: for he who bears any evil patiently, and with fortitude, may not improperly be said to conceal it, when he abstains from complaint and lamentation. But the participle στερξαντες should in this place be rendered *cupientes*, or *desiderantes*, "desiring," in which sense the word στεργειν is used by Sophocles in his Œdipus Colonæus, v. 1152.

Στεργω δ' ιπλας αρωγας
Μολειν γα τασδε και πολιταις.

Add to this, that the opposition between δεισαντες, "fearing," and στερξαντες, "desiring," is more striking than that between δεισαντες, "fearing," and στεξαντες, "suffering." For it appears from what follows, that Œdipus neither was nor could be ignorant of the sufferings of the Thebans. But it is highly natural that he should ask them whether their motive for sitting before his palace in the guise of suppliants was fear, or the desire of obtaining any thing.

Our author, in his explanation of the following passage,

—— οἱ δὲ, σὺν γήρᾳ βαρεῖς
Ἱερεῖς· ἐγω μεν Ζηνος· οἱ δε τ' ἠϊθεων
Λεκτοι·

appears to have hit the meaning of the author, which had escaped both Boivin and Dacier. He renders the passage in this manner,

—— *Hi annis gravati sunt*
Sacerdotes, Jovis ego sacerdos sum, hæc juvenum
Manus est.

Boivin, who follows the old scholiast, had advanced that οἱ δὲ σὺν γήρᾳ βαρεῖς ἱερεῖς should be understood of one man alone, namely, of the priest of Jupiter, who is supposed to speak; and moreover, as it appears from what follows, that this priest departed with the young men, immediately after he had heard the oracle, the chorus, which begins its song directly upon their departure, must have consisted of some of the principal men of the city, who were sent for by Œdipus, and then made their first appearance upon the stage. Dacier, on the contrary, maintains,

maintains, that we should not understand these words as signifying the priest of Jupiter alone, but also the priests of the other gods who accompanied him with the chosen youths, and that these priests, after the departure of the former with the young men, continued upon the stage, and formed the chorus. 'Having maturely weighed the reasons alledged by these learned men in support of their respective opinions, I am inclined to think, says the doctor, that they are both partly in the right and partly in the wrong. That the plural number should be put for the singular, and that the words οἱ δὲ σὺν γηρᾳ βαρεῖς ἱερεῖς should be construed so as to mean but one priest, especially as ἐγὼ μὲν Ζηνὸς follows in the singular number, seems to be altogether improbable, and not at all agreeable to the genius of the Greek language. In my opinion, continues he, that crowd consisted of suppliants of three different ages, children scarce able to walk, priests worn out with age, and a chosen band of the Theban youth. But it does not follow from hence but that the chorus might have consisted of the Theban chiefs, sent for by Œdipus, the priests being departed with the select band, after having heard the oracle.' Thus Dr. Heath, by observing a medium between the two commentators above-mentioned, has given the real sense of his author, and avoided the errors of both.

We now proceed to the doctor's annotations upon Euripides, in which he displays an equal judgment and erudition as in those upon Æschylus and Sophocles: a very few examples will be sufficient to prove the truth of this assertion. In his note upon verse 907 of the tragedy of Hecuba, he justly observes that ἀμφὶ ζε κρυπτῇσι should be changed for the reading of the antient copies ἀμφὶ ζε καλυπτῇσι, which the scholiast seems to have altered through a too great attention to the metre.

The true sense of the following words,

——— ἀλλὰ ταῦτα μὲν τί δεῖ
Θρηνεῖν, προκοπτόντ' οὐδὲν εἰς πρόσθεν κακῶν,

seems to have escaped former interpreters. The doctor renders the passage thus: *Sed hæc quidem lugere quid attinet, nullum ex malis ingruentibus præverientem?* This is the obvious meaning of it, and it is somewhat surprising that so many learned critics should have missed it.

We might, perhaps, be thought luxuriant in instances, were we to cite any more of the doctor's annotations: we shall therefore take our leave of the reader by drawing a short parallel between Sophocles and Euripides. The former may be looked upon as the Corneille, the latter as the Racine, of the Greeks; for we cannot compare either of them to any of our English tragic poets, as the genius of the English seems to bear a strong

resemblance to that of the Romans, but little or none to that of the Greeks. The imagination of Sophocles was more glowing than that of Euripides; but the latter touches the passions in a more masterly manner than the former. Longinus, in his Treatise upon the Sublime, gives the preference to Sophocles; but Euripides was the favourite poet of the people, who are always more affected with the tender and pathetic, than with the grand and majestic. The fate of these two poets seems to have been much the same with that of Corneille and Racine, the two great masters of dramatic poetry among the French. Corneille is universally allowed to have greatly surpassed Racine in genius, yet the pieces of the latter are oftener played than those of the former, and more generally read, though not equally esteemed. Indeed what has been said of Corneille and Racine, namely, that the former drew men as they should be, the latter as they really are, may not improperly be applied to Sophocles and Euripides. The latter drew all his sentiments and images from the simplicity of nature; he dwelt chiefly upon the softer passions, the passions which are common to mankind in general, and made it his chief care to speak to the heart; the former presented to the conception of his auditors whatever is great and noble in human nature, embellished and adorned by all the pomp of eloquence, and all the various imagery of the most luxuriant and warm fancy.

ART. IV. *Observations on the Four Gospels; tending chiefly, to ascertain the Times of their Publication; and to illustrate the Form and Manner of their Composition. By the Rev. Dr.* Henry Owen, *Rector of St.* Olave *in* Hart-street, *and Fellow of the Royal Society.* 8*vo.* *Pr.* 2*s.* Payne.

THERE is not in the world a character more truly respectable than that of a sober and serious minister of the gospel, who acts up to the dignity of his profession, and employs those talents and abilities which God has bestowed on him in the zealous advancement of his honour, and the defence of his holy religion; one who, whilst the greater part of his brethren are employed in hunting after preferments, by mean and servile compliances, or setting men together by the ears with idle disputes, and useless controversies, about matters of no real consequence, spends his hours in the study and explanation of the scriptures, in advancing the cause, and promoting the doctrines, of Christianity. Such, we believe, is the learned and pious author of the excellent performance before us, who, in the most candid and sensible manner, hath endeavoured to settle a point

a point of a very interesting nature, namely, to ascertain the precise times of the publication of the four gospels, and to illustrate the form and manner of their composition, which might enable us, as he observes in his preface, not only to understand them more perfectly, but also to read them with more profit than we have the happiness at present to pretend to. He sets out with the several opinions of the ecclesiastical writers of antiquity, concerning the particular time when the four gospels were first penned and published; all which, he properly observes, are too vague, confused, and discordant, to lead us to any solid or certain determination, and then proceeds to consider that better proof, which arises from the internal construction of the sacred writings themselves: from the consideration of which it appears to him, that when the first evangelist had penned his gospel, it was soon published and dispersed abroad among the various assemblies of Christians, who were eager to obtain a true and genuine account of the words and actions of the founder of their religion; that the second evangelist was perfectly acquainted with the writings of the first; and that the third, when he wrote, perused the gospels of the other two, applying them in part to his own use, and making what additions he thought proper.

Those amongst our readers who are conversant with writings of this kind, need not be told that the learned Dodwell was of opinion, and had publicly asserted, that the latter evangelists had no knowledge of what the former ones had written before them. To combat this assertion of Mr. Dodwell seems to be the principal end and purport of Dr. Owen's performance. To clear his way to the proof of what he had before advanced, our author thinks it necessary to determine which of the gospels is to be accounted the first, which the second, and which the third; and herein he differs from the generality of writers, and the established order of the evangelists, placing St. Luke before St. Mark.——With regard to the dates of the gospels he observes, 'that in penning them, the sacred historians had a constant regard, as well to the circumstances of the persons for whose use they wrote, as to the several particulars of Christ's life, which they were then writing. It was this that regulated the conduct of their narration—that frequently determined them in their choice of materials—and, when they had chosen, induced them either to contract or enlarge, as they judged expedient. In short, it was this that modified their histories, and gave them their different colourings.'

This, he says, will furnish us with certain criteria, by which we may judge of their respective dates, as those times, whose transactions accord with the turn of the discourses related in the gospel

goſpel-hiſtories, are, in all probability, the *very times* when the goſpels were written. To this teſt, therefore, he brings the four evangeliſts, and by a variety of arguments and quotations, draws himſelf, and endeavours to draw his readers, to the following concluſion; viz. That

St. Matthew's goſpel was written at Jeruſalem, about the year of our Lord XXXVIII. for the uſe of the Jewiſh converts.

St. Luke's at Corinth, about LIII. for the uſe of the Gentile converts.

St. Mark's at Rome, about LXIII. for the uſe of Chriſtians at large.

St. John's at Epheſus, about LXIX. to confute the Corinthian and other hereſies.

The arguments which our author brings in proof of St. Luke's writing before St. Mark are, in general, very ſpecious, though, perhaps, not quite ſatisfactory: the whole, however, is propoſed with ſo much ingenuous candour and modeſty, as make us incline to the doctor's ſide of the queſtion. His collations of the goſpels are curious and uſeful, and, as he very judiciouſly obſerves, may ſerve to convince us, 'that the evangeliſts not only peruſed, but alſo tranſcribed, each others writings; and conſequently, that the argument commonly urged in ſupport of the credibility of the goſpel-hiſtory, and founded on the contrary opinion, is at laſt founded on a common miſtake. For thus they reaſon. "The ſacred hiſtorians agree in their accounts, and yet knew nothing of each others writings; they did not, therefore write in concert, and forge theſe accounts, but were ſeverally guided by the real exiſtence of the facts related." True indeed it is, that they neither forged their accounts, nor wrote in concert; for they wrote at different times, in different places, and with different views: yet, ſo far is it from being true, that the later evangeliſts never conſulted what the former had written before them, that the very reverſe has, I preſume, been already demonſtrated. They peruſed, recommended, and copied each other. And happy it is, as will hereafter appear, for the cauſe of Chriſtianity, that they really did ſo.

'But how, then, came they not to avoid the many contradictions obſervable among them? Theſe are only *ſeeming* contradictions; and vaniſh moſt of them, on a cloſe compariſon of the ſeveral paſſages: and were we ſufficiently acquainted with the circumſtances of the facts, the views of the relators, the turns of their expreſſions, and the method they uſed in their computations, the reſt would doubtleſs immediately diſappear; and the ſeveral goſpels would perfectly correſpond with each other.

'From

'From the same collations, we may likewise infer,

'That St. Matthew's gospel, if not originally written in Greek, was yet very early translated into that language; and that the present version, if we must needs have it to be a version, is of equal authority with the Greek text of the other gospels; that is, of authority truly divine.'

Our author's opinion that the gospel of St. John should be considered not merely as an historical narrative, but as a *polemic* tract, designed to confute the errors of Cerinthus and other heretics, is, we believe, a point still controvertible, and concerning which Dr. Owen will probably meet with some opposition. His arguments, however, in support of it are well worthy of our readers attention. We refer them, therefore, to the excellent work itself, which will afford them great pleasure in the perusal, and shall conclude this article with a short extract from the latter part of it, containing a summary account of the four gospels, and the particular uses for which they were written.

'St. Matthew wrote his gospel for the use of the Churches in Palestine, then composed of Jewish converts, and adapted it to the condition of the times, and the nature of their circumstances.

'When the Gentiles were admitted into the Christian church, St. Luke, as the exigences of their state required, strenghtened their faith by another gospel, accommodated to their special use.

'And when the invidious distinction between Jews and Gentiles had well nigh ceased, St. Mark, wisely rejecting the many peculiarities of these two gospels, compacted a third out of their most important contents, for the benefit and instruction of Christians at large.

'And afterwards, when the church was infested by heretics, St. John undertook to confute their errors from the life and conversation of Christ: which produced the last of these gospels; and afforded the author an excellent opportunity of relating several remarkable things which had been before omitted by his predecessors. These, in all probability, were the reasons which induced the evangelists to write——And hence it is that we have Four Gospels: all of them composed, as Eusebius observes, on special and urgent occasions.

'Now, these gospels are by no means to be looked upon as so many detached pieces, composed by persons totally ignorant of each other's intention; but rather as one complete, entire system of divinity, supported by the strongest proofs that the subject is capable of, and defended against all the objections which either Jews or Gentiles, or even its more dangerous *heretical* professors, could make to the truth and certainty of it. If we

we read them in the order they are here placed, we ſhall find them improving one upon another, and yet all conſpiring to the ſame end—to a perfect repreſentation of revealed religion. Each of the authors conſulted the writings of his predeceſſors; and either by addition of facts—explanation of terms—or confirmation of doctrine, contributed ſomething to the common ſtock, and the general inſtruction of Chriſtians. They likewiſe quoted each others words, and thereby recommended each others hiſtories. A circumſtance of great advantage, whatever ſome may think of it, to the ſervice of the Chriſtian cauſe. For by this means they became not only mutual vouchers for the truth of theſe genuine goſpels, but at the ſame time joint-oppoſers of all thoſe ſpurious ones, that were impiouſly obtruded on the world.'

Upon the whole; we may venture to pronounce Dr. Owen's obſervations on the four goſpels a learned, candid, and judicious performance.

ART. V. *A Collection of Sermons, preached occaſionally on various Subjects. By* George Harveſt, *M. A. Fellow of* Magdalen College, Cambridge. 8*vo. Pr.* 5*s.* Tonſon.

THE ſermons now before us, written by the very ingenious and learned Mr. George Harveſt, are amongſt the few valuable performances that do honour to the preſent age, and bid fair for the approbation of poſterity. Thoſe amongſt our readers who look only for ſmooth and well-rounded periods, florid declamation, or laboured antitheſis, will be greatly diſappointed in the peruſal of theſe diſcourſes, which appeal not ſo much to our paſſions as to our reaſon; we have ſcarce ever indeed, in any modern writer, met with more clear and ſolid arguments in ſupport of Chriſtianity, than are here produced, enforced with greater judgement, or expreſſed with more plainneſs and perſpicuity.

The volume contains eight ſermons, preached occaſionally on various ſubjects.

In the firſt our author explains the true nature, or notion, of a ſcripture *myſtery*. In the ſecond, he conſiders the *analogy* between things *natural* and things *ſupernatural*. The third is written with a deſign to prove, that the nature and publicneſs of Chriſtian *miracles* is a demonſtrative evidence of the Chriſtian religion. The fourth, which was preached on the day of public thankſgiving in the year 1746, is a compariſon between Proteſtant and Jewiſh bleſſings, applied to the occaſion. The fifth is on *Agur*'s prayer. The ſixth, on the duties of fearing

God, and honouring the King, preached in 1752, on the anniverſary of his majeſty's coronation. The ſeventh treats on the nature, reaſonableneſs, and advantage of humility. The eighth and laſt was preached before the truſtees for the colony of Georgia.

We cannot, from any one of theſe excellent diſcourſes, extract a particular part, without doing ſome injuſtice to the author, by deſtroying the connection, and breaking the chain of reaſoning, from which reſults the principal beauty of the whole. We ſhall, however, give our readers an imperfect view of Mr. Harveſt in the following quotation from his ſecond diſcourſe, *On the Analogy between Things natural and Things ſupernatural.*

After having thoroughly explained and illuſtrated the nature of reaſoning from analogy, Mr. Harveſt draws from it the following important concluſions.

'Firſt, (ſays he) As our manner of underſtanding *divine things* is by *analogy with things human and natural*, the wiſdom of God has adapted the language of holy ſcripture to our conceptions, has propoſed heavenly things to our underſtandings, by *compariſons*, *ſimilitudes*, or *reſemblances*.

'Secondly, Though therefore theſe *analogical repreſentations* are to be underſtood with due reſtrictions and allowances for the different natures of things; are always to be examined by *reaſon*, and ſo far as they are inconſiſtent with, corrected by it; yet undoubtedly *ſomething* is intended to be underſtood by them.

'Thirdly and laſtly, We muſt conclude *that* to be intended to be underſtood, or aſſented to by us, which *may* hold true notwithſtanding the *analogy* or *repreſentation* be in *other* reſpects *falſe*, and to be corrected as aforeſaid.

'Now we read in holy ſcripture, that *in the beginning was the Word, that the Word was with God, and that the Word was God.* We find in the ſame ſcripture, that the *Word* here ſpoken of is a *real Perſon.* St. John ſpeaking of a *real Perſon*, the *Son of God*, tells us that *his name is called the* WORD *of God.* And *God* and *his Word* are repreſented as always coexiſting under the relation of *Father* and *Son.* The *Word* is ſaid to be, in ſome meaſure or other, to us abſolutely incomprehenſible, of the Father [τεχθεὶς, *begotten*, though what that figurative word *Son* really means we cannot poſſibly comprehend,] and this *filiation* or *ſonſhip* is implied in his being [ἀπαύγασμα, *a bright ray ſtreaming forth*] *the brightneſs of his Father's glory, the expreſs Image of his perſon.* He is repreſented as having the *ſame attributes and perfections* as the Father has. All thoſe divine attributes of the Father which a *true* and *real Son*, a *Son by nature*, can have. Is repreſented to be what we conceive an *eternal divine Son to be*, and

is

is alſo expreſsly ſtyled *God.* There is nothing in reaſon to contradict the *poſſibility* of the *literal* ſenſe of this repreſentation. What then is the natural and obvious concluſion from theſe premiſes, but that the Son of God is a *divine Son*, a *Son by nature, really* and *truly God, Light of Light, God of God, very God of very God*, of one *ſubſtance* with, or having the *ſame nature* and *perfections* as the *Father.* And this concluſion, as biſhop Bull has at large demonſtrated, is confirmed by the ſenſe of antiquity.

'The other inſtance I ſhall give, is that of *falſe reaſoning* from *analogy.*—Moſt of the objections we meet with againſt the doctrine of the *ever bleſſed Trinity*, take riſe from ſome wrong inference or other of *falſe analogy* between *divine* and *human.* The *Catholic*, no other than the *ſcripture doctrine* of the *Trinity* is this, *the Father, the Son, and the Holy Spirit are one God:* this is the true *definition* of God, according to holy ſcripture; to each of theſe is aſcribed *intelligence* and *agency*, therefore each is an *intelligent Agent*; each of theſe has *diſtinct actions* or *operations*; therefore they are *diſtinct* from each other, ſo that the one is not the other; to each of them is attributed *divine perfections*, therefore each is *God*; and as we are forbidden, both by reaſon and ſcripture, to hold more Gods than one, we profeſs to believe theſe *three, Father, Son, and Holy Spirit* to be one God. Now the exiſtence of *Father, Son, and Holy Spirit*, being a matter of mere revelation, and there being no word in any language whatever, that does *exactly* ſignify or expreſs *intelligent Agent* in *that ſenſe*, in which either of the *divine Three* is ſuch, that is, an *intelligent Agent*, and yet not one ſingular *Being*, diſtinct and *ſeparate* from all other *Beings*, (in which ſenſe of the word *perſon*, the aſſertion of *three divine Perſons* is direct *tritheiſm*) the Chriſtian world would have been contented with the uſe of ſcripture terms only. But controverſies aroſe, and this important article of faith was either openly denied, or artfully explained away, by the *diſputers of this world, ſpoiled through philoſophy and vain deceit* after the *rudiments of that wiſdom which knew not God.* In order therefore to defend the faith againſt attacks on all ſides, againſt *Arius* and againſt *Sabellius*, ὑποστάσις, οὐσία, and πρόσωπον of the *Greeks*, and *Perſona* of the *Latins*, taking thoſe terms not in their *original*, but in the *theological* ſenſe of them, as ſignifying *real intelligent Agent*; it was neceſſary, in order to defend the Chriſtian doctrine againſt innovators upon it, to uſe the word *Perſon*, in our language. And the doctrine was expreſſed thus, "There is one *Perſon* of the Father, another of the Son, and another of the Holy Ghoſt."

'It is plain that the word *Perſon* is originally taken from ourſelves, and as ſo many *human Perſons* are ſo many *diſtinct, ſeparated*, or, *in number ſo many Beings*, ſo when the notion of perſon

ſon is transferred from *human* to *divine*, the concluſion, according to the idea of ſtrict *analogy* and *imagination*, is, that *three divine Perſons* are *three Gods*. Now let any one peruſe the *Arian* and *Sabellian* writers, thoſe authors of diſtinguiſhed ſagacity and ſuperior judgment as they eſteem themſelves to be, and he will find that almoſt all the objections that are urged in point of reaſon againſt our catholic doctrine, are derived from this very pretence, and that the famous objection of *tritheiſm* among *antitrinitarians* of the higher claſs, thoſe who underſtand the controverſy too well, and who have too much ingenuouſneſs to inſiſt, as the mean tribe of objectors do, upon the charge of *contradiction*, as if we were at once both *Sabellians* and *Tritheiſts*, he will find, I ſay, that this ſame objection varied is almoſt the whole in point of *reaſon* and the *poſſibility* of the thing that they allege againſt us. *Three divine Perſons*, they object and repeat it continually, are three *ſupreme Beings*, *three Gods*. This is the grand objection that runs throughout all the writings upon this ſubject of the late able and learned defender of the *Arian* or *Semi arian* cauſe. But is this arguing from the *very nature of things?* or is it not arguing from the *errors of imagination* and *prejudice?* The ground of this objection it is not poſſible to make good, which is, that all *real diſtinction* neceſſarily infers *plurality*; whereas on the contrary, from all that we know of the nature of exiſtent beings, there may be and is *diſtinction* without *diviſion*, *ſeparation*, or *plurality*, which is the very notion of *oneneſs* or *unity*. They who contend for the extenſion of immaterial beings (which is the philoſophy of Dr. Clarke in particular) *they* muſt admit of *ſubſtance* and *ſubſtance* without *diviſion* or *ſeparation*, making but *one* ſubſtance; *they* muſt grant, that if all diſtinction between *this* and *that* is inconſiſtent with *unity of being*, that there neither is nor can be any ſuch thing as *one being* in nature. All *material beings* evidently conſiſt of *part* and *part*, *ſubſtance* and *ſubſtance*, and if *immaterial beings* are *extended* to them likewiſe, there will be, not *parts* but, *conſtituents* of the *whole*. How then can it ever be made out that a *diſtinction* between *this* and *that agent* or *intelligent acting ſubſtance* muſt of neceſſity infer *Polytheiſm? Human perſons* indeed exiſt *ſeparately*, *dividedly*, *ununitedly*, are therefore *diſtinct* beings. But does it thence follow that the *divine Perſons*, or *Agents neceſſarily co-exiſting*, *undividedly* and *inſeparably* in *one* nature, which is *eſſentially one*, are *three ſeparate Beings*, *three Gods?* A wider conſequence than what they draw there is not; and yet thus it is that ſome diſputers will reaſon againſt the doctrine of the TRINITY.

'You obſerve that I am not proving the *truth* of the doctrine, but only the *poſſibility* of it in point of *reaſon*, and this I will demonſtrate by the following argument. The divine Being is

really,

really, ſubſtantially, or *eſſentially,* preſent every-where, or he is not. If he be, then *If we aſcend up into Heaven he is there. If we go down to Hell he is there. If we are in the uttermoſt part of the ſea, he is there alſo.* Now, moſt evidently, *that individual identical ſubſtance* which *pervades* or *coexiſts* with *one* part of *ſpace, Heaven,* is not the ſame *individual identical ſubſtance* which pervades or coexiſts with that *other* part of ſpace called *Hell,* nor yet the ſame individually with that which pervades the *Sea.* Are there then *three divine Subſtances, three Gods?* or is not the *one God eſſentially preſent every-where, one infinite Being?* If you ſay that ſubſtance and ſubſtance in *union* do not make *ſubſtances* or different beings, you ſay what is very true, but you give up the queſtion; for then *perſon* (or intelligent agent ſubſtance) and *perſon* and *perſon,* may be one *being. Three,* in *ſome reſpect, one* in *another*; not *one perſon,* becauſe *intelligent agent* and *perſon* are not *reciprocal,* ſince intelligent agent may be underſtood either of *perſon* or *being*; *unus intelligens agens,* or *unum intelligens agens* may be equally *one intelligent agent*; the former meaning *one intelligent agent perſon,* the latter *one intelligent agent being*; and where now is the contradiction in affirming that three intelligent agent *perſons* may be one intelligent agent *being,* one God?—If you aſſert the ſupreme Being to be *omnipreſent,* not *ſubſtantially* but *vertually* only; that attributes can exiſt any-where without a ſubject, that God is, in ſome manner or other, where he really or eſſentially is not; that the divine Nature is *omnipreſent* and yet not preſent *every-where*; the ſame and yet not the ſame to infinity: make this intelligible, and by the ſame reaſoning I will as clearly anſwer your objections to the catholic faith.

'To each of the *ſacred Three,* certain diſtinguiſhing characters, offices, or operations, are aſcribed, and therefore we maintain them to be three intelligent Agents or Perſons, known and diſtinguiſhed from each other, in the ſame manner as all other things are, by *different reſpective* attributes; nor has the Arian or the Tritheiſt, who pretend to admit of nothing of which they have not clear and determinate ideas, at all more clear and determinate ideas when they affirm the Father, the Son, and the Holy Spirit, to be *three ſeparate Beings* or *Subſtances.* For what is ſubſtance or being, but an unknown *ſomewhat,* to which are aſcribed peculiar attributes or properties? And whether three intelligent agents ſo coexiſt *neceſſarily* and *undividedly,* as to be not *three,* but *one being,* or ſo diſunitedly and ſeparately as to be properly *three different beings,* ſtill it is evident that the notion of intelligent agent or perſon is neither more nor leſs clear on this account. That each agent is really diſtinct from the others is the catholic doctrine; diſtinct ſo as not to be any other, but yet not *ſo* diſtinct in the Arian ſenſe, i. e. *divided, ſeparated,* as to be

be another God.—And where is the impoſſibility or inconſiſtency in ſo plain a thing? when therefore the *Arians* or the *Sabellians* charge us with *tritheiſm*, their objection is manifeſtly founded in the ſuppoſition, that all real diſtinction in the divine Nature, is inconſiſtent with a proper *eſſential unity*, or that *diſtinction* cannot be without *diviſion*, the very ground of *plurality*. But this it is not poſſible to prove, for want of a certain fixed principle of *individuation* to argue from. Indeed there is ſcarce any idea leſs certain than that of *unity*. In numberleſs inſtances we are at a loſs whether to apply the term *one*, or *many*; and, in general, are able to give no other account of *unity* than this, that 'tis a *negative idea*, a notion of *undividedneſs* or *inſeparability: that*, according to the old ſchool definition, is *one*, which is *undivided in itſelf*; and I am not aware that any improvements in ſcience or philoſophy have advanced our knowledge at all beyond it. What wonder, therefore, if we are at a loſs in determining what *is*, or what *is not proper unity*, in a nature that is abſolutely incomprehenſible.'

We have ſaid enough of Mr. Harveſt's extraordinary abilities to awaken the curioſity of our readers; and ſhall only add, that if he lived in an age when merit in his profeſſion had any chance of being rewarded, he would deſervedly fill one of the firſt ſtations in that church to which he is ſo great an ornament.

ART. VI. *Anecdotes of Painting in* England; *with ſome Account of the principal Artiſts*; *and incidental Notes on other Arts*; *collected by the late Mr.* George Vertue; *and now digeſted and publiſhed from his Original MSS. By Mr.* Horace Walpole. *Vol. III. 4to. Pr.* 15*s.*

WE have already * reviewed the two firſt volumes of this work, and allowed to it all the merit which we think it can juſtly claim; but we are ſorry to ſay that the continuation of the work is no other than a continuation of reproach to the national taſte of England, which ſcarcely produced one eminent painter from the time of the Reſtoration to the latter end of George the ſecond's reign, when ſeveral eminent profeſſors of that art aroſe in England, whom Mr. Walpole, however, takes care not to characterize.

With regard to certain writers, it would, perhaps, puzzle the moſt expert philological Linnæus to diſtinguiſh under what claſs they ought to ſtand, or, were that done, under what ſpecies of authors they come. Excellent judgment moving over the face

* See Critical Review, vol. xiii. p. 233, 338.

of unbounded extravagance; ſingularity always indiſcriminate, but ſometimes juſt; deciſion without proof, diffidence without difficulty; unintelligible upon plain, perſpicuous upon abſtruſe, ſubjects, and all, according to the operations of caprice or preposſeſſion, ſeem to form ſtriking lines in the performance before us. But as the author ſtands here only in the light of a compiler and commentator, we ſhall not preſume to diſtinguiſh his excellencies or blemiſhes from thoſe of Mr. Vertue; and therefore ſhall review the work as it is publiſhed.

This volume is introduced with ſome general reflections on the ſtate of the fine arts at the Reſtoration, in which the author obſerves, that Corneille, Moliere, Boileau, and Le Sueur, ſeem to have ſtudied only in Sparta. Mr. W. would have obliged the public extremely, had he mentioned either the perſons or the works of thoſe Spartan maſters from whom they could have drawn their inſtructions; becauſe, notwithſtanding the ſtory of Tyrteus, a poet, or a profeſſor of the *belles lettres*, who had attempted to publiſh his works in Lacedemon, would have been in danger of a ſound public flogging, by order of the *ephori*. "Dryden's tragedies, ſays our author, are a compound of bombaſt and heroic obſcenity, incloſed in the moſt beautiful numbers. If Wycherley had nature, it is ſtark naked.' Mr. W. ought to have informed his reader, that Dryden, in many parts of thoſe very tragedies, appears as much ſuperior, as a poet, to the French writers he has named, as Hawke does to Conflans as an admiral. As to Wycherley, nature never was his characteriſtic.

'One likes, ſays Mr. W. to ſee through what clouds broke forth the age of Auguſtus.' In the name of literature and common ſenſe, what does this ſentence mean! The age of Auguſtus was preceded by times in which Ennius, Lucilius, Terence, Lucretius, Varro, Cæſar, and Cicero ſhone. Compare thoſe names in literature with thoſe that adorned the court of Auguſtus, and then let us pronounce upon the clouds through which the latter broke.

The firſt painter mentioned in this period by Mr. W. is Iſaac Fuller, who, according to Graham, underſtood the anatomic part of painting, perhaps, equal to Michael Angelo; but ſays Mr. W. 'Each caught the robuſt ſtyle from ancient ſtatuary, without attaining its graces.' This is a charge upon Angelo which many connoiſſeurs will not admit of either in his paintings or ſculptures. Though Mr. W. allows that Fuller's pencil in his portrait was bold, ſtrong, and maſterly, yet, from the general account we have of him here, it is hard to pronounce him, as a painter, whether he was good, bad, or indifferent. The ſame may be ſaid of Robert Streater, an Engliſh painter of ſome reputation in thoſe times, and after him we wade through the names of a number

number of painters, almoſt all of them foreigners, till we are ſtopped by Sir Peter Lely, whoſe character, even as a painter, if left, at beſt, doubtful, by the ſeverity of our connoiſſeur. Greenhill, another Engliſh painter, is mentioned chiefly to ſhew that he was an excellent copyiſt, and that, becoming acquainted with the players, he got drunk, and broke his neck in a kennel in Long-acre, in the flower of his age. Mrs. Anne Killigrew, the celebrated painter and poeteſs, though the admiration of that age, has, from Mr. W. a very ambiguous, if not mean, character, in both her profeſſions; but he is ſomewhat more juſt to Flatman, who likewiſe was both poet and painter. To give our readers ſome notion of Mr. W.'s talents as a biographer, we ſhall here tranſcribe one of his beſt drawn characters, which is that of

'SIMON VARELST,

'A real ornament of Charles's reign, and one of the few who have arrived at capital excellence in that branch of the art, was a Dutch flower-painter. It is not certain in what year he arrived in England; his works were extremely admired, and his prices the greateſt that had been known in this country. The duke of Buckingham patronized him, but having too much wit to be only beneficent, and perceiving the poor man to be immoderately vain, he piqued him to attempt portraits. Varelſt thinking nothing impoſſible to his pencil, fell into the ſnare, and drew the duke himſelf, but crouded it ſo much with fruits and ſun flowers, that the king, to whom it was ſhowed, took it for a flower piece. However, as it ſometimes happens to wiſer buffoons than Varelſt, he was laughed at till he was admired, and Sir Peter Lely himſelf became the real ſacrifice to the jeſt: he loſt much of his buſineſs, and retired to Kew, while Varelſt engroſſed the faſhion, and for one half length was paid an hundred and ten pounds. His portraits were exceedingly laboured, and finiſhed with the ſame delicacy as his flowers, which he continued to introduce into them. Lord chancellor Shafteſbury going to ſit, was received by him with his hat on. Don't you know me? ſaid the peer. Yes, replied the painter, you are my lord chancellor. And do you know me? I am Varelſt. The king can make any man chancellor, but he can make nobody a Varelſt. Shafteſbury was diſguſted, and ſat to Greenhill. In 1680 Varelſt, his brother Harman, Henny, and Parmentiere, all painters, went to Paris, but ſtaid not long. In 1685 Varelſt was a witneſs on the divorce between the duke and ducheſs of Norfolk; one who had married Varelſt's half ſiſter was brought to ſet aſide his evidence, and depoſed his having been mad and confined. He was ſo, but not much more than others of his profeſſion have been; his lunacy was ſelf-admiration; he called

himſelf the God of Flowers; and went to Whitehall, ſaying he wanted to converſe with the king for two or three hours. Being repulſed, he ſaid, "He is king of England, I am king of painting, why ſhould not we converſe together familiarly?" He ſhowed an hiſtoric piece on which he had laboured twenty years, and boaſted that it contained the ſeveral manners and excellencies of Raphael, Titian, Rubens, and Vandyck. When Varelſt, Kneller, and Jervaſe have been ſo mad with vanity, to what a degree of phrenzy had Raphael pretenſions!——But he was modeſt. Varelſt was ſhut up towards the end of his life, but recovered his ſenſes at laſt, not his genius, and lived to a great age, certainly as late as 1710, and died in Suffolk-ſtreet. In king James's collection were ſix by his hand, the king, queen, and ducheſs of Portſmouth, half lengths, a landſcape, flowers, and fruit: in lord Pomfret's were nine flower-pieces.'

Mr. W.'s account of Verrio the Italian, who painted Windſor under Charles the ſecond, is both entertaining and inſtructive, tho' he meets with but little quarter from our connoiſſeur. The name of one Michael Wright, a Scotch painter of merit, is here reſcued from oblivion, as are the names of many foreigners, and ſome Engliſhmen of no merit at all. The two Vandeveldes, the famous ſhip-painters, the younger the ableſt that, perhaps, ever lived, owed their encouragement to England. What our author ſays in his account of Samuel Cooper, is ſo juſt and maſterly, that it makes amends for half the blanks we find in his work.

'SAMUEL COOPER

Owed great part of his merit to the works of Vandyck, and yet may be called an original genius, as he was the firſt who gave the ſtrength and freedom of oil to miniature. Oliver's works are touched and re-touched with ſuch careful fidelity, that you cannot help perceiving they are nature in the abſtract; Cooper's are ſo bold, that they ſeem perfect nature, only of a leſs ſtandard. Magnify the former, they are ſtill diminutively conceived: if a glaſs could expand Cooper's pictures to the ſize of Vandyck's, they would appear to have been painted for that proportion. If his portrait of Cromwell could be ſo enlarged, I don't know but Vandyck would appear leſs great by the compariſon. To make it fairly, one muſt not meaſure the Fleming by his moſt admired piece, cardinal Bentivoglio: the quick fineſſe of eye in a florid Italian writer was not a ſubject equal to the protector; but it would be an amuſing trial to balance Cooper's Oliver and Vandyck's lord Strafford. To trace the lineaments of equal ambition, equal intrepidity, equal art, equal preſumption, and to compare the ſkill of the maſters in repreſenting the one exalted to the height of his hopes, yet perplexed

perplexed with a command he could ſcarce hold, did not dare to relinquiſh, and yet dared to exert; the other, daſhed in his career, willing to avoid the precipice, ſearching all the receſſes of ſo great a ſoul, to break his fall, and yet ready to mount the ſcaffold with more dignity than the other aſcended the throne. This parallel is not a picture drawn by fancy; if the artiſts had worked in competition, they could not have approached nigher to the points of view in which I have traced the characters of their heroes.'

After all, Cooper has his defects; his ſkill was confined to a mere head, and he wanted grace. Gibſon the dwarf and his wife, each of them about three feet ten inches high, are here mentioned; and, by what we learn from Mr. W. he had much merit as a painter. He died in his 75th, as his wife did in the 89th year of her age. Mr. W. has been at ſome pains in recording Mrs. Beale as a painter, but we do not find that ſhe ever arrived at any excellence.

The ſecond chapter of this work treats of ſtatuaries, carvers, architects, and medaliſts, in the reign of Charles the ſecond. The firſt who makes a figure under thoſe heads, is Caius Gabriel Cibber, or Cibert, by birth a Holſteiner, father of the famous comedian, and author of thoſe two incomparable figures of melancholy and raving madneſs before the front of Bedlam, and likewiſe of moſt of the ſtatues of the kings round the Royal Exchange, as far as king Charles, with many other works of merit. He was likewiſe no contemptible architect. We are next entertained with a moſt judicious account of that matchleſs artiſt Grinling Gibbons, whoſe ſculptures in wood embelliſh Windſor with its moſt ornamental fixtures. It is uncertain whether this great artiſt was an Engliſhman or not. Mr. Walpole very juſtly obſerves, that 'Gibbons, whoſe art penetrated all materials, carved that beautiful pedeſtal in marble for the equeſtrian ſtatue of the king in the principal court at Windſor. The fruit, fiſh, implements for ſhipping, are all exquiſite: the man and horſe may ſerve for a ſign to draw a paſſenger's eye to the pedeſtal.'

Mr. W. has good reaſons for thinking that the fine pedeſtrian ſtatue of James the ſecond in Privy-garden is of his hand; but we cannot imagine what Mr. W. means by ſaying that the talent of Gibbons did not reach to human figures, while he tells us with the ſame breath that the ſtatue of Charles the ſecond in the Royal Exchange was his, and that he executed the figures of viſcount Camden and his lady upon their tomb, in the church of Exton in Rutlandſhire. One ſhould imagine by the number of this ſculptor's performances, that his life had been as extenſive as his abilities, which, in wood, have never yet been equalled.

Webb, the ſcholar of Inigo Jones, leads up the catalogue of architects during this period, in which Sir Chriſtopher Wren makes a very conſiderable figure; but Mr. W. ingenuouſly acknowledges, that, in his account of him, he is little more than a tranſcriber. A fine eye, which is not to be bounded by a manner or principle, may not agree with Mr. W.'s ſqueamiſhneſs in not admiring the ſteeple of St. Mary le Bow, which, if it has not *taſte*, diſcovers ſomewhat ſuperior, *genius*. Mr. W. is, with ſome juſtice, ſevere upon the royal fabric at Wincheſter, raiſed by Sir Chriſtopher, and is angry with Charles the ſecond for having pocketed 70,000 l. granted by parliament to raiſe a mauſoleum to his father, inſtead of employing Sir Chriſtopher to execute it.

An account of the medaliſts next ſucceed. The Rotiers, who ſucceeded the inimitable Simon as king's medaliſts, were ſons to a French banker, who aſſiſted Charles the ſecond with money in his exile. Mr. W. ſeems to ridicule the ſatire's head which is couched in king William's upon his half-pence, after the Revolution, by old Rotier, who thereupon went to France. Though we are not apt to be fanciful on ſuch ſubjects, yet it is certain that ſuch a head, worked in the curls of the king's hair, (the common people called it the devil whiſpering in his majeſty's ear) is extremely diſcernible upon ſuch of thoſe half-pence as are of a tolerable preſervation. Few artiſts, and thoſe of no note, grace the ſhort unhappy reign of James the ſecond, either foreign or domeſtic.

In opening the anecdotes of the Artiſts in the reign of king William, Mr. W. groſsly miſquotes and miſapplies a line of Mr. Montague, afterwards earl of Halliſax *. For this reign he reſerves Sir Godfrey Kneller, with what propriety let thoſe who have read Mr. Dryden's epiſtle to that painter reſolve, in which the poet pathetically ſays

Thou hadſt thy Charles a-while, and ſo had I!

Mr. W. is ingenuous enough to own that where this celebrated maſter offered one picture to fame, he owed twenty to lucre. Kneller, however, we are told, painted ten ſovereigns. Our

* Mr. Montague, ſpeaking of the wound king William received at the battle of the Boyne, obſerves, that if the French king had received it, ſuch was the vanity of his ſubjects, that

"His bleeding arm had furniſh'd half their rooms,
And run for ever purple in their looms."

Says Mr. Walpole, my lord Halliſax promiſed king William that his wound in the battle of the Boyne

'Should run for ever purple in our looms.'

author

author says that the historic piece of king William at Hampton Court is a poor tame performance, but that the original sketch of it at Haughton, was struck out with all the spirit and fire of a Rubens. Some connoisseurs may, very possibly, not agree with our author in either of those criticisms, and attribute them to the natural partiality of Mr. W. to his family's seat. With regard to his other observations upon Sir Godfrey, they contain little besides what the public has often been acquainted with. The sum-total is, that this painter, tho' little removed from what we call a simpleton by nature, had the griping sense; that he had a good manner, which was excellent, and a bad manner, which was execrable; and that by painting in a nation of fools and madmen, who regarded his pencil but not his performances, he amassed a large fortune. It is pity that Mr. W. while his hand was in for anecdotes, instead of applying the stale story of Alphonso the astronomical king of Arragon, to Kneller, and making Mr. Pope the author of such a wretched common-place compliment, did not give us some particulars of his commitments when he was a justice of peace; a character on which he valued himself more than even that of being a great painter. Had Mr. W. been acquainted with many of Sir Godfrey's cotemporaries, Mr. Pope particularly, they would have furnished him with anecdotes of the knight, both as a painter and a magistrate, sufficient to have filled his book. One we cannot omit, and we presume, it being as well attested as any anecdote in this work, that Mr. W. will be glad of its being published, because it somewhat mitigates his censure of Sir Godfrey's avarice. It is as follows. When he came into very high reputation, a certain alderman, whose phiz Mr. W. is old enough to remember, came to be painted by this artist, and, as usual, paid him down half the price in guineas. Sir Godfrey, after several times touching the canvas with the chalk, and rubbing it out, very deliberately laid it aside, and pulling out the guineas he had just received, desired the alderman to re pocket them. The latter staring, *for what did you give me those guineas?* said Sir Godfrey——*To draw my face, to be sure*, answers the other.——*But by G——*, replies the painter, *you have no face to draw; get you gone, get you gone.*

We entirely agree with Mr. W. that Smith, the metzotinto artist, has done more than justice to Sir Godfrey's pieces, and that his draperies are preferable to the originals. The account of that excellent artist John Baptist Monoyer, is as follows; and we transcribe it the rather, as it is, perhaps, the only article of merit in this work, that has not been hackneyed about and retailed in our common publications.

'JOHN BAPTIST MONOYER,

One of the greateſt maſters that has appeared for painting flowers. They are not ſo exquiſitely finiſhed as Van Huyſum's, but his colouring and compoſition are in a bolder ſtyle. He was born at Liſle in 1635, and educated at Antwerp as a painter of hiſtory, which he ſoon changed for flowers, and going to Paris in 1663 was received in the academy with applauſe; and though his ſubjects were not thought elevated enough to admit him to a profeſſorſhip, he was in conſideration of his merit made counſellor; a ſilly diſtinction, as if a great painter in any branch was not fitter to profeſs that branch, than give advice on any other. He was employed at Verſailles, Trianon, Marly, and Meudon; and painted in the hotel de Bretonvilliers at Paris, and other houſes. The duke of Montagu brought him to England, where much of his hand is to be ſeen, at Montagu-houſe, Hampton-court, the duke of St. Albans's at Windſor, Kenſington, lord Carliſle's, Burlington-houſe, &c. The author of the Abregè ſpeaking of Baptiſt, La Foſſe, and Rouſſeau, ſays, theſe three French painters have extorted a ſincere confeſſion from the Engliſh, "Qu'on ne peut aller plus loin en fait de peinture." Baptiſt is undoubtedly capital in his way—but they muſt be ignorant Engliſhmen indeed, who can ſee any thing maſterly in the two others. Baptiſt paſſed and repaſſed ſeveral times between France and England, but having married his daughter to a French painter who was ſuffered to alter and touch upon his pictures, Baptiſt was offended, and returned to France no more. He died in Pallmall in 1699. His ſon Antony, called young Baptiſt, painted in his father's manner, and had merit. There is a good print by White from a fine head of Baptiſt by Sir Godfrey Kneller. At the ſame time with Baptiſt, was here Montingo, another painter of flowers; but I find no account of his life or works.'

Simon Du Bois is mentioned by Mr. W. as an excellent painter, and as having received the uncommon price of one hundred guineas from lord Sommers, who ſate to him unknown. Lewis Cheron, though highly eſteemed in England, is cenſured by Mr. W. as a poor performer; but he does juſtice to that excellent painter Riley, with regard to his perſon as well as his profeſſion. Mr. W. is of opinion, that Cloſterman was a very moderate performer, his colouring ſtrong but heavy, and his pictures without any idea of grace. To this cenſure we cannot aſſent; and he may find it very difficult to bring ſome of the ableſt connoiſſeurs to agree with him in his ideas of *grace*, which, if the reader will pardon a ſmall pun, Mr. W. in more places than one, ſeparates from *good-works*. Hemſkirk, ſo univerſally admired, is little more than named by Mr. W.

as

as being a buffoon painter, and patronized by lord Rochester, whom we suppose to be the tory high-flying lord Rochester, uncle to queen Anne. Sir John Medina is mentioned by Mr. W. but not with that *eclat* due to his merit, which might have raised him in any other country than Scotland, where he painted, to a reputation equal, if not superior, to Kneller. Both of them were alike unequal in their works; but Medina appears to have been the greater genius: and the most applauded of Kneller's pieces cannot come in competition with the most finished of his. Mr. W. gives two good reasons why this great painter did not make a figure. The first is, that he painted in Scotland, where he died when he was but 52 years of age. The next is, that he had a family of twenty children to provide for by his pencil. Mr. W. if we mistake not, has omitted Aikman, Medina's disciple, who died young, and in the few works he left, discovered a gracefulness of attitude and composition hardly to be met with in those of any of his cotemporaries; but all his pictures want finishing.

We shall pass over the accounts of Laroon, Pembroke, Le Piper, and Sadler, as having little or nothing characteristical to recommend them; only that Le Piper rambled to Grand Cairo. Mr. W. gives us a very contemptible idea of the famous Godfrey Schalken, the favourite of the English holiday-pilgrims, in their visits to Windsor, where two of his pictures in the gallery are more admired than those of all the painters Mr. W. has mentioned. 'Schalken once drew king William, but as the piece was to be by candle-light, he gave his majesty the candle to hold, till the tallow ran down upon his fingers.' We are afraid that Mr. W. has done no service to his anecdotizing character, by this story, as that monarch always discovered a remarkable aversion to tallow candles, and was particularly fond of pinching the wax off the tapers that were before him. We hope Mr. W. will revise this life before a second edition of his book is published. A number of foreign artists follow Schalken, and particular mention is made of one John Van Wyck, who was an excellent painter of battles and huntings. Two bishops who were painters are but just mentioned, as are two ladies, Susan Penelope Rose, and Mary More, who both of them had some merit in painting.

One John Bushnell, a very extraordinary genius, leads up the train of statuaries, in king William's time. He undertook to fabricate a Trojan horse, to demonstrate the possibility of Virgil's story. It was to be made of timber, and covered with stucco. The head contained twelve men sitting round a table; the eyes served for windows: but, before it was half completed, it was overset and demolished by a storm of wind; nor could he be persuaded

perſuaded to erect it again, though two vintners, who had contracted with him to uſe his horſe as a drinking booth, offered to defray the expences. He entered into other projects, which hurt his fortune, and diſordered his brain. Of the other architects in king William's time very little is ſaid.

Our author juſtly takes notice that, excepting Kneller, hardly a painter of note lived in the reign of queen Anne, though fruitful of heroes, poets, and authors; and Weſtminſter-abbey teſtifies there were no eminent ſtatuaries. Pelegrini is the firſt painter mentioned, but without any note either of excellence or indifference. Marco Rizzi follows, in whom Mr. W. thinks there is little merit, his colouring being chalky and without force. Bogdane, a Hungarian, was excellent in painting fruits, flowers, and birds. Claret, Murray, and Howard, are recorded, but not characterized as painters; and all we know of Parmentier is, that he drew many pictures in Yorkſhire and other parts of England, and that, in 1730, he was buried in St. Paul's Covent-garden. VanderVaart, after being famous for repreſentations of partridges, dead game, and ſtill life, became at laſt a picture-cobbler, and got more money by that than he did by painting. Boit was famous for his portraits in enamel; and Mr. W. gives an anecdote of a large plate he was to paint of the queen, prince George, the duke of Marlborough, prince Eugene, and the other chief perſonages, both male and female, of queen Anne's court, for which he had 1700 l. advanced to him; but the undertaking miſgave, Boit was broken, and was obliged to retire to France, where he received a penſion from the regent of 250 l. a year, where he died in 1726. Mr. W. does not himſelf ſeem to believe the whole of thoſe wonderful anecdotes, and therefore it would be unjuſt to charge him with the improbabilities attending them.

Either Mr. W. or Mr. Vertue have been groſsly impoſed upon in the following anecdote of Lewis Croſſe. 'This Croſſe repaired a little picture of the queen of Scots in the poſſeſſion of duke Hamilton, and was ordered to make it as handſome as he could. It ſeems a round face was his idea of perfect beauty, but it happened not to be Mary's ſort of beauty. However, it was believed a genuine picture, and innumerable copies were made from it. It is the head in black velvet trimmed with ermine.'

The picture in poſſeſſion of the Hamilton family, is, perhaps, the only original one now in the world, of Mary queen of Scots, while ſhe was the wife of Francis the ſecond. It is finely painted, but ſeems never to have been re-touched, and had been ſet with diamonds, when preſented to the duke of Chatelerault. The idea of the head is ſo different from that which is called queen Mary, at Chiſwick, that it renders the genuineneſs of the latter

latter very queſtionable*; though ſome pictures of the ſame princeſs, during her impriſonment in England, after ſhe turned fat and unwieldy, and her eyes ſunk, are undoubted originals. As to the head in black velvet tipt with ermine, the real ſtory of it is as follows. A life of Mary being to be publiſhed in French, the author applied to a Scotch gentleman at Paris (the chevalier Ramſay, if we rightly remember) to write to Scotland for a drawing of queen Mary. None of the duke of Hamilton's family being on the ſpot, the houſekeeper did not think he was at liberty to ſuffer the picture to be copied; and the painter to whom the commiſſion was ſent, rather than diſappoint either himſelf or his correſpondent, took the drawing for the plate which Mr. W. mentions, from a jolly black girl, a baker's daughter in the neighbourhood. This is an anecdote that may be depended on, and the truth of it may be evinced by merely inſpecting the picture at Hamilton-houſe.

Bird is mentioned by Mr. W. in the contemptuous manner his performances deſerve. But perhaps our connoiſſeur is too ſevere upon ſir John Vanbrugh, as an architect; whoſe name is the laſt celebrated in this volume, which is to be followed by another, to complete our author's deſign.

ART. VII. *A Catalogue of Engravers, who have been born, or reſided in* England; *digeſted by Mr.* Horace Walpole *from the MSS. of Mr.* George Vertue; *to which is added an Account of the Life and Works of the latter.* 4*to. Pr.* 15*s.*

MR. W. is undoubtedly right in his obſervation, that engraving was known in England long before the reign of James I. Geminie is the firſt engraver recorded by our author, who ſays he worked upon anatomical and obſtretic figures. Remigius and Francis Hogenbergh are next mentioned, as being the firſt engravers of heads in England; and one Dr. William Cunningham, a phyſician of Norwich, in 1559, dedicated a book, with ſeveral of his own engravings in it, to the lord Dudley, afterwards earl of Leiceſter. Our author's account of Aggas, who engraved upon wood a view of London, is entertaining; but were it now recoverable, it would give us no greater information, if it was printed in the year 1560, than ſeveral views and plans of the ſame and older dates, which very poſſibly neither Mr. W. nor Mr. Vertue ever ſaw, but are now

* Andrew Hay, the picture-merchant uſed to ſay, that he remembered the time when the thiſtle and the roſe, in the hand of this figure, were added to the painting, to make it paſs for Mary queen of Scots.

extant. The ſtories concerning Humphry Cole and John Bettes, two engravers, can be acceptable to none but an antiquary, who has upon him the rage of anecdote-hunting. Saxton, according to Mr. W. was the firſt who engraved a ſet of maps for the counties of England and Wales, and therefore deſerves more praiſe than our author has thought proper to beſtow upon him.

Mr. W. mentions Theodore de Brie, who undoubtedly was an early as well as an excellent engraver, but he knows not whether he was a Hollander or a German. Had Mr. W. looked farther than the notes of Mr. Vertue (who very poſſibly did not underſtand Latin) for his information, he would have found a very ready ſolution to his doubt, as de Brie or Bry, both in his dedications and title-pages of his works, deſigns himſelf *Theodorus de Bry Leodienſis, & civis Francofurtenſis*; that is, a native of Liege and a citizen of Francfort. Had Mr. W. given himſelf the trouble to have inſpected farther into the volume which contains the plates he has quoted, thoſe of Virginia, he would have found that de Bry not only lived in London, but there contracted an intimate familiarity with de Morgues, who ſold him the drawings from which he executed the fine plates of the manners of the Floridans; and that de Bry, who was a very honeſt man, and paid the widow of de Morgues the ballance that was due to her, brought up all his ſons to the buſineſs of engraving. Mr. W. ought likewiſe to have taken notice, that though White, or, as de Bry calls him, Wyth, was ſent to Virginia by queen Elizabeth, yet all the drawings he made was at the expence of ſir Walter Raleigh; that he went along with ſir Richard Greenville; and that Hackluit, a clergyman of Oxford, who was himſelf in Virginia, and publiſhed the voyages, procured White's drawings for de Bry, who carried them to Francfort, and, together with his ſons, engraved and publiſhed them at his own expence.

After de Bry follow the names of a number of engravers, and a catalogue of their works; but they are ſo inſignificant, that Mr. W. is in the right not to trouble himſelf about their characters or abilities. He mentions one John Payne, who, he ſays, was recommended to Charles I. and was the firſt Engliſhman who diſtinguiſhed himſelf by the graver, and would have ſhone among the moſt eminent of his profeſſion, had his application been equal to his genius; but he died in indigence, before he was forty years of age. Here we are obliged again to paſs over a great number of engravers, moſt of them foreigners, either obſcure or mean artiſts, till we come to two Engliſh names, Barlow and Gaywood, the latter of whoſe heads, Mr. W. thinks, may be miſtaken for thoſe of his maſter Hollar. Mr. Francis Place is mentioned as a gentleman artiſt and intimate acquaintance of Mr. Ralph Thoreſby, author of Ducatûs

catus Leodienſis, a famous virtuoſo. Mr. William Lodge, a merchant, was another gentleman artiſt; and having travelled into Italy, engraved many heads of eminent painters, as he did, upon his return, ſome of Dr. Liſter's ſhells; but died when he was but forty years of age. 'Thoreſby (ſays Mr. W.), who amidſt his puerile or anile ideas, could not avoid the ſuperſtition of dreams, related to my author, that Lodge being on a fiſhing-party at Mr. Boulter's at Stank near Harwood, dreamed [it ſeems he had never dreamed before and Thoreſby quotes Mr. Locke for another mononeiriſt] that he ſhould be buried at Harwood-church. This vexed him, as he had deſtined his ſepulture at Giſburn near Craven by his mother. A dream is nothing without the completion: Lodge died at Leeds; but as the herſe paſſed by Harwood, the carriage broke; the coffin was damaged, and the dream happily fulfilled, the corpſe being interred in the choir there, Aug. 27, 1689.'

Fairthorne is, by Mr. Walpole, deſervedly accounted one of the moſt capital engravers that has appeared in this country. He was a royaliſt, ſuffered for the king, retired to France, returned to England, married, got children, kept a print-ſhop, quitted it, worked for bookſellers, and at laſt the misfortunes of his ſon broke his heart, in 1691. Mr. W. has given us a catalogue of his works, and thoſe of his ſon. Lombart, a foreigner, worked in England, and was famous for his twelve half-lengths from Vandyke, which are admirable pieces. The famous prince Rupert, general and nephew to Charles I. makes a ſhining figure in our author's catalogue, as being the inventor of mezzotinto. Credulity is not peculiar to the vulgar, it creeps into the works of connoiſſeurs; and Mr. W. himſelf, without any mark of reprobation, has given us from Mr. Vertue, who had it from Mr. Killigrew, who had it from Mr. Evelyn, the following moſt ridiculous account of the diſcovery of mezzotinto: "It happened (ſays he) in his retirement at Bruſſels, after the cataſtrophe of his uncle. Going out early one morning, he obſerved the centinel at ſome diſtance from his poſt, very buſy doing ſomething to his piece. The prince aſked what he was about! He replied, the dew had fallen in the night, had made his fuſil ruſty, and that he was ſcraping and cleaning it. The prince looking at it, was ſtruck ſomething like a figure eaten into the barril, with innumerable little holes cloſed together, like friezed work on gold or ſilver, part of which the fellow had ſcraped away.

'One knows not what a meer good officer would have ſaid on ſuch an accident; if a faſhionable officer, he might have damned the poor fellow and given him a ſhilling; but the *Genie fecond en experiences* from ſo trifling an accident conceived mezzotinto.

tinto. The prince concluded that ſome contrivance might be found to cover a braſs plate with ſuch a grained ground of fine preſſed holes, which would undoubtedly give an impreſſion all black, and that by ſcraping away proper parts, the ſmooth ſuperficies would leave the reſt of the paper white. Communicating this idea to Warner Vaillant, a painter whom he maintained, they made ſeveral experiments, and at laſt invented a ſteel roller, cut with tools to make teeth like a file or raſp, with projecting points, which effectually produced the black grounds; thoſe being ſcraped away and diminiſhed at pleaſure, left the gradations of light.'

It is the more ſurprizing that the above fable ſhould fall from any man who has ſeen Rembrandt's manner and his prints (which is mentioned by Mr. W. himſelf), eſpecially his hundred-guilder print, which takes from the prince all pretence to the honour of being the original inventor of mezzotinto; though it is certain he improved, or, as ſome connoiſſeurs perhaps may chuſe to call it, altered the manner of Rembrandt, whoſe ſecret it is not impoſſible he might have learned. 'But (ſays Mr. W.) there is no account of the latter making uſe of a method at all like that practiſed for mezzotintos.' Had there been any ſuch account, Rembrandt's manner would have been no ſecret; but ocular inſpection baffles the ableſt critics. Mr. W. ranks Mr. Evelyn, one of the greateſt virtuoſi of his age in almoſt all the arts, among his engravers; and brings David Loggan from Holland into England, with a number of other artiſts, to grace his catalogue. The next conſiderable artiſt celebrated by Mr. W. is Robert White, an Engliſhman, who had an admirable talent in hitting likeneſſes, and who was himſelf an excellent draughtſman: of his works we have a long, uninſtructive, catalogue. Winſtanley, who was killed by the fall of the Eddiſtone lighthouſe, which he himſelf projected, is ranked as an engraver as well as painter, but not with that diſtinction which is due to his great merit. The ſame may be ſaid of Mr. Sturt, who certainly was an excellent engraver; at leaſt ſome good prints have been publiſhed with his name, though Mr. W. allows him no great merit. The account of Iſaac Becket brings down the catalogue of engravers to the year 1700, which opens with Mr. John Smith, who, Mr. W. very juſtly ſays. 'was the beſt mezzotinter that has appeared, who united ſoftneſs with ſtrength, and finiſhed with freedom.'

The account we have from our compiler of this great artiſt's life is very meagre; but the catalogue of his works, which are mentioned as capital, is judicious and well choſen. Mr. W. in our opinion, does not ſo much juſtice to the next artiſt he mentions, Simon Gribelin, who undoubtedly was an engraver of

of ſingular merit; but that very ſingularity which Mr. W. calls finicalneſs, though others may term it neatneſs, ſeems to lower Gribelin in our author's opinion, which we cannot think will be univerſally aſſented to. From the account of ſir Nicholas Dorigny, we can conceive no great opinion of his genius, though we are told that his engravings of Raphael's Tranſiguration raiſed his reputation above all the maſters of that time. His prints of the Cartoons that were at Hampton Court, are well known. It appears that he was encouraged by the lord-treaſurer Oxford; but Dorigny demanding four or five thouſand pounds for the execution, they were undertaken by ſubſcription at four guineas a ſett; that when, by the help of others, they were completed, he preſented a ſett of them, in 1719, to king George I. other two to the prince and princeſs of Wales, who rewarded him with a gold medal; and ſo high did the Engliſh munificence extend to artiſts at that time, that the duke of Devonſhire remitted to Dorigny for four years the intereſt of four hundred pounds, which he had borrowed of him, and procured him the honour of knighthood. Such tides of wealth and honours flowing in upon Dorigny, there can be no doubt that he was maſter of between ninety and an hundred pounds, to pay the fees of the heralds office, eſpecially as Mr. W. does not inform us who paid them for him. Dupuis and du Boſc, two French engravers, who ſerved as journeymen to Dorigny, are next mentioned; but we think that the merit of du Guernier, which was infinitely ſuperior to that of all the three, and whoſe beſt works will always be reckoned equal to thoſe of any man in his way and time, by all judges of compoſition, is greatly underrated by our author. We cannot underſtand why Van Gunſt, who never was in England, is placed in this catalogue; and why Houbraken, who certainly was, is omitted. Mr. W. pays a grateful tribute of remembrance to his old maſter, Bernard Lens, the painter in water-colours, and ſon to the drawing-maſter and mezzotinto-ſcraper of the ſame name; but we muſt think Mr. Scotin to be an abler artiſt than Mr. W. allows him to be. We agree with our author in the encomiums he beſtows on the younger Faber, the mezzotinter; who, by the bye, had an excellent talent in correcting with his black lead pencil the miſtakes of the likeneſſes which he ſcraped. We join with our author in thinking Simon an excellent artiſt in the mezzotinto way; but we believe, that upon enquiry it will be found that Boitard was born in England, his father being a Frenchman and a ſtay-maker, living oppoſite to Durham-yard. Baron is next mentioned, as having gone to law for the plates of the ſtory of Ulyſſes, after the deſigns of Rubens in the collection of Dr. Mead; tho' Mr. W. has neglected to inform us that, notwithſtanding

ſtanding the great name of Rubens, theſe deſigns were moſt wretched things. Gravelot, whom Mr. W. next mentions, we apprehend, deſigned (and engraved many of) the cuts for Theobald's edition of Shakeſpear, and not for that of ſir Thomas Hanmer, which were chiefly deſigned by Mr. Hayman. We agree with Mr. W. in the encomiums he beſtows upon Meſſieurs Pine and Pond.

When Mr. W. mentioned Mr. Strange as being at the top of his profeſſion in Great Britain, we are ſurpriſed he ſhould omit Cooper, who laſt year publiſhed a print from Vandyke's picture of the Family of Charles I. and who, having ſtudied under the ſame maſter with Strange, falls ſhort of him only becauſe the latter left the ſchool before the other was of age to enter it. That we may not ſeem to fall into the error of partial judgment, we muſt refer our readers, for our vindication, to his print of a Madona and Child, to be publiſhed in a few days, from an original of Correggio, the drawing of which we have ſeen; and the public will ſoon have an opportunity to judge of it, at one of the enſuing exhibitions of our artiſts.

We cannot think Vivares ſuperior to Woollet; and Mr. W. ought to have made a quadrumvirate of mezzotinters, by adding the name of the deceaſed Mr. Frye to thoſe of the three living ones he has particulariſed. Our author's Catalogue of Royal and Noble Authors exhibits, in its frontiſpiece, a ſpecimen of Grignion's abilities as an engraver, which ought to have entitled him to ſome notice in this catalogue. Canot, for ſea-pieces, has certainly great merit; and we ſhould have been glad if ſome of the heads in this work had been engraved by Ravenet, Ryland, and Aliamet, none of whom are noticed by Mr. W.

This account of engravers is finiſhed by what Mr. W. calls the life of Mr. George Vertue, extracted from his own memoirs; but as dry and as unentertaining in its events as that of any tradeſman Mr. W. could have pitched upon within the bills of mortality. It ſeems Vertue did not begin to ſhine till ſome of his ableſt contemporary engravers were dead. This circumſtance draws from Mr. W. the following exclamation, which, if not unintelligible, is at leaſt myſtical, 'Shade of Scaliger, which of your works owed its glory to a dearth of genius among your cotemporaries?' In ſhort, Mr. Vertue's life is, in fact, only a hiſtory of his works, and the patrons who encouraged him, all which is well known to our virtuoſi readers. Mr. W. leaves us in the dark with regard to his execution as an artiſt, but owns, that he was excelled by Houbraken as an engraver of heads. The catalogue of Vertue's works our author has given us, is long, but, to our own knowledge, very imperfect, as many even of his capital ones are omitted.

Upon

Upon the whole, we do not clearly comprehend the *cui bono* of this publication, as it is so ineffectual for satisfying that rational curiosity for distinguishing between the merits and demerits, the faults and the excellencies, the originality and the imitations, of the capital painters and engravers mentioned by Mr. W. He has not, from the beginning to the end of his performance, given us any other than captious positive opinions, sometimes against the evidence of common sense, which ought to be, and always will be, the true touch-stone of the graphical art, and which, in some measure, he might have done, notwithstanding the inconsistency of his plan, which is either too narrow or too large; for we cannot comprehend what right such a number of foreigners, as he mentions, have to be accounted English artists, only because the lust of lucre drew them for a few months, or perhaps years, to this country. To conclude: we most sincerely wish that Mr. W. who has been so severe upon the works of our most celebrated engravers, had, from the great lights he possesses, enabled us to form a more favourable judgment of the plates that adorn his work.

ART. VIII. *The History of the* Russian *Empire under* Peter *the Great. By M.* de Voltaire. *Vol. II.* 8*vo. Pr.* 5*s.* Nourse.

WE have already * given an account of the first volume of this work, and the translation of it. Towards the close of the former, we observed that it is inferior in spirit, precision, and connection to the author's History of Charles XII. of Sweden; and that the two histories were not very consistent with each other. The second volume, now before us, confirms our opinion, as it establishes the glory of the author's Russian hero at the expence of the Swede, whose memory was before so much ennobled by his pen.

This volume opens with a preface, in which the author corrects certain mistakes, and vindicates certain passages of the former; and the body of the work begins with a narrative of the famous campaign upon the Pruth, in which the czar was indebted to the good sense and presence of mind of his wife Catherine, afterwards his empress and successor, for his own preservation and that of his army. It must be acknowledged, that Voltaire has here succeeded as well in the intricate, as he always does in the striking parts of history. He has laid down a rational account of the motives which determined the Turkish vizir, whom he represents, contrary to the general stream of

* See vol. x. p. 397. and vol xi. 245.

hiſtorians, as being a man of virtue and abilities, to agree to the pacification they had concluded. We learn that Catherine herſelf did not go to the vizir; that the management of the negociation was committed to an intelligent officer, who carried a letter from marſhal Sheremetoff to Mahomet Baltagi, the vizir, who 'only reminded the vizir of ſome overtures of peace made by the Porte, through the channel of the Engliſh and Dutch miniſters at the beginning of the campaign, when the divan demanded the ceſſion of the citadel and harbour of Taganroc, which had been the real cauſes of the war.

'No anſwer being received from the grand vizir within ſome hours, it was apprehended that the bearer had been killed, or was detained by the Turks: therefore a ſecond expreſs was diſpatched, with a duplicate of the letter; a council of war was alſo held, at which Catherine aſſiſted; the reſult of it was as follows, and ſigned by ten general officers.

"Should the vizir not accept of the conditions offered; ſhould he inſiſt on our laying down our arms, and ſurrendering at diſcretion; it is the unanimous opinion of all the generals and miniſters, that an attempt be made for breaking through the enemy.'

'In conſequence of this reſolution, a trench was thrown up round the baggage, and the Ruſſians had advanced within a hundred paces of the Turkiſh army; when at length the grand viſir proclaimed a ſuſpenſion of arms.'

The above-mentioned reſolution, and other circumſtances, related by Mr. Voltaire, ſufficiently clears up and vindicates Baltagi's conduct, who, according to our author, inſtead of being put to death as has been commonly aſſerted, by his maſter's order, was only diſmiſſed from his poſt, on account of the difficulties raiſed about the reſtitution of Aſoph, and ſent as governor to the iſland of Mytilene. The author then proceeds to the marriage of the czarowitz, Peter's eldeſt ſon, and the ſolemn declaration of Peter's own marriage with Catherine; and then we are entertained with the following anecdote.

'The following relation I find in a curious manuſcript of a perſon, at that time in the czar's ſervice, and who ſpeaks as an eye-witneſs.

'An envoy from king Auguſtus to the czar, returning to Dreſden through Courland, overheard in an inn a man, whoſe apparel betraying neceſſitous circumſtances, was the cauſe of his being treated with that contempt and inſult, to which ſuch a condition is too often expoſed. The ſtranger with proper reſentment ſaid to them, that could he but once come to the ſpeech of the czar, they who made ſo free with him, would change their note, as at that prince's court he ſhould find greater friends than was imagined.

'At

'At this the envoy had the curioſity to queſtion the perſon who pretended to ſuch intereſt at court; and on his vague anſwers, viewing him more attentively, he thought that in many of his features he diſcerned ſome reſemblance to the empreſs. Arriving at Dreſden, he could not forbear writing to a friend at Peterſburg, about this adventure. The letter was ſhewn to the czar, who ſent inſtructions to prince Repnin, governor of Riga, to make inquiry after the man mentioned in the letter; and by the diligence of a perſon, whom the prince diſpatched to Mittau in Courland, he was found out. His name, he ſaid, was Charles Scavronſki; he was ſon to a Lithuanian gentleman who had been killed in the Poliſh wars, leaving two children in the cradle, a boy and a girl; both had no education but from nature, being deſtitute of every thing. Scavronſki having been ſeparated from his ſiſter in their childhood, all he knew of her was, that ſhe had been taken at Marienburg in 1704, and he believed her ſtill to be with prince Menzikoff, in whoſe family he imagined ſhe might have mended her condition.

'Prince Repnin, according to expreſs orders from his maſter, had Scavronſki brought to Riga, under pretence of ſome ſtate-crime; and a kind of charge being drawn up againſt him, he was ſent under a ſtrong guard to Peterſburg, but with directions that he ſhould be well uſed on the road.

'At Peterſburg, he was immediately carried to a ſteward of the czar's, named Shepieff, who being inſtructed in the part he was to act, drew from this man ſeveral particulars relating to his condition, after which he told him, that the charge ſent againſt him from Riga, was of a very ſerious nature, but that he ſhould have fair play; that his beſt way would be to preſent to his majeſty a petition, which ſhould be drawn up in his name, and that ways and means ſhould be found out for him to deliver it himſelf.

'The next day the czar dining with Shepleff, as had been concerted, Scavronſki was brought before him: his anſwers to the czar's queſtions being perfectly natural and conſiſtent, Peter was fully convinced of his being the very brother of the czarina. In their childhood they had both been in Livonia; all Scavronſki's anſwers to the czar's queſtions perfectly coincided with what his ſpouſe had told him about her birth, and the early misfortunes of her life.

'The czar having now no longer any doubt about Scavronſki, propoſed to his ſpouſe the day following to go and dine at Mr. Shepleff's: after dinner, he ordered Scavronſki to be brought in; he appeared in the ſame clothes which he had worn in his journey, it being the czar's order that he ſhould

not be ſeen in any other garb than that to which his misfortunes had habituated him.

'He again queſtioned him before his conſort, and, according to the manuſcript, on finiſhing his queſtion, he ſaid theſe very words: "This man is thy brother; come, Charles, kiſs the empreſs's hand, and embrace thy ſiſter."

We cannot diſmiſs this anecdote, which, by the bye, is very unauthenticated, without obſerving that it was pretty extraordinary that Charles Scavronſki, who ſeems to be ſenſible that he had a *friend at court*, did not, upon his firſt being taken into cuſtody, immediately declare his relation to the czarina, which probably would have prevented, or at leaſt mitigated, his confinement, and the diſgraceful manner in which he was carried before the czar. In ſhort, without queſtioning that Catherine might have found out a brother, the ſurpriſing part of this anecdote is deſtroyed by our author's own reflection, "Had Charles (ſays he) known himſelf to be brother to ſuch a perſonage, he would not have delayed ſo many years making himſelf known." The taking of Stetin, and the well known obſtinacy of Charles XII. while in Turkey, the reſignation and impriſonment of Staniſlaus, with the diſtreſs of the regency of Sweden for money, next ſucceed in our author's narrative. He informs us, that when Sparre, who was employed by that regency to ſolicit money at the court of France, failed in his ſolicitations there, he was unexpectedly and voluntarily ſupplied, by Bernard the French banker, with ſix hundred thouſand livres; and that Bernard afterwards told de Torcy, 'I have given Sweden two hundred thouſand crown on your account, you will order me payment when you are able,' As the chronology of this anecdote coincides with the criſis of Lewis XIV.'s extreme diſtreſſes, when the tenth part of the money here mentioned would have been a ſeaſonable ſupply to him, we muſt, for very obvious reaſons, ſuſpend our belief of the fact.

In this volume we have a very curious, clear, and, we believe, true detail of the riſe and negotiations of the famous baron Goertz. A great part of what follows, concerning the czar's travels, the proceedings againſt his eldeſt ſon, and other matters well known to the public, have little of novelty to recommend them; but all are delivered in that ſprightly manner which characteriſes whatever falls from Voltaire's pen. He is at great pains to vindicate the empreſs Catherine from having had any hand in forwarding her huſband's death; but when we conſider into what a brute he degenerated, and that every moment of her own life was precarious, the reaſons he has given ſeem not altogether concluſive, eſpecially when we reflect upon the powerful but ſecret party that had been formed in Catherine's favour.

Upon

Upon the whole, the new materials that offer themſelves in this volume are very thin; and it is evident, by the many ſtale occurrences introduced, how much puzzled the author muſt have been in giving it the form of a book inſtead of a pamphlet; for he has ſwelled it with what he calls original papers, which are either of very little conſequence, or were publiſhed long before this work appeared. As to the tranſlation of this volume, it is better than that of the firſt, and its author has been happy enough in ſeveral places to hit off the manner of the original.

ART. IX. *Dialogues on the Uſes of Foreign Travel; conſidered as a Part of an* Engliſh *Gentleman's Education; between Lord* Shafteſbury *and Mr.* Locke. *By the Editor of Moral and Political Dialogues.* 8*vo.* *Pr.* 2*s.* 6*d.* Millar.

THE public are indebted for this performance to a gentleman who has already embelliſhed ſeveral parts of literature with peculiar ſucceſs. His Eſſay upon Chivalry and Romance, together with his Moral and Political Dialogues, have been generally admired; and while Horace's Art of Poetry continues to pleaſe the refined reader, it is probable that his beſt commentator, Mr. Hurd, will ſhare in the applauſe. The work before us is written with all that elegance of ſtyle and accuracy of reaſoning, for which this agreeable writer is celebrated, and upon a ſubject peculiarly intereſting, the education of our youth.

The topic debated upon in theſe Dialogues, is, whether a domeſtic or a foreign education be the moſt proper to fit a young gentleman for the moral and ſocial duties of life. The argument for foreign travel is ſuppoſed to be ſupported by lord Shafteſbury; that for domeſtic education, by Mr. Locke. The author happily enough imitates the peculiar manner of expreſſion and caſt of thought, for which the combatants are both remarkable. Shafteſbury is elegant, metaphorical, and fond of making new words to expreſs known ideas; Locke ſeems to diſdain thoſe ornaments, ſatisfied with perſpicuity of ſtyle and ſtrength of reaſoning. As in almoſt all polemic writings the weaker ſide is brought in to give the firſt blow, ſo here lord Shafteſbury begins the combat in defence of his favourite ſyſtem of education. He urges the neceſſity of our youth looking beyond their *own* into other combinations and ſocieties, that ſo as their views enlarge, they may be enabled to ſhake off their local prejudices. He expatiates upon the rudeneſs of our home-bred Britiſh youth in particular, their ſordid vices, their prepoſſeſſions, and aukward behaviour.

'They retain so much of their Saxon or Norman character, that their noblest passion is that of the chace; and their fondest pursuit, a horse-race, or other rustic diversion. Their ideas are all taken from the stable or kennel; and they have hardly words for any other sort of conversation.

'In conjunction with this habit, or in direct consequence of it, they plunge themselves into the brutalities of the bottle and table. Having little use of the faculty of thinking or discoursing on any reasonable subject, they care not how soon they disable themselves for either. To this end, their surloins are of sovereign effect: and if any part of the divine particle be still unsubdued, they quench it forthwith in the strongest wines, or, which suits their taste and design best, in their own country liquor.

'This sottish debauch leads to others. My young master will be denied no animal gratification. And thus low intrigues, and vulgar amours follow of course, in which the sum of his refined pleasures is, at length, completed.

'The rest of his life runs on in this drowzy tenour; unless perhaps you except those intervals, which can hardly be called lucid, when his half-closed understanding seems stunned, rather than awakened, by party-rage, election-bustle, and the noise of faction.

'Admirable patriots these! and usefuller citizens by far, than if they had acquired some relish of temperance, decency, and reason in foreign courts, and the more improved societies of Europe!

'But suppose our young gentleman to have escaped this sordid taste, and by better luck than ordinary to have finished his home-education without much injury to his morals. Nay, suppose him to be inured, in good time, to better discipline, and to have had the advantage of what is called amongst us, by a violent figure of speech, a liberal education.

'To put the case at the best, suppose him to have been well whipped through one of our public schools, and to come full fraught, at length, with Latin and Greek, from his college. You see him now, on the verge of the world, and just ready to step into it. But, good heavens, with what principles and manners! His spirit broken by the servile awe of pedants, and his body unfashioned by the genteeler exercises! Timid at the same time, and rude; illiberal and ungraceful! An absurd compound of abject sentiments, and bigoted notions, on the one hand; and of clownish, coarse, ungainly demeanour, on the other! In a word, both in mind and person, the farthest in the world from any thing that is handsome, gentlemanlike, or of use and acceptation in good company!

'Bring

'Bring but one of these grown boys into a circle of well-bred people, such as his rank and fortune entitle him, and in a manner oblige him, to live with. And see how forbidding his air, how embarrassed all his looks and motions! His awkward attempts at civility would provoke laughter, if, again, his rustic painful bashfulness did not excite one's pity. What wonder if the young man, under these circumstances, is glad to shrink away, as soon as possible, from so constraining a situation; and to seek the low society of his inferiors, at least of such as himself among his equals, where he can be at ease, and give a loose to his unformed and disorderly behaviour!

'But now, on the other hand, let a young gentleman, who has been trained abroad; who has been accustomed to the sight and conversation of men; who has learnt his exercises, has some use of the languages, and has read his Horace or Homer in good company: let such an one, at his return, make his appearance in the best societies; and see with what ease, and address, he sustains his part in them! how liberal his air and manner! how managed and decorous his delivery of himself! In short, how welcome to every body, and how prepared to acquit himself in the ordinary commerce of the world, and in conversation.'

To all this declamation Mr. Locke is supposed to answer with his usual candour and calmness, that the business of all education is to form the understanding and regulate the heart: that travel is unfit to answer the first of these purposes, as it wastes that time which should be employed in the acquisition of knowlege, in erratic dissipation; and though it may remove some prejudices which every untravelled Englishman forms in favour of his own country; yet as these prejudices terminate generally in some virtue, it is in a great measure wrong to disabuse him of them. He proceeds to say, That polished manners, which travel is supposed to confer, is a vague expression and chiefly introduced by the opposite sex; that they may have advanced the credit of it something higher than such accomplishments deserve; and, in short, that it may be acquired by a little experience of the world, and keeping good company at home. As to a knowlege of the world, he adds, that young travellers are incapable of attaining it at the age in which they are sent abroad to travel: and that in fact this science is best learned secluded from the world. 'A young man (we are told) must know the world: therefore push him into the world at once.

'I, on the other hand, take upon me to say, that to throw him out of that world, as long as you can, and when you can to bring him to it, let the ablest friend or tutor lead him by the hand

rience to conduct him gradually, cautiously, imperceptibly into an acquaintance with it.

'You ask the reason of this mysterious procedure, yet methinks it should be obvious enough. From sixteen to one and twenty (a period in which the cares of an ordinary education cease, or are much relaxed) is that precise season of life which requires all the attention of the most vigilant, and all the address of the wisest governor. The passions are then opening; curiosity is awake; annd the young mind ready to take its ply from the seducements of fashion, and creditable example.

'Nor is this the worst. An education, that deserves the name, has inculcated maxims of honour and probity; has inspired the noblest sentiments of moral duty; has impressed a veneration for all the virtues, and an equal horror for all the vices, of humanity.

'Full of these sublime ideas, which his parents, his tutors, his books, and even his own ingenuous heart has rendered familiar to him, the fatal time is at hand, when our well-instructed youth is now to make his entrance into the world: but, good God, what a world! not that which he has so long read, or dreamt of; but a world, new, strange and inconsistent with all his former notions and expectations.

'He enters this scene with awe; and contemplates it with astonishment. Vice, he sees assured, prosperous, and triumphant; virtue, discountenanced, unsuccessful, and degraded. He joins the first croud that presents itself to him; a loud laugh arises; and the edge of their ridicule is turned on sobriety, industry, honesty, generosity, or some other of those qualities, he has hitherto been most fond of.

'He quits this clamorous set with disdain; and is glad to unite himself with another, better dressed, better mannered, in all respects more specious and attractive. His simplicity for some time makes him the dupe of this plausible society: but their occasional hints, their negligent sarcasms, their sallies of wit, and polite raillery on all that he has been accustomed to hold sacred, shew him at last that, though he has changed his company, he has not mended it.

'This discovery leads him to another. He attends to the lives of these well bred people, and finds them of a piece with their manners and conversation; shewy indeed, and on first view, decorous; but, in effect, deformed by every impotent and selfish passion; wasted in sloth and luxury; in ruinous play; criminal intrigues; or at best unprofitable amusements.'—

'In truth I cannot see, if a college be excepted against, and the business be to see the world, as it is called, why London should not be esteemed as fit a scene for the purpose, as any

any other great town in Europe. I think it contains as much good company as any other, and I doubt whether it be more licentious; or, if it be, there are three reſtraints upon it, which, I am ſure, will not be found abroad; I mean, "the parental authority;" "domeſtic government;" and "a regard to reputation, under the eye and notice of his friends."

Such are the moſt material arguments adduced on both ſides of this important queſtion; and we eaſily obſerve that it was the author's intention to give Mr. Locke the victory. Yet, after all, we cannot avoid thinking, that Shaftesbury might have ſaid ſomething more to the purpoſe on his ſide of the argument; he is, in ſome meaſure, made to reſemble the man, ſomewhere deſcribed by himſelf, who lies down blindfolded, in order to receive all the blows laid upon him by his unmerciful antagoniſt, with patience. For, in fact, if we conſider travel as benefiting the philoſopher, or adorning the man, we ſhall find it attended with peculiar advantages. There are few countries that are not poſſeſſed of ſome things which our own has not: to know theſe, and to attempt their importation, is the buſineſs of the philoſopher. So far its benefits are inconteſtable. As to its uſe in the education of our youth, all that we can ſay is, that if it does nothing more, it fills up a few years of a young man's life with a refined amuſement, which might probably be taken up in the gratification of more vulgar pleaſures, had he ſtaid at home. Moſt philoſophers err, not in the juſtneſs of their precepts, but their improper application: could young men of fortune be induced, after the age of twenty-one, to ſpend their time with the ſame aſſiduity and application which they did while under the reſtraint of tutors, either at college or at home, their remaining in their own country would probably beſt advance their education. But this is not the caſe; they are about that time ſet free from their governors, and brought with all the appetites of youth to follow the ſeductions and allurements of vice. Between the age of twenty-one and twenty five, the life of almoſt every young man of fortune is generally given to pleaſure; and until our youth are wiſer than they ſeem to be, it will ever be the caſe; the queſtion therefore is, what is the moſt innocent kind of pleaſure we ſhould procure them? Certainly that, where variety deſtroys any ſingle deep impreſſion; and where, by filling the imagination with a ſucceſſion of pleaſing objects, the heart has time to ſettle on none. A youth who comes from the confinement of a college to the liberties of our metropolis, generally has his connexions in debauchery already made; his fellow-ſtudents, who have been ſent, like him, to finiſh their education in town, will be ever ready to initiate him into all its myſteries, to ſhew him life, as it is

called, and hedge him round with flatterers and sharpers; so that, at the age of twenty-five, he shall have gone through the whole round of indelicate and vulgar sensuality. Whatever may be said against travelling, its amusements are, at least, more harmless and more polite than those which a domestic pleasurist is able to procure for himself. He is treated upon a footing of equality abroad, and thus loses that spirit of petty-tyranny, which is ever the case with those bred among their inferiors. The hours that, at home, would most probably be spent in a tavern or brothel, are by our young traveller passed in going from one town to another; his attention, we grant, may all this time be employed upon frivolous concerns; but even that is better than to have it engaged, as it would be at home, upon vicious ones. In a word, (for we would not be too long upon this subject); there is a liberality of thinking, which, whatever philosophy may assert to the contrary, we find by experience to be attendant on a travelled education; how this liberality is acquired, how the human mind, thus, like a river, refines as it runs, we shall not here pretend to enquire.

ART. X. *Some Observations on Dr.* Brown's *Dissertation on the Rise, Union, &c. &c. &c. of Poetry and Musick. In a Letter to Dr.* B*****. *4to. Pr. 2s. 6d.* Johnston.

WHEN children amuse themselves with building card-houses on a table, they are excessively pleased for a while at the sight of the noble structure they have raised, and, no doubt, imagine them as lasting as they are agreeable; but how great is their surprize and disappointment, when an unlucky blast from a mischievous stander-by puffs them down, and buries all the superb edifice in ruins! and thus it frequently happens to those grown children, the system-makers and philosophers of all ages, who are so proud of their wonderful discoveries, and plume themselves on their fancied superiority over the rest of mankind, till some busy investigator starts up, to examine their pretensions, and expose the futility of their arguments. When the jay is stripped of his borrowed feathers he sinks into his original nothingness; and after being, for a little time, the admiration of the gaping multitude, becomes the object of universal ridicule and contempt.

We wish the observations now before us, which seem to be the work of a masterly and judicious writer, may not have some such effect with regard to Dr. Brown's laboured dissertation, which the author of this pamphlet has proved to be but a very slimsy and indifferent performance.

Our

Our observer sets out with remarking that such disquisitions as Dr. Brown's, in spite of the doctorial manner and air of science, with which they are introduced, are to be considered not as important investigations, but merely as amusing gratifications of curiosity: to a man so consequential as Dr. Brown, this method of lowering and debasing the whole subject-matter of his work, must be a mortifying circumstance. He proceeds to remark, that, how strongly soever Dr. Brown's friends may assert in his favour, that his dissertation was intended as a part only of a vast and comprehensive plan, &c. yet that no ill-grounded assertion or defective argument can be a necessary part of any chain of useful or solid reasoning.

'I will not take advantage (says our arch and ingenious observer) of the obvious ridicule which arises from the searching for the seeds and principles of all the most refined and transporting poetry of Greece in the dreary wilds of North America; the tracing the progress of the embryo from its *punctum saliens* to its *adult state*, with more than anatomical precision; and even foretelling exactly the several changes that must happen, and the periods of them (upon a presumption that they did happen accordingly): my business shall be only with matter of fact, and I shall content myself with shewing, that these *prophecies of the past* were not fulfilled.'

He then goes on to consider several of Dr. B——'s assertions, viz. that the most antient gods among the civilized Greeks were their early legislators, who taught the savage tribes the first arts of life—that melody is the principle to which poetry owes its origin—that it was in republics the dignity of the bard's character was principally maintained—that the songs of the antients were always of a legislative cast—that in Pindar's odes no vices or imperfections, either of gods or men, are applauded or palliated, nor ever recited but to be condemned—that the Greek tragedians were *legislative* bards—that music always included poetry and dance——that hymns and the first poems were what we now call lyric poetry—that the origin of tragedy may be deduced from an union of the epic species with the hymnal —that the masque and buskin, used in antient tragedies, arose from the custom of selecting the tallest and strongest men for their chiefs.

In every one of these points, as well as in several others, our author proves Dr. B. to have been miserably mistaken, to have asserted facts merely of his own head, without any authority, to have misquoted some authors, misunderstood and misinterpreted the words of others, to support a weak and ill-grounded hypothesis.

The

The writer of this pamphlet, whoever he is, seems to be extremely well versed in the Greek tragedians, and takes every opportunity of exposing Dr. B——'s ignorance with regard to them.

The absurdity of Dr. B——'s ranking the three Greek tragedians amongst his legislative bards, calls forth all our author's indignation.

'Wo is me! (says he) how ill have I been treated by three people for whom I had a particular regard! Notwithstanding the pains I have taken to be acquainted with them, yet in the most private conversations I had; they never gave me a hint of their being *legislators*, or *legislative writers*; and I should take it very unkindly of them, if I did not find they had been as reserved on this point to every one else, except Dr. B——. Solon, who, I hope, will be allowed to have understood legislation, does not seem to have had that high idea of the tragic writers, as *useful servants of the state*, which Dr. B—— assures us, was the general one: for Plutarch informs us, he expressed a great dislike of their art, and apprehension of its public ill consequences to Thespis. But what has Dr. B learned from the tragic poets that persuades him of the truth of his assertion? "They hold forth the leading principles of the Greek religion, politics, and morals; and their subjects are the Grecian gods and heroes." I shall allow these to be excellent arguments to prove not only this, but any other point, if the doctor, or any body for him, will inform me what else could have been found in them, if they had not been legislative; what subjects, what manners, what notions were known to the Greeks, or would have been thought worthy of attention by that self-valuing race, whose contempt and ignorance of the affairs and manners of other nations, whom they stiled indiscriminately Barbarians, ran an equal pace.'

The above remark has a great deal of truth in it, and no small degree of humour and pleasantry. Of the same cast is this arch observer's remark on one of Dr. Brown's extraordinary instances of the power of music.

We are told (says Dr. Brown in his dissertation) that certain young men, heated with wine, were going to do mischief, but that an able musician coming past, *sung* and *played* to them in the Dorian mode, on which they were struck with shame, and desisted from their enterprize. 'Now be pleased to observe (says our author) that the story here intended by the doctor, is told both by Quintilian and Jamblicus. One calls the musician *tibicina*, the other αυλητης; but that the instrument was the *flute* they both agree: and how the most able musician that ever played, or the pied piper himself could play on this instrument and sing too in Dorian

Dorian or any other mode, I do not well conceive; except it could be proved (in which point I hope the doctor will satisfy us by the proper use of some citation from Pausanias) that the αυλος was that truly respectable and antient instrument the Scottish bag pipe.'

With regard to the origin and date of tragedy, the writer of this pamphlet differs *toto cœlo* with doctor B. and, in our opinion, fairly proves the dissertator to have been in the wrong. What he advances on this subject is well worthy of our readers perusal, and will sufficiently convince them that this gentleman's ideas of Greek tragedy are taken from Æschylus, Euripides, and Sophocles, and not, like doctor B——'s, merely from dissertations, bibliothecas, and *institutiones poeticæ*.

Upon the whole: the observations before us contain some of the most spirited and judicious criticisms which have appeared in the world of letters for some time past, and seem to be the work of a very learned and sensible writer: we wish the great doctor B. may not find them unanswerable.

ART. XI. *How far a State of Dependence and a Sense of Gratitude should influence our Conduct——A Sermon preached before the University of* Cambridge, *on* Sunday, January 1, 1764. *By* James Scott, *A. M. of* Trinity College. 4*to*. *Pr.* 1*s*. Wilson *and* Fell.

THE ingenious Mr. Scott, of Trinity College Cambridge, whose poetical merit hath often fallen under our consideration, appears, in the performance before us, in a new character, as a pulpit orator, beating the drum ecclesiastic, and entering the lists of political controversy; an office, perhaps, not altogether suitable to his profession, as the clergy in our opinion, and particularly those of the two universities, should never interfere in party squabbles and contentions; and if, notwithstanding, they so do, (which too often happens) the church is by no means the place where the matter is to be argued or disputed. Mr. Scott, however, who, we suppose, thinks otherwise, has ventured to give his reverend brethren some salutary advice from St. Mary's pulpit, concerning their present divisions, which, it seems, have rose to a great height between two parties about a bear's skin before the bear was dead. The author of the sermon endeavours to point out to them how far a state of dependence and a sense of gratitude should influence their conduct, is very severe upon courtiers and ministers, talks of *minions, puppets, freeholders, boroughs, buying off evidence*, prostitution of *pens*, &c. in the true language of politics. Whether it be, with strict

ſtrict propriety, the moſt proper for a ſermon, we will not pretend to determine; if the whole had appeared as a pamphlet, it might have been perhaps more for the credit of the author, as the obſervations which he has made are, in general, juſt and pertinent, and the ſtile, if we lay aſide the idea of its being a pulpit diſcourſe, by no means contemptible. What this gentleman has remarked with regard to the fatal influence of bad miniſters, is ſenſible and ſpirited.

'If we give ourſelves leave, (ſays Mr. Scott) to examine the conduct of thoſe who have been converſant in courts, we ſhall find that it hath been their buſineſs to diſcover the ruling paſſion of their maſter, and make that ſubſervient to the baſeſt and moſt infamous purpoſes. If they could diſcover any weakneſs in his ſoul (and where is the man who is in every part, and at all times, firm and unaſſailable?) by flattering him in this tender and intereſting point, to what a pitch of power have they not aſpired? what a ſeries of complicated villanies have they not perpetrated with impunity? Hiſtory furniſhes us with frequent inſtances of this unhappy weakneſs in the prince, and wickedneſs in the miniſter. How many nations have been reduced to the very brink of deſtruction, by ſome unfortunate attachment, ſome fatal byaſs in their king, to this or that particular object? Not perhaps that ſuch an attachment was in itſelf evil and dangerous, inconſiſtent with the welfare and happineſs of the conſtitution, or deſtructive of the rights and liberties of the ſubject—but merely as it afforded the miniſter a cloak for his miſconduct; as it blinded his maſter to his weakneſſes and imperfections; and ſtood as a ſcreen betwixt him and the vengeance of an injured people. For the miſery of it is, that however black and atrocious his crimes may be; though he ſquander away the treaſure of the kingdom in bribery and corruption; or ſacrifice, like Joab, its beſt blood through raſhneſs and ambition; though he introduce a ſyſtem of venality, which cannot fail to corrupt the morals of the people, and ſap the very baſis and foundation of liberty civil and religious; though he purſue ſuch unjuſt and abominable meaſures to ſupport himſelf in power, as muſt neceſſarily withdraw the affection of the people from their ſovereign; in ſhort, though "from the crown of his head to the ſole of his foot, there is no ſoundneſs in him, but wounds, and bruiſes, and putrefying ſores;"——yet the miſery of it is, that there is no way of wounding this monſter of iniquity, but thro' the ſides of the prince. Every attack that is made againſt the minion will be conſidered as levelled at majeſty; every murmur of diſcontent at ſuch unwarrantable proceedings will be repreſented as diſaffection to his perſon and government.'

He

He laments, a few pages after, in moſt pathetic terms, the miſerable proſtitution of talents, which men of parts are ſometimes obliged to ſubmit to, in defence of their patrons.

'If (ſays he) we are ſuperior in genius and learning to the generality of mankind, (and if we are not they will regard our ſervices as mean and contemptible) the miſchiefs we ſhall do to ſociety are many and grievous. We muſt diſtort facts, and make them bend to our purpoſe: we muſt compare and join things together, between which there is not the leaſt analogy; and ſeparate others, by nice and ſubtle diſtinctions, that have the neareſt and moſt intimate connection: for reaſon we muſt ſubſtitute declamation, and ſophiſtry for argument: we muſt ſtrip Truth of all her beauty and lovelineſs, and trick out Falſhood in the moſt glaring and bewitching colours: we muſt put Modeſty to the bluſh, and defame Innocence; muſt ſtab Plain-dealing with wit, and purſue Honeſty with the ſhafts of ridicule: in ſhort, we muſt confound right and wrong, and not only "call darkneſs light, and light darkneſs," but employ all the arts of ſoft perſuaſion, all the magic graces of eloquence, to win over others to the ſame opinion.'

By the frequent repetition of thoſe ſtriking monoſyllables *we* and *us*, the reader will perhaps be led to imagine that Mr. Scott may ſpeak from experience, and that he is one of thoſe who have been called upon to proſtitute their pens in ſome bad cauſe, which, we hope, for the honour of his character, he had too much integrity to ſubmit to. Our author's definition of ingratitude is rather perplexed and unſatisfactory.

'Tis a mixture (ſays he) of pride and meanneſs, of avarice and envy, the firſt of theſe puffs a man up with ſuch an overweening conceit of his own merit, that he thinks nothing too great and good for him; while an abject meanneſs of ſoul makes him ſubmit to receive obligations that his pride will not ſuffer him to own: avarice teaches him to betray and abuſe his benefactor, when he is no longer in a condition to ſerve him, and any advantage may accrue from ſo prepoſterous a conduct; while Envy, like a ſour and vicious ſtomach, turns the very nouriſhment he receives into bad humours. Thus from the ſcum of all theſe vices, blended together, and fermented perhaps by a ſpirit of paſſion or party, ſprings Ingratitude; a vile and moſt abominable ſin, that degrades a man below the ſavageſt of the brute creation, who are to be tamed and ſuſtened by acts of kindneſs; and makes him reſemble that malignant being, whoſe pleaſure it is to deſtroy theſe firſt, that ſerve him moſt faithfully.'

Upon

Upon the whole: we may venture to recommend this discourse as a good one, carrying with it evident marks of the author's genius and capacity; but could wish, at the same time, it had rather appeared in any other form than that of a sermon.

ART. XII. Gotham. *A Poem. Book I. By* C. Churchill. 4*to.* *Pr.* 2*s.* 6*d.* Flexney, &c.

THE reader who sits down to this poem, in hopes of meeting with the same kind of entertainment which he received from Mr. Churchill's former performances, will be greatly disappointed; for, instead of that unbounded licentiousness of ridicule and satire, those severe reflections on private characters, those bitter and acrimonious strictures on the men and manners of the present times, with its parties and politics, which distinguished his other pieces, we find scarce any-thing but general observations and poetical descriptions: the ingenious author seems purposely to have quitted the thorny roads of satire and invective, to turn aside into the flowery paths of fancy and imagination. What relation or connection the several parts of this poem have with each other, or what the general tendency and design of the whole is, we cannot pretend to guess; from a genius so eccentric as Mr. Churchill's, we have, perhaps, no right to expect an explanation of it.

Gotham opens thus:

'Far off (no matter whether *East* or *West*,
A real country, or one made in jest)
Not yet by modern Mandevilles disgrac'd,
Nor by *Map-jobbers* wretchedly misplac'd,
There lies an *island*, neither great nor small,
Which, for distinction sake, I Gotham call.
'The man, who finds an unknown country out,
By giving it a name acquires, no doubt,
A gospel title, tho' the people there
The pious Christian thinks not worth his care.
Bar this pretence, and into air be hurl'd
The claim of Europe to the *Western World*.'

Then follow about an hundred lines, which seem quite out of place, concerning the claims of Europe to the riches of India, and the cruelty of the Spaniards in their conquests, to prove, as Mr. C. tells us,

—— —— —— 'that by no equal pact
'Twixt man and man, which might, if Justice heard,
Stand good, that by no benefits conferr'd,

Or

Or purchaſe made, Europe in chains can hold
The ſons of India, and her mines of gold.'

The author then aſſumes his right to Gotham, and cries out,

'Rejoice, ye happy Gothamites, rejoice;
Lift up your voice on high, a mighty voice,
The voice of gladneſs, and on ev'ry tongue,
In ſtrains of gratitude, be praiſes hung,
The praiſes of ſo great and good a king;
Shall Churchill reign, and ſhall not Gotham ſing?'

He then calls upon the ſeveral periods of man's life to ſalute him on his new acquired dignity. This opens a field for the author's deſcriptive talents, which, in ſome parts of this poem, are happily exerted, as the reader will ſee by the following lines on childhood.

'Childhood who, like an April morn, appears,
Sunſhine and rain, hopes clouded o'er with fears,
Pleas'd and diſpleas'd by ſtarts, in paſſion warm,
In reaſon weak, who, wrought into a ſtorm,
Like to the fretful bullies of the deep,
Soon ſpends his rage, and cries himſelf aſleep,
Who, with a fev'riſh appetite oppreſs'd,
For trifles ſighs, but hates them when poſſeſs'd,
His trembling laſh ſuſpended in the air,
Half-bent, and ſtroking back his long lank hair,
Shall to his mates look up with eager glee,
And let his top go down to prate of Me.'

He then proceeds to make the ſame invocation to the inanimate and vegetable world:

'Things without life ſhall in this chorus join,
And dumb to other's praiſe be loud in mine.'

'From the dwarf *Daiſy*, which, like infants, clings,
And fears to leave the earth from whence it ſprings,
To the proud giant of the garden race,
Who, madly ruſhing to the ſun's embrace,
O'ertops her fellows with aſpiring aim,
Demands his wedded love, and bears his name.'

This deſcription of the ſun-flower is extremely pleaſing and poetical. The hours, days, months, and years, ſun, moon, and ſtars, are then brought in for the ſame purpoſe; the ſeaſons bring up the rear, and the poem cloſes thus:

'Thus far in ſport—nor let half patriots, (thoſe
Who ſhrink from ev'ry blaſt of pow'r which blows,

Who, with tame Cowardice familiar grown,
Would hear my thoughts, but fear to ſpeak their own,
Who, leſt bold truths, to do ſage Prudence ſpite,
Should burſt the portals of their lips by night,
Tremble to truſt themſelves one hour in ſleep.)
Condemn our courſe, and hold our caution cheap.
When brave occaſion bids, for ſome great end
When Honour calls the poet as a friend,
Then ſhall They find, that, e'en on danger's brink,
He dares to ſpeak, what they ſcarce dare to think.'

In the lines above quoted, Mr. Churchill gives us reaſon to hope that the next book of Gotham will produce ſomething of more conſequence than what we meet with in the firſt, which, to ſay the truth, though it is not void of imagery and fancy, is, in many parts, heavy, and by no means equal to his former productions.

MONTHLY CATALOGUE.

Art. 13. *A Letter from certain Gentlemen of the Council of* Bengal, *to the Hon. the Secret Committee for Affairs of the Hon. United Company of Merchants of* England, *trading to the* Eaſt-Indies, *&c. 4to. Pr.* 1*s.* Becket *and* De Hondt.

THE cataſtrophe lately effected in the Eaſt Indies, where ſo many Engliſhmen have been put to death, ſeems to have occaſioned the publication of this letter, which is ſigned by ſome gentlemen who have done the moſt important ſervices to the Eaſt India company in thoſe parts, and particularly by colonel Coote, and major Carnac. The profeſſed intention of it is to impeach the meaſure of depoſing Jaffier Aly Cawn, who had been created nabob by lord Clive, and ſubſtituting in his place Coſſim Aly Chan. This letter is fraught with many curious particulars, and thoſe too of the greateſt importance, to which Europeans, not in the ſecret of the Eaſt India direction, were, until this publication, entire ſtrangers. Which of us, for inſtance, knew, that a battle had been fought in India as remarkable as that of Plaſſey, and comparable to that of Alexander againſt Porus, in which victory declared for major Carnac, the Engliſh general; and that the Shah, whom we commonly call the Great Mogul, but whom this letter very properly terms the king of Indoſtan, that is, of Eaſt India, was thereby reduced, in a few days, to the neceſſity of putting himſelf under the protection of the Engliſh. But, as we do not believe the reaſoning of the letter-writers, as the controverſy

troverſy now ſtands, is abſolutely concluſive, and as it contains a charge of a very heinous nature againſt a gentleman who holds the higheſt of all our departments in the Eaſt Indies, we think that the public and our own judgment concerning this letter, ought to be ſuſpended till we are acquainted with the anſwer which that gentleman and his friends will probably make to this publication; eſpecially as Mr. Holwell, whoſe addreſs was drawn up, but not publiſhed, before the appearance of this letter, has promiſed to reprint it, and to give us a full confutation of each particular paragraph thereof, in the margin. Till that is done, however, we cannot help obſerving, that the pamphlet before us, in many important particulars, receives the greateſt degree of ſanction from Mr. Holwell's own addreſs, eſpecially with regard to the ſoubahſhip, or ſoubahry, which was offered to the company by the young mogul; nor can we, indeed, ſee the wiſdom or propriety of advancing Coſſim Aly Chan to the ſoubahſhip, unleſs the ſervants of the company thought it more for their intereſt that a ſoubah ſhould immediately depend upon them for protection againſt his maſter, than that they ſhould immediately depend upon the maſter for the enjoyment of their new power.

Art. 14. *An Addreſs to the Proprietors of* Eaſt India *Stock; ſetting forth the unavoidable Neceſſity and the real Motives for the Revolution in* Bengal, *in* 1760. *By* John Zephaniah Holwell, *Eſq.* 4*to. Pr.* 2*s.* Becket *and* De Hondt.

This addreſs may be called an authentic piece. It comes from the immediate predeceſſor of Mr. Vanſittart in the preſidency and government of Fort William, a circumſtance that ſeldom occaſions a partiality in favour of the ſucceſſor's conduct. This author is a profeſſed advocate for that of Mr. Vanſittart, who, we are, at the ſame time, to obſerve, ſeems to have followed the lines ſtruck out by his predeceſſor. The addreſs is drawn up with a profeſſed deſign of vindicating the revolution which the ſoubahſhip, or nabobſhip (for we find the two terms indiſcriminately made uſe of in the preſent controverſy) underwent in the year 1760. Mr. Holwell undertakes to prove, that the diſtreſſed ſituation of the Eaſt India company's affairs, and the impending ruin of the provinces, with Mhir Jaffier's own miſconduct, demanded that he ſhould be depoſed from the ſoubahſhip. Secondly, that the ſaid Mhir Jaffier had violated every article of the treaty offenſive and defenſive concluded between him and the company, in 1757, when colonel Clive advanced him to the ſoubahſhip; and thirdly, that the honour of the company, and the honour of the nation (if the latter may be mentioned after the former) remain *inviolate*, and ſtand unimpeached by this revolution.

Before we proceed, we muſt throw out one obſervation, which, unleſs the preſent conteſt had happened, we, perhaps, never could have had an opportunity of making; and that is, upon the inviolable devotion paid by the directors of the company to Harpocrates, the god of ſilence; for at the very time, viz. in 1760, when this nation, and the proprietors of Eaſt India ſtock, thought that the affairs of the company were at the very height of proſperity; Mr. Holwell, who certainly could not be miſtaken, pronounces them to have been in a ruinous, intricate, and disjointed ſituation; and this opinion, we perceive, is ſupported by the ſentiments of all the other gentlemen engaged in the preſent controverſy.

Upon Mr. Vanſittart's arrival to take upon him the government, Mr. Holwell preſented him and the members of the ſelect committee with a memorial, recapitulating the hiſtory and ſtate of their affairs, which is here printed. According to this memorial, Mhir Jaffier deſerved depoſition for his faithleſſneſs towards the Engliſh, in evading the performance of the late treaty, in cutting off or proſcribing ſuch of his ſubjects, officers, and courtiers, as were friends to the company; and above all, for entering into a ſecret negotiation with the Dutch, for tranſporting troops from Batavia into thoſe provinces. We have neither room nor inclination to follow Mr. Holwell thro' all the proofs of thoſe charges which he adduces, and which we do not think always concluſive. A native Indian apologiſt for Mhir Jaffier would, perhaps, have imputed his miſmanagement and cruelties to a noble paſſion for independency, to the unſettled condition of his government, and the neceſſity of ſeverities in a country where things are not to be done by halves, eſpecially in matters of ſtate.

We own, at the ſame time, that, from what appears in this addreſs, Mhir Jaffier's conduct was very provoking to the Engliſh and their officers; and from the correſpondence which is here fairly laid before the public, it ſeems as if Mr. Holwell was far from being ſingular in his opinion, concerning the neceſſity of his being depoſed, tho' colonel Caillaud, in a very ſenſible letter wrote in the courſe of this correſpondence, ſeems to be againſt puſhing matters to ſuch an extremity. Mr. Holwell, in his anſwer, is of opinion, that the great mogul, or emperor of Indoſtan, after being acknowledged ſuch, and the unqueſtioned heir of the empire, would have made the company perpetual ſubahs of the province, inſtead of Mhir Jaffier, and that ſuch a propoſition ought to be embraced; and he tells us that this prince was then in ſuch a ſituation, that he offered a *carte blanche* to the company. Mr. Holwell, at the ſame time, chalks out a plan of reciprocal conditions between the company and the mogul on that head; but they are ſuch as, we will venture to ſay, every friend to the dependency of the company, or, to ſpeak more properly,

perly, the company's agents there, upon the crown of Great Britain, muſt diſapprove of.

The reſult of the above-mentioned memorial and correſpondence which were laid before Mr. Vanſittart, was, that Coſſim Aly Khan, ſon-in-law to Mhir Jaffier, whoſe ſon had been a little before ſtruck dead with lightening, having entered into a correſpondence with Mr. Holwell, and given all the reaſonable promiſes and aſſurances that could be exacted from him for a vaſt augmentation of the company's revenues, was thought a proper perſon to ſuperſede Mhir Jaffier in the exerciſe of the ſubahſhip; and one of the firſt acts of Mr. Vanſittart's government, was to raiſe him to that dignity, while Mhir Jaffier retired to a private life.

We cannot help obſerving, upon the face of this addreſs, that a great deal of grimace is made uſe of, between Mr. Holwell, the governor, and the ſelect committee, on the one ſide, and Coſſim Aly Khan on the other; and that the tenderneſs of the former, in endeavouring to preſerve the dignity of Mhir Jaffier, while they were about to ſtrip him of his power, ſtrongly indicates a conſciouſneſs of what we ſhall not venture to name. Towards the end of this addreſs, we are favoured with Mr. Vanſittart's vindication of his own conduct, in his remonſtrance to the board of Calcutta. Mr. Holwell finiſhes his addreſs by wiſhing that the heads of both Mhir Jaffier and his ſon had been taken off in November 1760 (we ſuppoſe he means by Engliſh ſervants to a ſet of Engliſh merchants); and, by way of compliment to a certain nobleman, he concludes, "That Mhir Jaffier Aly Khan, and his ſon Mhiran, were more deſerving a halter than a ſubahſhip of Bengal." We therefore earneſtly wiſh that Mr. Holwell's hero, Coſſim Aly Khan may ſhew himſelf leſs worthy of a halter.

Art. 15. *Reflections on the preſent Commotions in* Bengal. 4to. 1s. Kearſly.

This ſenſible author takes up his narrative concerning the riſe of thoſe commotions, from the time lord Clive took his departure from India to England; and when the preſent mogul, who is called Shah Zadah, entered for a ſecond time into the province of Bahar, where he defeated Ramnaran, the deputy Nabob of that province, who was ſaved from being killed or taken, by the brave efforts of 400 Engliſh ſeapoys. We cannot follow this narrative through all its events, which receives ſuch different caſts from the different manners of relating them, that they ſcarcely appear to be the ſame. It is ſufficient to ſay, that the Britiſh officers, major York, captain White, and Mr. Johnſtone, gained immortal honour in all the ſervices they were ap-

pointed to; as did captain Knox, who prevented the young mogul and the French, from becoming maſters of Patna, and gained a complete victory over 7000 Purthanean horſe, and 5000 infantry, with 20 pieces of cannon, and obliged the mogul to retire northward, at the time Mhir Jaffier's ſon, the young nabob, who was at the head of his army (and whom we have ſome reaſon to believe was not ſo ſilly a fellow as all our accounts repreſent him), was ſtruck dead in his tent by lightening. Mhir Jaffier's life, after this, was a burden to him; his ſubjects were diſſatisfied, his armies mutinied, and he and the company were in equal diſtreſs for money. Then followed the important defeat of the Shah Zadah, the mogul, who, according to this author, delivered himſelf into the hands of the Engliſh; and the depoſing Mhir Jaffier, to make way for Coſſim Aly Khan.

This author carries his narrative later down than the other two pamphlets we have reviewed upon the ſame ſubject. We underſtand by him, that Coſſim Ally Khan, beginning to diſcipline his troops, and to provide fire-arms after the European manner, ſhewed indications of his affecting to be independent of the company, which, by the bye, its agents might eaſily have foreſeen. Several diſputes aroſe. Mr. Vanſittart paid him a viſit, and concluded with him a treaty in 1761, ſubjecting the company's ſervants to the nabob's courts, which treaty Mr. Vanſittart's council refuſed to ratify; but the nabob aſſerted its validity by committing acts of hoſtility againſt the Engliſh. The council ſent a deputation to obtain more favourable terms. The nabob, who was, by this time, both power-proud and purſe-proud, refuſed to grant any, and ſeized on ſome boats near Patna for the duties.

'The Engliſh chief there repelled force by force, and a ſkirmiſh enſued, which terminated in the capture of Patna, which they again loſt the next day, and all our troops were either killed or taken priſoners. Unhappily for Mr. Amyott, he was not yet out of the nabob's reach; a party overtook him, murdered him and Mr. Woolaſton, both gentlemen of very amiable characters, and the reſt were taken priſoners. On advice of this Mhir Jaffier was proclaimed, and major Adams, then commanding officer, took the field. By the laſt advices our army, with Mhir Jaffier, was in the poſſeſſion of the capital, and troops were on their march from Fort St. George. As ſoon as the rivers fall, an action muſt decide whether Mhir Jaffier is nabob, or the Engliſh drove out of the country.'

This pamphlet is valuable for the freedom with which the company's behaviour towards lord Clive and others of their moſt deſerving ſervants is cenſured, and for ſeveral original papers, particularly the treaties between Coſſim Aly Khan

and

and Mr. Vanſittart, when the former was raiſed to the ſubahſhip; Mr. Vanſittart's memorial, ſetting forth the cauſes of the laſt change in the ſubahſhip of Bengal, which includes all Mhir Jaffier's acts of tyranny and cruelty; narrative of what happened when Mhir Jaffier was depoſed; and the three papers or addreſſes delivered to him by Mr. Vanſittart upon that occaſion.

Art. 16. *A Letter to the Proprietors of the* Eaſt-India *Stock, from Lord* Clive. 8*vo.* Nourſe. *Pr.* 1*s.* 6*d.*

We have not, for ſome time, peruſed a pamphlet written with more force, ſpirit, preciſion, and even elegance, than this addreſs from Lord Clive; and we are ſorry that the bounds of our undertaking does not admit of our enlarging upon it as it deſerves. His lordſhip begins with a modeſt vindication of his conduct in offering himſelf as a candidate laſt year, for admiſſion into the direction of the Eaſt-India company. He then gives a brief, but rational, account of the conſtitution of the Indoſtan empire, before its invaſion by Nadir Shah, which entirely ruined it, and of the ambitious ſchemes formed by the French, but more particularly by Mr. Dupleix, for engroſſing not only its commercial, but even territorial rights, when they were defeated by the Engliſh; in the relation of which glorious event, though principally owing to his lordſhip, he has not even mentioned himſelf. He next takes notice, that his oppoſition originally aroſe from the defects in the preliminary articles (in which the intereſt of the Eaſt-India company appears to him to be much expoſed); and he congratulates himſelf upon having been inſtrumental in the amendment of the article relative to the company. He then declares that his reaſons for eſpouſing the cauſe of Mr. Rous aroſe from a conviction of his integrity.

His lordſhip then ſtates the objections made to his conduct; which are as follow:

'1ſt. That I had refuſed to anſwer certain enquiries reſpecting the diſtribution of the Nabob's treaſure.

'2dly. That I had done injuſtice to the relations of the unhappy ſufferers in the Black Hole, by with-holding from them the ſums ſtipulated by treaty for their indemnification.

'3dly. That having depoſed the Nabob, I entered the treaſury, and diſtributed the wealth according to the pleaſure of thoſe entruſted with the company's authority, leaving the Nabob deſtitute, and neceſſitated to borrow money of the company for his neceſſary expences; by all which the company may hereafter become reſponſible to the Mogul.

'4thly. That no ſervant of the company ſhall remit money

home but by their cash, which order I broke through, by remitting large sums by the Dutch cash.

'5thly. That I was guilty of a breach of trust, by supplying a Portuguese ship, bound from Bengal to Lisbon, with goods and money, to the great detriment of the company.

'6thly. That I have no right to an annual revenue of 27,000 l. a-year, given me by the Nabob, which must be supported and maintained at the company's expence.'

The answers given by his lordship to those charges suffer by being abridged, which we are obliged to do; but are in substance as follow:

That the company, in the distribution of the Nabob's treasure, received near a million and a half sterling. That he never was questioned by the direction concerning the said distribution. His lordship then gives a plain and satisfactory, but modest, detail of his services to the company, and vindicates his accepting of the appointments conferred upon him by the gratitude of the Nabob, though it was in his power to have acquired a much greater fortune, had pecuniary considerations been the only motive of his military services; and that he derived no advantage from any commercial connections.

His lordship, in answer to the second article, observes, that 625,000 l. was the sum assigned to make good the losses sustained by the Europeans, and that it not only paid the principal of such losses, but a dividend of 22 per cent. for interest; and that the money was actually lodged in, and issued from, the company's treasury; and he gives us an extract from a letter of almost all the inhabitants of Calcutta, returning him thanks on that account.

In answer to the third article, his lordship observes, that the treasures of the former Nabob belonged to his successor Mhir Jaffier. But supposing it to have belonged to the Great Mogul, the company received out of it 1,250,000 l. the sufferers at Calcutta 1,000,000 l. and the navy and army 600,000 l. As to the Nabob's being left destitute, the fact is denied; and his lordship makes several reflections upon this head, not at all to the advantage of certain persons belonging to the company.

His lordship accounts for his remitting money by the Dutch cash, by the English company's treasury being then so full that their servants abroad thought it inconsistent with the company's interest to grant bills, excepting upon very extraordinary, and those pressing, occasions. But his lordship very properly observes, that at the very time he remitted his money to Holland he was opposing the designs of the Dutch in the armament they had sent against Bengal, by which he risked the loss of his money, the bills not being due till three years after date; and

that

that his truſtees were obliged to give a very conſiderable deduction for prompt payment.

As to the fifth charge, he maintains that there is not a ſingle word of truth in the whole aſſertion.

His lordſhip's defence againſt the laſt article, which is the moſt material, is equally ſatisfactory and curious. He obſerves that ſoon after the battle of Plaſſey, the Nabob, Mhir Jaffier, obtained from the court of Dehli, that he (Col. Clive) ſhould be created an omrah, or lord of the empire, by which he was entitled to the command of 5000 foot, and the rank of 6000 horſe; but the uſual eſtate appointed to ſupport this dignity was omitted: nor did he receive it, till after doing the Nabob, and likewiſe the company, freſh and important ſervices, the latter voluntarily gave him a patent for the eſtate, or (as it is called) Jaghire, to the amount of 30,000 l. a-year, which he received till the time he diſagreed with the direction of the company in London. This revenue was to ariſe from the quit-rents of the lands ceded by the Nabob to the company, and which they were to pay to his lordſhip inſtead of the Nabob, which rendered the ſame an acquiſition of 30,000 l. a-year to Great Britain; and the grant itſelf was founded upon the very ſame authority that the company had for all their acquiſitions, viz. the power of the ſubah. His lordſhip then proceeds to obſerve, that by the ſervices (meaning, we ſuppoſe, his own, though too modeſt to call them ſo) performed to Mhir Jaffier, the company not only recovered their former loſſes, but were enabled to appoint any perſon they pleaſed to the ſubahſhip, the revenues of which amount to three millions and a half ſterling a-year; and that by the treaty of Coſſim Aly Khan, the annual income of the lands acquired were near 600,000 l. and inſtead of reſerving to the government the uſual rents of homage to the Mogul, which thoſe lands were ſubject to, both the lands and thoſe rents were granted to the company.

His lordſhip then, after ſome expoſtulations for the injury done him by ſtopping his income, proceeds to examine the reaſons for ſuch a prohibition, and ſhews, we think, paſt all contradiction, from the preſent conſtitution of the Mogul empire, and from the company's own papers, particularly a memorial preſented to his majeſty in the year 1762, that the Mogul has no more right to his lordſhip's eſtate in India than he has to all the poſſeſſions of the company in that country. He likewiſe proves, upon the ſame argument, which indeed may be called *argumentum ad hominem*, that his right to his jaghire, or eſtate, did not ceaſe with the depoſition of Mhir Jaffier from the nabobſhip; and the company, by maintaining the affirmative, not only weakens, but deſtroys their own rights to their

poſſeſſions

poſſeſſions in India. The company having alledged, that his lordſhip's accepting the dignity of omrah was inconſiſtent with the duty he owed to them, is, we think, extremely frivolous, when the preſent conſtitution of the Mogul empire is conſidered, and that this diſtinction was no other than a perſonal compliment, and never could interfere with his duty to the company. Another reaſon which his lordſhip ſays is urged againſt him by the company, is equally unjuſt and ungenerous, and we wiſh, for the honour of the direction, that it had not appeared in print; *viz.* that, in order to obtain a remedy for their ſtopping his income, he muſt reſort to the court of the mayor of Calcutta, or to the courts of the emperor at Delhi, or the court of the Nabob. 'It is well known,' ſays his lordſhip, 'was I obliged to purſue my remedy in the mayor's court, that the judges of that court are dependants upon the company: the appeal lies to their preſident and council; nay, the perſon employed on my behalf muſt be dependant on the company. As to my reſorting to the courts of the emperor or the Nabob, no mandate or proceſs from any ſuch courts could be inforced againſt the company; and were theſe reaſons to prevail, every avenue to juſtice would be blocked up, and I ſhould enjoy the ſatisfaction in my own mind, of having a right to what I now demand, without any remedy to obtain it.'

This letter concludes with a very juſt recapitulation of the benefits ariſing to the company from his lordſhip's ſervices, and the ruinous condition from which they delivered it. 'The lands,' concludes he, 'ceded to the company by Coſſim Cawn, and all the advanges gained by the depoſition of Mhir Jaffier, muſt appear as much a conſequence of the battle of Plaſſey, as the advantages which were gained immediately after that victory: the whole amounting to 700,000 l. a-year, may, at 10 years purchaſe, be valued at 7 millions ſterling; the reſtitution made to the ſufferers of Calcutta, and what was given by Mhir Jaffier to the navy, army, and others, may be reckoned at 2,000,000 l. fortunes acquired ſince, at a moderate computation, 1,500,000 l. the company themſelves likewiſe received from Surajah Dowla and Mhir Jaffier, 1,500,000 l. upon the whole, a clear gain to the nation of twelve millions ſterling.

'I ſhall conclude this ſubject with appealing to the Court of Directors, for the truth of theſe facts, and call upon them to declare whether they think without the battle of Plaſſey, and its conſequences, the Eaſt-India company would have been at this time exiſting? As great numbers of the proprietors may be unacquainted with theſe tranſactions, I hope they will excuſe

excuſe the neceſſity I have been under, of laying the whole before them, which I ſubmit to their conſideration, juſtice, and candour.'

Art. 17. *A Narrative of what happened in* Bengal, *in the Year* 1760. *Wherein is contained an Account of the Revolution, which took Place at that Time.* 8*vo.* *Pr.* 1*s.* Bathurſt.

This narrative, we are told, was printed three years ago, and the copies of it were given by the author in preſents to his friends, a circumſtance which we think gives it conſiderable authenticity, as it is evidently not calculated to ſerve any immediate intereſt at the preſent criſis. The author in his narrative preceding the depoſition of Mhir Jaffier, differs in ſome reſpects from other narratives of the ſame events, but does great juſtice to the courage and conduct of colonel Caillaud, who ſucceeded colonel Clive in the command of the Engliſh troops at Bengal, in his campaign againſt Shah Zadah, by which the province of Bahir was ſaved. In the ſubſequent part of the pamphlet, the author leans to the opinion, that the depoſition of Mhir Jaffier was neceſſary in the then ſtate of the company's affairs.

Art. 18. *A ſupplement to the Narrative of what happened at Bengal in the year* 1760. 8*vo.* *Pr.* 6*d.* Bathurſt.

The firſt letter in this ſupplement implies that the public, here, is as yet uncertain as to the cauſes that brought about the depoſition of Mhir Jaffier, and the inducements that urged Mr. Ellis to the attack of Patna, which was diſapproved of by the governor; and that we ought to wait for farther information. The ſecond letter juſtifies that part of the treaty between Mr. Vanſittart and Coſſim Ally Khan, which ſtipulates, that in caſe of any troubles or diſputes happening, they (their factors and agents) are to appear before the officer of the government, and have them ſettled by his deciſion. Here the letter-writer grounds his argument upon a very proper diſtinction between the company's rights, and the aſſumed commerce of their ſervants; the abuſe of which threatened, and does threaten, ruin to the whole ſyſtem of the company's commerce. Could this fact be made out, it muſt be of the utmoſt importance to Mr. Vanſittart's vindication, in concluding the aforeſaid treaty. The third and laſt letter attacks the Letter we have already reviewed, from ſome gentlemen of the council at Bengal, addreſſed to the ſecret committee of the Eaſt India company in England; but here we think the author is a little unfortunate in his attempt, as it relates only to certain forms and ceremonies (if they may be ſo called) in delivering the ſaid letter, without impeaching the weighty facts contained in it. Annexed to this ſupplement, are two minutes, dated January 12th, 1761, which ſeem to be drawn from the company's council-books at Bengal, upon a minute delivered in

by Mr. Amyatt againſt the depoſition of Mhir Jaffier. In this minute, Mr. Holwell's arguments for that depoſition are repeated, and an attempt is made to ſhew that Mr. Amyatt was too haſty in condemning that revolution, before ſufficient time was elapſed for the company to know its effects.

Art. 19. *A Candid Examination of the Legality of the Warrant, iſſued by the Secretaries of State for apprehending the Printers, Publiſhers, &c. of a late intereſting Paper.* 4to. 6d. Fletcher.

The friends of government will not, perhaps, think themſelves highly obliged to this very uninformed, ſuperficial, yet warm, and, as we believe, officious apologiſt (for we hope he has not been employed) in their favour. The deſign of his performance is to juſtify general warrants for taking up authors, printers, and publiſhers; which, ſays he, is founded on cuſtom, and the conſtitution of the court of chancery itſelf has no better foundation. We have nothing to oppoſe to our author's poſitive deciſion, but that a Britiſh houſe of commons has taken four months to conſider of a matter which he has decided in four minutes.

Art. 20. *The Conduct of the Adminiſtration, in the Proſecution of Mr.* Wilkes. 8vo. 6d. Wilkie.

This author, under the maſk of moderation, and finding ſomewhat to blame in all parties, can be of little ſervice to any. He affects to ridicule, and yet to commend, a late noble miniſter; he pretends to ſink the abilities of Mr. Wilkes as a writer, and to raiſe his importance as a politician: but, at laſt, he ſeems to condemn the verdicts, with the opinion by which he was diſcharged from his impriſonment, and recovered damages for his ſufferings.

Art. 21. *Fragments and Anecdotes, proper to be read, at the preſent Criſis, by every honeſt Engliſhman.* 8vo. 6d. Williams.

This is a hodge-podge republication of pieces, ancient and modern, (which have been an hundred times publiſhed, ſome of them an hundred years ago,) in juſtification of Mr. Wilkes and his friends.

Art. 22. *A Letter to a Member of the Club, in* Albemarle-ſtreet. 4to. 1s. Kearſly.

This letter contains a congratulatory addreſs to a ſuppoſed friend of fortune and virtue who has aſſociated himſelf with the gentlemen in the oppoſition, aſſembling in a club at Albemarle-ſtreet. The letter-writer fortifies his friend againſt all reflections that may be brought againſt his conduct in joining the antiminiſterial party; and obliquely accuſes the preſent adminiſtration with fixing the charge of faction on the beſt intentioned men; with exalting the power of the crown; with diſ-

disregarding the aristocratical, and despising the democratical, part of our constitution. We cannot, however, help thinking, that the charges brought by our author are entirely destitute of that precision which the greatest writers have required as the constituent parts of an accusation; nor is there the smallest attempt made at a proof in support of the allegations. If a well-intentioned man is called factious, his good intentions ought to appear by their effects. The present government is so far from countenancing an overstretch of the prerogative, that we have lately seen, for the first time since the accession of the present family to the throne, such an attempt severely and justly censured. The aristocratical part of our constitution is so far from being disregarded, that no part of the English history can be produced in which it was so powerful, so numerous, and so respectable, as it is at present. But, perhaps, the letter-writer did not fully attend to the difference between an aristocracy and an oligarchy. With regard to the democratical part of our constitution, we shall readily subscribe to the letter-writer's charge, when we see the house of commons abridged in their privileges, and hear that half a dozen of their principal members are sent to the Tower, for maintaining their right to grant money, and asserting a decent liberty of speech.

Art. 23. *The Life of Prince* Albert Henry, *of* Brunswick Luneburg, *Brother to the Hereditary Prince.* 8*vo.* *Pr.* 1*s.* Curtis.

The life of this amiable young prince, who was younger brother to the present Hereditary Prince of Brunswick, and who received his mortal wound at the battle of Fellingshausen, is extremely touching to a feeling mind, and perhaps we have scarcely an instance of so short a life, for he died in the nineteenth year of his age, that ran so long a race of unaffected piety and true virtue, and which ended just as he had entered upon the career of glory. Courtly narratives of this kind are undoubtedly too common; but this has strong characters of its being genuine. It is written by a domestic in the family, who had the most intimate opportunities of being acquainted with every circumstance he relates. The composition is classical, pure, and unaffected, and the author, who appears to be a man of sense as well as piety, cannot be supposed to advance facts in which he could be contradicted by so many thousand people, were they not true.

Art. 24. *A Philosophical Discourse on the Nature of Dreams.* 8*vo.* *Pr.* 1*s.* 6*d.* Becket *and* De Hondt.

The pious author of this pamphlet says as much as can be said upon a subject upon which nothing justly can be said. He seems to think that natural or common dreams are the consequence of constitutions, habits and actions, and therefore nothing ought to be inferred from them. He talks likewise of

ſupernatural dreams and of diabolical dreams, and forms no concluſion from either, but he takes divine dreams to be a ſpecies of revelation. In ſhort, this performance is a moſt excellent opiate for thoſe ſuperſtitious pangs that often ariſe from dreams, and to ſuch patients we recommend it.

Art. 25. *An Eſſay on the Neceſſity and Form of a Royal Academy for Painting, Sculpture, and Architecture.* 8*vo.* *Pr.* 1*s.* Kearſly.

This is a re-publication of a performance which made its appearance in the year 1755; and, though the author affects the airs of a Drawcanſir, he is a mere ſcioliſt in the arts which he prophanes by pretending an acquaintance with them. His ſmattering is not confined to the particulars he mentions in his title page, but extends to poetry and to phyſic; while the knowledge he diſcovers in all, is mean and deſpicable. So much for his abilities. As a proof of his candour we need but mention, that to this republication is prefixed a dedication to the earl of Bute, for no other purpoſe, but to leave his lordſhip's character as a Mecænas of the arts doubtful, by ſeeming to commend it; and to abuſe Mr. Mallet for dedicating Elvira to his lordſhip, and for being the editor of the works of lord Bolingbroke, "That traytor, "as the author calls him, to the Stuarts."

Art. 26. *A Critical Examination of the Evidence for and againſt the Priſoners* Peter Calas, *his Mother*, &c. 8*vo.* 1*s.* Whitridge.

This is a ſequel to the account given by Voltaire, and others, of the inhuman murder of Peter Calas, by torturing and breaking him upon the wheel. It diſcloſes ſome additional circumſtances of that tragedy, which was but the other day acted with impunity in a nation, and among a people, who boaſt that they are now ſtruggling for their liberties. After this narrative, the horrors of which deter a Britiſh pen from recording them, with what face can a French writer mention the barbarities of the Iroquois and Eſquimaux ſavages?

Art. 27. *An Introduction to the Knowledge of Medals. By the late Rev.* David Jennings, D. D. 8*vo.* *Pr.* 2*s.* Field.

This is a ſlight ſtricture upon the ſubject of medals, 'calculated, as the editor tells us, for thoſe, who deſiring a general acquaintance with the ſubject, have neither time nor opportunity for ſtudying larger treatiſes.' His firſt ſection contains the hiſtory of medals, where we think the author has made a diſplay of a great deal of uſeleſs learning, which ſuch ſtudents may very well diſpenſe with. The ſecond ſection treats of the matter, ſhape, and ſize of medals, in which we learn, that the ſhape of medals are round, or rather roundiſh, for the antients, it ſeems, did not know how to handle a pair of compaſſes. The third ſection diſcuſſes the orders into which medals are to be diſtinguiſhed;

guiſhed; and here we have a moſt learned diſſertation upon Tarſus, the place of St. Paul's nativity. Section the fourth concerns the impreſſion and form of medals; we are here told that Julius Cæſar was the firſt among the Romans who ſtruck his own head upon the coin, and that 'Cæſar was originally the cognomen of the firſt Roman emperor C. Julius Cæſar; which by a decree of the ſenate, all ſucceeding emperors were to bear.' We ſhould be glad to know where mention of this decree of the ſenate is to be found, or how Julius Cæſar can be reckoned among the Roman emperors, in any other ſenſe than that of a general entitled to a triumph, as Pompey, Lucullus, Cicero, Sylla, and fifty more of his cotemporaries were. The fifth and laſt ſection treats of the value and uſe of medals. Here we have ſome general rules that may be of ſervice in diſtinguiſhing true from counterfeit medals. Upon the whole, Dr. Jennings has ſkimmed his ſubject ſo ſlightly, that his performance admits of no farther criticiſm or conſideration.

Art. 28. *Phyſiognomy; being a Sketch only of a larger Work upon the ſame Plan, &c.* 4to. *Pr.* 1s. 6d. Dodſley.

This author, after demoliſhing the vulgar ſyſtems of phyſiognomy, eſtabliſhes one of his own, which he reſolves into gravity, and then he propoſes an apparatus of the following kind.

'To come at the weight of men's heads with an exactneſs that enables me to range them under this propoſed order, I have contrived a ſteel-zone or girdle to go round their waſtes, and a load-ſtone to take them up and ſuſpend them in the air, as Mahomet's tomb was once believed to hang at Medina: for I find that men thus truſſed up, and unable to turn the ſcale by any foreign matter, muſt fall into their ſeveral and reſpective departments of gravity: let them ſquirm about as much as they will, and ſtruggle to ſupport their heads from ſinking, they can no more keep them up, than a witch can keep her's down, when ſhe is tried by water Ordeal. It is with the rational, as with the material world; mens underſtandings ſubſide according to the laws of gravitation; that which is heavieſt ſinks loweſt; that which is leſs heavy ſinks next, and ſo on in their ſeveral courſes, till we come to almoſt abſolute levity.'

The author then proceeds to give directions about fixing the ſame apparatus, and we have a copper-plate of its operations and effects, as exemplified in the plate, viz. abſolute gravity, conatus againſt abſolute gravity, partial gravity, comparative gravity, horizontal, or good ſenſe, wit, comparative levity, or coxcomb, partial levity, or pert fool, abſolute levity, or ſtark fool.

The author next defines theſe ſeveral properties with a great deal of ſheer wit and true humour, but ſomewhat too dry and abſtracted for one of our ready, noiſy, laughers, who make up the

chorus

chorus in a peal of applauſe at a ſmutty joke or a ſecond-hand pun. The performance before us has matter enough in it to ſet up a choice ſpirit, if he has but the brains to retale it judiciouſly, by parcelling it into different doſes, and, as that excellent and ingenious author Mrs. Glaſs ſays, *ſeaſoning according to your palate.*

Art. 29. *Conſiderations on the preſent high Prices of Proviſions, and the Neceſſaries of Life. By a Weſt Country Maltſter.* 4to. *Pr.* 1*s.* Nicoll.

The intention of this ſenſible intereſting pamphlet is well expreſſed in its preface. 'The following little tract is intended to ſhew, that if manufactures at home, trade abroad, and populouſneſs, be the real ſtrength of the nation, the only means to obtain theſe ends are, that the taxes be equally and uniformly laid, that care be taken foreign ſtates do not carry on their manufactures on better terms than ourſelves, by making proviſions cheap to them in preference to our own induſtrious poor; that every kind of monopoly be diſcountenanced; that the legiſlative power fix equitable prices, not only on the neceſſaries of life, but alſo on the means of their conveyance, whether by land or water; that the ſale of proviſions be made in public markets; that weights aand meaſures be of one and the ſame capacity throughout the kingdom; and that proper perſons be appointed to ſee the laws relative to theſe concerns duly executed, ſo as the ſtatutes of the realm may no more remain a dead letter.'

We are ſorry to ſay that every day produces freſh inſtances of the truth of a common proverb, that *What is every body's buſineſs, is nobody's buſineſs.* The price of proviſions is the concern of all ſubjects, from the higheſt nobleman to the loweſt houſekeeper, and yet the evil complained of here, which certainly is remediable, is daily encreaſing, to the woeful experience not only of the induſtrious labourer and tradeſman, but of the middling rank of ſubjects between them and men, whoſe affluent fortunes prevent them from feeling the public diſtreſs ariſing from ſuch abuſes.

Art. 30. *A new Form of Exerciſe for the Eaſtern Regiment of Militia of the County of* Middleſex. 12*mo.* *Pr.* 6*d.* Chandler.

This appears to be ſo judicious and practical a form, that it is adapted to the meaneſt capacities; and we have no doubt but the county of Middleſex will, one time or other, ſhine in the field of Mars, from Mr. Robinſon's excellent improvements upon the vulgar forms of exerciſe.

THE CRITICAL REVIEW.

For the Month of *March*, 1764.

ARTICLE I.

A Dictionary of Spaniſh *and* Engliſh, *and* Engliſh *and* Spaniſh, *containing the Signification of Words with their different Uſes; the Terms of Arts, Sciences, and Trades; the Conſtructions, Forms of Speech, Idioms, uſed in both Languages, and ſeveral Thouſand Words more than in any other Dictionary; with their proper, figurative, burleſque, and cant Significations, &c. Alſo the* Spaniſh *Words accented and ſpelled according to the modern Obſervations of the Royal* Spaniſh *Academy of* Madrid. *By* H. San Joſeph Giral Delpino, *Teacher of the* Spaniſh *Language in* London. *Folio. Pr. 1l. 10s. bound.* Millar, Nourſe, *and* Vaillant.

DIctionaries are deſervedly reckoned among the chief auxiliaries towards the acquiring of languages. They are of daily and conſtant uſe, not only in regard to grammatical erudition, but even to the nobler attainments of the arts and ſciences; for the knowledge of words is the key to the rich repoſitories of every branch of learning. But in commercial countries, there is another uſe of dictionaries, that of promoting a communication in matters of traffick, and facilitating a correſpondence betwixt different nations. This has given riſe to the publiſhing of ſeveral works of this kind in England, among which there ſeems to be none more uſeful than a Spaniſh dictionary, on account of the extenſive trade between the two nations, both in Spain and America: for there is ſcarce any nation, whoſe power extends to more various and diſtant provinces than that of Spain, ſo that their language has the advantage of being ſpoken and underſtood in all parts of the trading world.

The ſtudy of the Spaniſh tongue is not only recommendable for the purpoſes of commerce, but alſo for its own native ele-

gance. This language, like the Italian, is derived from the Latin; but it alſo has an intermixture of Gothic and Arabic expreſſions, having borrowed ſomething of both thoſe nations, by whom this country had been ſucceſſively ſubdued. It is ſomewhat more confined in its turn and phraſeology than the Italian, but is far more analogical in its conjugations, and admits of leſs variety and licence in the other parts of grammar. Hence it may with propriety be affirmed, that the Italian tongue, though altogether Latin in its expreſſions, borders more on the genius and liberty of the Greek; and that the Spaniſh, though intermixed with Arabic words, approaches nearer to the exactneſs and gravity of the Latin. This language has alſo preſerved a multitude of words from the old Spaniſh dialect, which obtained in that country before it was conquered by the Romans. This is the dialect ſtill ſpoken in Biſcay, Bearn, and the Pyrenean mountains. Thoſe who have been ſo curious as to aſcend ſtill higher, are of opinion that when Europe was firſt planted, the Scythians and the Celts, that is the Germans, Gauls, Spaniards, and Britons, had but one and the ſame language. This they attempt to prove from the common analogy ſtill ſubſiſting between the ſeveral languages of thoſe nations, in regard to ſome articles that cannot be derived either from the Greek or Latin; as in their having no caſes for their nouns, nor paſſive terminations for their verbs; in their making uſe of auxiliaries; and in ſeveral other points, which never could bear ſo ſtrong a reſemblance unleſs they were derived from the ſame principle.

Be that as it may, upon the declenſion of the Roman empire, the Vandals and Alani, being driven out of Gaul, invaded Spain, where they reſided ſome years. They were ſucceeded ſoon after by the Goths, who being alſo repulſed by the Franks and Burgundians, fell upon this province, and expelled all the other barbarians, whom they obliged to paſs over into Africa. About three hundred years after this event, the Saracens and Moors, having croſſed the ſea, and landed in Spain, obliged the Goths to retire to the northern and moſt mountainous parts of the country, and to yield the remainder to thoſe African invaders, where they continued upwards of eight centuries, and ſpread the uſe of their language. But the antient Goths, who had taken ſhelter in the mountains, by degrees ſhook off the Mooriſh yoke. This revolution was at length completed by Ferdinand and Iſabella, who put an end to the dominion of the Moors in Spain. Such is the mixture and ſucceſſion of nations, from which the Spaniſh tongue has been engendered. Yet it ſtill borders more than any other European dialect upon the Latin; and hence it is that in Spain the Roman and Vernacular languages

languages bear the ſame ſignification. But in public acts and deeds the Latin prevailed, till the reign of Alphonſus IV. king of Caſtile, who, towards the end of the thirteenth century, gave orders that the pleadings and public inſtruments ſhould be drawn in the Caſtilian tongue. He likewiſe directed the Bible and ſome other religious books to be tranſlated into Spaniſh, which greatly contributed to embelliſh and enrich that language.

This is properly the æra from which we are to date the commencement of the Spaniſh tongue. And though perhaps it has not been illuſtrated with the obſervations of ſo many ingenious grammarians, as thoſe who have commented on the Italian; yet, as it has not been ſubject to ſuch changes, irregularities, and licences, perhaps it did not ſtand in need of ſo much aſſiſtance. Antonius Nebriſſenſis was the firſt who, towards the end of the fourteenth century, revived in Spain the taſte of polite literature, which had been baniſhed from thence near a thouſand years. The nobility, whoſe thoughts were taken up with the preſervation of their liberties, had very little inclination to cultivate either the languages or ſciences, having imbibed a falſe notion that learning was inconſiſtent with the uſe of arms. To remove this prejudice Nebriſſenſis undertook to inſtruct the Spaniſh youth, not only in the learned languages, but in the principles of their mother-tongue. With the ſame deſign he wrote a treatiſe on grammar, and on all the liberal arts; he alſo compiled a copious dictionary in Latin and Spaniſh, which has been of great ſervice to ſuch as have purſued the ſame path of lexicography. In the ſixteenth century Miranda was much eſteemed for a work written in Italian, to facilitate the uſe of the Spaniſh; it was intitled, Obſervations on the Caſtilian language, printed at Venice. In the beginning of the ſeventeenth century Sebaſtian Covarruvias wrote the Treaſure of the Spaniſh Tongue, particularly valued for the etymologies, of which he gives a moſt ſatisfactory explanation. And, not to mention ſeveral others in the preſent century, the Royal academy of Madrid has publiſhed not only a dictionary, but rules and obſervations for aſcertaining the purity, as well as the orthography of their language.

The Spaniſh nation has produced a great number of elegant writers in their native tongue, and in moſt branches of learning. We need not make mention of their books of piety and devotion; it is well known that their language is particularly adapted for this kind of compoſition, ſince its natural gravity cannot but add an extraordinary weight to the ſolemnity of the ſubject. Their hiſtorians are remarkable for the purity of their ſtile, particularly Mariana, who is one of the firſt that

wrote with dignity and ſtrength, and whoſe language may be recommended as a model of fine writing. Montemayor's proſe is extremely elegant, and that of Lopez de Vega is not leſs worthy of commendation. The firſt part of Lazarillo is eſteemed a maſter-piece in regard to its language. The hiſtory of John II. king of Portugal, written in Caſtilian in the laſt century by a Portugueſe, is commended for its purity, and may be ranked among the beſt performances. The hiſtory of the kingdom of Granada is no way inferior to any of the preceding. Gracian's works, his *Criticon, El Oraculo y Heroe, la agudeza, y Arte de ingenio, el diſcreto, el politico Don Ferdinando el Catholico,* &c. are ſtill very much eſteemed, though he is ſometimes inflated in his metaphors, like Malvezzi among the Italians. But the inimitable Cervantes will ever be admired, not only for the brilliancy of his wit, but for the beauty of his language, in that immortal work the romance of Don Quixote, which is ſo fine a ſatire upon his own nation. And here we cannot help lamenting the hard fate of literature, that two of the greateſt geniuſes the Spaniſh and Portugueſe nations, or indeed any nation, ever produced, namely, Cervantes and Caomoens, ſhould be doomed to want bread, and to die miſerably, whilſt their country derived ſuch honour from their writings. *Ingrata patria!*

Among the Spaniſh poets Boſcan and Garcilaſſo, who appeared towards the beginning of the fifteenth century, are conſidered as the firſt that began to join the aſſiſtance of erudition to the embelliſhments of fancy. George de Monte Mayor and Villa Mediana are alſo in great eſteem, as well as Lopez de Vega, Coſtillejo, Ercillo, Juan Ruſo, Pedro Calderon de Labarca, and many others. Though it may be obſerved in general of the Spaniſh poets, that they have not much adhered to the rules of the poetic art, either in their dramatic or epic compoſitions, but have been chiefly employed in the choice of ſonorous words, and elegant phraſes, in which, indeed, they are inimitable. Hence it is that they have not ſucceeded in epic poetry; and if in the dramatic way they have obtained ſome applauſe, it is not for conforming to the laws of Ariſtotle or Horace, but for indulging, like our great Shakeſpear, the ſallies of imagination, which, notwithſtanding their irregularity, never fail to command the approbation of the multitude.

But our affection for the Spaniſh language hath inſenſibly led us into a digreſſion on the hiſtory of its riſe and progreſs: we return now to the work before us, the Spaniſh and Engliſh dictionary, publiſhed by Joſeph Giral Delpino.

In order to demonſtrate the neceſſity of ſuperſeding other dictionaries of the ſame kind, our author begins with expoſing their ſeveral defects and imperfections. He obſerves that, towards

wards the end of the laſt century, one Minſhew publiſhed a vocabulary rather than a dictionary, in Spaniſh and Engliſh, which, as it gives no explanation of the different meaning of words, and ..lides is extremely conciſe, may be reckoned a very trifling performance.

This was followed ſome years after by another work of the ſame kind, publiſhed by captain Stevens, the ſame who tranſlated Mariana's hiſtory of Spain. The chief objection to this dictionary is its being over-crouded with vulgar ſentences, ending in ſimilar ſounds, to which the author gives the name of proverbs, but ſpends too much time in deſcanting on their real ſenſe and derivation; whereas the Spaniſh language is by all nations admired for its expreſſive and ſententious adages, which captain Stevens, either through neglect or ignorance, has unluckily omitted.

At length, in 1740, appeared Pineda's dictionary, a work indeed in many reſpects preferable to any of the foregoing, yet juſtly liable to great exceptions. The author does not ſeem to have wanted capacity for ſuch an undertaking, but was extremely opinionative, ſo as to over-rate his own abilities. To this we muſt impute his ſingularity in deviating from the received orthography, and adopting another directly contrary to the real etymology of words, and to the analogy of the language. Yet he had the preſumption to ſet up this new-fangled orthography in oppoſition to the members of the Royal Academy of Madrid, who have favoured the public with a moſt learned and uſeful work on this very ſubject. Beſides, he is juſtly blamed for omitting a great number of neceſſary words, and ſupplying their place with the inſertion of idle tales, and the deſcription of the cities, villages, and rivers of Spain and America. This is a defect with which Stevens's dictionary is alſo charged, as it abounds with deſcriptions more proper for a geographical work than for a dictionary of the Spaniſh language. But another capital objection againſt Pineda's dictionary, eſpecially in the opinion of his own countrymen, is his having filled it with ſuch virulent invectives againſt the church of Rome and the Spaniſh nation: this proceeding, ſo foreign to the purpoſe of a lexicographer, hath rendered his dictionary extremely odious to the Spaniards, and occaſioned its being prohibited in that kingdom. It muſt be obſerved, by the way, that Pineda was a proſelyte from popery to the church of England, and, to ſhew his zeal for the religion he had adopted, he fell into the uſual method of proſelytes, which is to abuſe the ſect they have deſerted. But this intemperate zeal of Seignor Pineda, who died a poor knight of Windſor, was prejudicial to the booksellers who purchaſed the copy, and did no ſervice to the cauſe of religion.

Thus did matters ſtand when the author of the work now under our conſideration, who ſtiles himſelf a teacher of the Spaniſh tongue in London, undertook a new dictionary of the Engliſh and Spaniſh languages. After pointing out the errors of his predeceſſors, he obſerves there was an abſolute neceſſity for compiling this new dictionary, becauſe of the many alterations the Spaniſh, like moſt other languages, has derived from time and cuſtom. Hence it is impoſſible, he ſays, to learn it in its full purity, without being directed by thoſe who have founded their rules on the example of the beſt modern writers. For this reaſon he has cloſely adhered to the true orthography, as eſtabliſhed by the Royal Academy of Madrid, whoſe obſervations are conſidered by the literati of that country as the ſtandard of the Caſtilian tongue, from which none who pretend to write with purity and correctneſs, will preſume to deviate. Thus, by the authority of the academy, the ç, called *cedilla*, which was formerly ſo much in uſe, is now left off, and the z is ſubſtituted in its place. Several of the Spaniſh words are ſoftened, and others altered, ſo to render them more conformable to the derivation from the Latin; thus inſtead of *coraçon*, the academician ſays *corazon*; inſtead of *veces*, *dezir*, *hazer*, they write *vezes*, *decir*, *hacer*; inſtead of *eſtoy*, *doy*, *regno*, they write *eſtoi*, *doi*, *reino*; inſtead of *dava*, *iva*, *deve*, *eſcrivo*, they ſay *daaba*, *iba*, *debo*, *eſcribo*; inſtead of *cavallo*, *govierno*, they ſay *cabailo*, *gobierno*, &c. Theſe, and many other alterations, our author has followed, in compliance not only with the academy, but with the authority of cuſtom, *quem penes arbitrium eſt & jus & norma loquendi*.—In regard to his plan, it is quite methodical; he gives the different ſignifications of words with great perſpicuity, firſt ſetting down the proper, and then the tranſlated ſenſe, and points out their etymologies, ſo far, at leaſt, as the limits of his work would permit. To the common and moſt uſual words he has added the terms of arts and ſciences, with the forms of ſpeech and idioms uſed in Spaniſh and Engliſh. As the right pronunciation of a language conſtitutes one of its chief beauties, he has taken care to accent the Spaniſh words, and to aſcertain their ſound for the uſe of foreigners.

Upon the whole; we may venture to recommend this dictionary as by far the beſt of the kind, and the author as very deſerving of his ſhare of literary praiſe, for promoting the knowledge of his native tongue, and favouring us with a work that cannot but be highly uſeful to this commercial nation.

ART.

ART. II. *Paradiſe Reſtored: Or, A Teſtimony to the Doctrine of the Bleſſed* Millennium: *With ſome Conſiderations of its approaching Advent from the Signs of the Times. To which is added, A ſhort Defence of the Myſtical Writers, againſt a late Work, intituled, The Doctrine of Grace, or the Office and Operations of the Holy Spirit vindicated, &c. By* Thomas Hartley, *A. M. Rector of* Winwick, *in* Northamptonſhire. 8*vo. Pr.* 5*s.* Richardſon.

NO ſyſtem, ſcheme, or hypotheſis, however abſurd and ridiculous in itſelf, but hath, at particular periods of time, met with ſanguine friends and defenders of it; we are not therefore in the leaſt ſurpriſed, eſpecially in this enthuſiaſtic and wonder-loving age, to ſee a writer ſtart up in ſupport of the long exploded and neglected doctrine of the *Millennium*; though it is apparently one of the wildeſt chimeras that ever entered into the brain of a rational being. Mr. Hartley, notwithſtanding, who ſeems to be much in earneſt about the matter, has toiled through near five hundred pages, in ſupport of his darling hypotheſis, and made uſe of every argument which could poſſibly be gathered up from writers ſacred and prophane in favour of it. He endeavours to prove it from the Pentateuch, the Prophets, and Pſalms, in the *Old* Teſtament, from the Evangeliſts and the book of Revelations in the *New*. To theſe he adds the teſtimony of the primitive fathers in the firſt ages of the church, who, he aſſures us, all bore witneſs to a future triumphant ſtate of the church, under a viſible reign of Chriſt on earth.

Mr. Hartley, to do him juſtice, has left nothing unobſerved that could any-ways tend to eſtabliſh his point, nor omitted any one paſſage of ſcripture that could, by any interpretation or method of criticiſm, be wreſted to his advantage; though it is eaſy, at the ſame time, to perceive that the whole ſuperb ſtructure of his *Millennium* ſeems to reſt on theſe two corner ſtones, namely, the paſſage in Iſaiah, ch. lxv. "Behold, I create new heavens, and a new earth," &c. and the *thouſand years* mentioned in the Revelations: Theſe are perpetually recurred to and inſiſted on through the whole book, as arguments invincible and irrefragable; and yet, after all that he has advanced, we are inclined to think the generality of mankind will ſtill remain as far from conviction, as the ſenſible and excellent lady *, to whom this work is dedicated.

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* In the ninth page of the dedication to lady Frances Shirley, our author ſays,

We cannot pretend to follow our laborious author through all his explanations, interpretations, and arguments, but ſhall ſatisfy ourſelves, and as we imagine our readers alſo, with a quotation or two, which will give them an idea of Mr. Hartley's ſtile and manner: the uſe which he has made of the ſabbatical year, in ſupport of his Millennium, is curious.

'The divine inſtitution of a ſabbatical or ſeventh year's ſolemnity among the Jews has a plain typical reference to the ſeventh chiliad or millenary of the world, according to a well-known tradition among the Jewiſh doctors, adopted by many in every age of the Chriſtian church; that this world will attain to its limit at the end of ſix thouſand years; though all who have held this doctrine have not alike believed in the new heaven and new earth to ſucceed for a place of glorious reſt to the ſaints. The myſtical ſenſe of this ſabbatical year has been judiciouſly explained by the Rev. Mr. Richard Clarke, in his excellent eſſay on the number *ſeven*, where he well obſerves, that as both the ſabbath of days, and the ſabbath of years had a backward aſpect to the bleſſings of nature, receiving their full completion in the ſabbath of creation, ſo alſo did they look forward to a ſimilar ſabbath of redemption, when the children of the kingdom ſhall enter again into their reſt. And the ſame learned author, in his treatiſe on the prophetical numbers of Daniel and John, obſerves that the ſix thouſand years preceding the ſabbath of reſt will not run out their full courſe, which he proves from that prophecy of our Lord ſpeaking of the great woes of the laſt times, "That thoſe days ſhould be ſhortened for the elect's ſake," alluding to which are thoſe words of the apoſtle, "He will finiſh the work (or account) and cut it ſhort in righteouſneſs, becauſe a ſhort work will the Lord make upon the earth." And though what Mr. Clarke deduces from that circumſtance of our Saviour's expiring on the croſs at the ninth hour, or three o'clock in the afternoon, and ſo entering into the paradiſal reſt before the ſixth day of the ſervile week ended: though, I ſay, this obſervation does not carry with it the force of a particular prophecy, or expreſs teſtimony of ſcripture, yet it holds forth the light of a ſtrong typical prefiguration; when

'Though in all the converſation I have had with your ladyſhip on the ſubject of the *Millennium*, I never could perceive that I gained much ground towards making you a convert to the belief of it, (though what is here put together in better frame may have better effect) yet I can truly ſay, that I ever found in my honourable friend a patient hearer of what I had to offer upon it, and one never ſtiff in conference to maintain or oppoſe any doctrine which does not affect the eſſentials of Chriſtianity.'

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we conſider Chriſt as the firſt fruits, and head of the firſt-born that ſhould enter into his reſt, and that no circumſtance relating to his life or death was accidental, but full of important ſignification; ſo that, upon the whole, we have good ground to believe that this preſent world will reach its end before ſix thouſand years from the creation ſhall have had their full accompliſhment.

'Among the privileges annexed to the ſabbatical year, the following are very obſervable to our purpoſe: firſt, that all the Iſraelites were obliged at this time to releaſe their debtors from all obligations of payment; and to releaſe their bond ſervants from all farther ſervitude, provided they had ſerved ſix years; and ſo it was called *The Lord's Releaſe*, and that not without a very ſignificant meaning; for it is to be remarked, that none but Hebrew debtors and ſervants were to enjoy theſe privileges; all foreigners were excluded, no releaſe being allowed to them in theſe caſes, bnt only in the great ſabbatical year of the jubilee, at the expiration of ſeven common ſabbatical or forty-nine years, when they alſo ſhould have their redemption: now the former was called *The Lord's Releaſe*, as it reſpected thoſe whom he dignified with the title of his portion and lot, in preference to all other people, becauſe he had a favour unto them; "For the Lord's portion is his people, and Jacob is the lot of his inheritance." The Iſraelites therefore being his choſen, there muſt needs be a diſtinction of privileges in their favour: this points in the myſtery directly to the election of grace under the goſpel-covenant, of which the Iſraelites in their diſpenſation were a type allowed of all who acknowledged any ſpiritual meaning in the ſcriptures, and they who do not are more blind than the literal Jew after the fleſh. If then a prior releaſe (redemption) be here typified, where can we ſuppoſe it to fall but upon the family of the firſt-born from the dead, written in heaven, when at the time appointed for the firſt reſurrection, they ſhall be "delivered from the bondage of corruption into the glorious liberty of the children of God;" ſeeing it cannot allude to their condition in this life; for here in general they have a hard ſervice without releaſe, dwelling under poverty, oppreſſion, and contempt, in the tents of ungodlineſs among ſuch as are indeed nominally their brethren, but really Moabites and Ammonites, Iſhmaelites and Hagarenes: however, let them be comforted under the remembrance of the following words of our Saviour, and contentedly bear their croſs in a patient conformity to his ſuffering ſtates: "ye ſhall weep and lament, but the world ſhall rejoice; and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy."

'In the 14th chapter of Deut. where the reſpective duties of the ſabbatical year are injoined, is the following expreſs command

mand of God: "If there be among you a poor man of one of thy brethren, within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need: Beware that there be not a thought in thy wicked heart, saying, The seventh year of release is at hand, &c. Thou shalt surely give him, and thine heart shalt not be grieved when thou givest unto him, &c." And with respect to the release of the bond servant, man or woman, is the following command: "When thou sendest him out from thee, thou shalt not let him go away empty, thou shalt furnish him liberally out of thy stock." But instead of obedience to these precepts, which the law of humanity within should have prompted them to, the Jews in time waxed hard-hearted and covetous, and neither remitted their debts, nor released their bond servants at the time appointed; but contented themselves with the form of godliness, and such legal observances as cost them little; and yet they boasted of their religion, crying out, *The Temple of the Lord—The Temple of the Lord:* or in other words, *The Church—The Church*, We are the *true Church*. And they would fast too at times, and let their poor brethren fast always for them, rather than supply their wants. This their cruelty and hard heartedness towards debtors, bond servants, and poor brethren, in violation of the laws before-mentioned, explains many passages in the prophets, wherein they are reproved for their hypocrisy, and mock-services in religious worship: Thus in Isaiah, "Is not this the fast that I have chosen, to loosen the bands of wickedness, to undo the heavy burdens of your poor brethren, and to let the oppressed (bond servant) go free, and that ye break every yoke, &c." And most probable it is that the following petition in our Lord's prayer: "Forgive us our debts, as we forgive our debtors," does particularly allude to this obligation of the sabbatical year; as the word Οφειλεται properly signifies such as are our debtors by loan: quere then, if this obligation in certain circumstances, for I don't say all, is not still in force on Chirstians as much as it was on the Jews; nay more abundantly, as the gospel is a dispensation of higher mercy, both in its ministration on the part of God, and its obligation on our part, than was the law given by Moses.'

An impartial man, untinctured with millennian prejudices, might have considered the sabbatical year for a long time before he would have made this discovery; but as to the jaundiced eye every thing seems yellow, in like manner to a man who is bigotted to a favourite hypothesis, every thing he reads or sees carries with it something favourable to the grand object of his search.

ſearch. When Mr. Hartley quotes the works of Juſtin Martyr, Irenæus, and Origen, in defence of his Millennium, it would be to no purpoſe to tell him that Euſebius, Theodorer, and St. Auſtin, treated the ſame doctrine as an idle and viſionary romance, though it is indiſputable that the opinions on one ſide are at leaſt as valid as thoſe on the other. At the concluſion of our author's proofs of the Millennium, he offers a few arguments in favour of it, which, as they are of a moral nature, and more intelligible and rational than the reſt of this performance, we ſhall here ſubjoin.

'The belief, ſays he, of ſuch a glorious diſpenſation to take place on earth, may ſerve as a means to wean the hearts of ſuch as are under ſtrong attachments to the love and purſuit of happineſs in this world, from all inſnaring fondneſs for the periſhing things of it, and to animate them to patience and ſelf-denial in their Chriſtian courſe under the encouraging proſpect of precious promiſes of better things in a far better ſtate of it. It ſolves many dark riddles in the ways of Providence; opens many myſteries which are a ſtumbling block to reaſon; and anſwers that objection of this world's being only a place for folly, ſin and miſery, by ſhewing that all the evil which Satan hath introduced in it, ſhall turn to his own ſhame, when the ſecond Adam ſhall wreſt his uſurped dominion from him, and expel him into the regions of his own darkneſs. It juſtifies the ways of God towards man, by providing a gratuitous retribution to the ſaints in time, for the greater injuries and ſufferings which they have endured in time for righteouſneſs-ſake; plucks the ſcepter of government from the tyrant and oppreſſor, and puts it in the hands of the ſervants of God. It gives full diſplay to the wonders of God's wiſdom and power in the beauties and riches of creation; opens a free communication betwixt heaven and earth, and ſo brings near things that were afar off. It exalts Chriſt where he was debaſed, and glorifies him where he was crucified; and divides between the two component principles of this world, good and evil, giving to the prince of each his ſeparate throne and kingdom. It reveals the ſacred Trinity in more conſpicuous diſtinction than any other doctrine, as it repreſents the eternal Father exalting the majeſty of his beloved Son over a world of his own redeeming, whilſt the Holy Ghoſt adds ſuch power to the ſanctity of his ſaints, that miracles will be common things. In a word, a ſettled religious faith in this holy and glorious ſtate of the church, as prefigured, foretold, and promiſed in the ſcriptures throughout, pours amazing light on the ſacred volume; it is a key to many wonderful ſecrets in the ſyſtem of this world, and opens paradiſe loſt in paradiſe reſtored, whilſt man riſes to ſupreme bliſs by a gradual aſcent on

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the ſcale of perfection, and is changed from glory to glory: It comforts the ſuffering Chriſtian under all his trials and afflictions during this ſhort reign of ungodlineſs, and, in a well-grounded hope of his glorious inheritance with the ſaints, fills his heart with joy unſpeakable. *Bleſſed and holy is he that hath part in the firſt reſurrection; on ſuch the ſecond death hath no power; but they ſhall be prieſts of God and of Chriſt, and ſhall reign with him a thouſand years.* Reader, May thou and I be of this happy number! Amen!'

To his teſtimony to the doctrine of the Millennium our author has ſubjoined a ſhort defence of the *myſtical* writers, wherein he has ſeverely animadverted on the biſhop of Glouceſter's Doctrine of Grace. He tells us that the biſhop has made uſe of a *wrong bow*, and *overſhot his mark:* he remarks on the aſſertion made by biſhop Warburton, that the *profeſſion of the Chriſtian faith is attended at preſent with eaſe and honour*, 'That there is a great difference betwixt a bare profeſſion and an actual poſſeſſion of a true faith; and however certain profeſſors, by the help of much *worldly prudence*, may know how to ſcuffle well for themſelves in the preſent ſcramble of things, that they may live in eaſe and honour, enjoy a fat ſhare in the good things of this life, and leave riches behind them; yet ſure it is, that the far greater part of thoſe that truly ſeek a better country, have ever been here as poor deſpiſed pilgrims and afflicted ſojourners; and where it has been otherwiſe with them, they have not failed of a croſs ſufficient to balance their worldly advantages.'

And a little after obſerves (by way of humour) that by the church we are to underſtand certain *perſons* in the *church*, who, by their *alliance* with the *ſtate*, have made a good bargain for *themſelves.*

Mr. Hartley tells us, in a note, a piece of news which we are extremely glad to hear, viz. 'That God will ſhortly manifeſt his power in a very remarkable manner, by pouring out his ſpirit of wiſdom more abundantly upon the *female ſex*, to humble the pride of thoſe learned men who abuſe their learning to the diſhonour of the Spirit of Truth.' We ſincerely wiſh this prophecy may be fulfilled, but at the ſame time hope none of Mr. Hartley's *wiſe* ladies will ever take it into their heads to write in defence of the *Millennium.*

ART. III. Providence. *An Allegorical Poem. In Three Books.* *By* John Ogilvie, *A. M.* 4*to.* *Pr.* 8*s.* *ſewed.* Burnet.

IT hath often been objected, and with ſome degree of truth and reaſon, to the poets of every age and nation, that their beſt powers and abilities have too often been exerted either to a

bad end, or to no end at all, that they have frequently proſtituted the nobleſt talents in the ſervice of vice and folly, or, at beſt, employed time, which might have been better ſpent, in matters of no conſequence, ſuch as could only amuſe and divert, without bettering or improving the mind: it may, notwithſtanding, be aſſerted in favour of our Britiſh bards, that they have often fought ſtrenuouſly in the cauſe of religion and virtue, have mingled the pleaſing and inſtructive in the moſt agreeable manner, and produced the *utile dulci* of Horace more frequently and more ſucceſsfully than any of their rivals, as the moral works of Pope, Young, Akenſide, and many other elegant writers, can abundantly teſtify: it is, at the ſame time, indiſputable, that, as the author of this poem obſerves in his introduction, 'Philoſophical diſſertations, in whatever degree intrinſically valuable, loſe their effect on the bulk of mankind, when they are not enlivened with thoſe graces which contribute to amuſe the imagination. It is on this account that we find a moral work, in which the moſt important truths are accurately inveſtigated, overlooked as unintereſting; when a ſeries of incidents, which are calculated to impreſs upon the mind ſome beneficial rule of conduct, is peruſed with ſatisfaction, and ſeldom fails to eſtabliſh a favourable prepoſſeſſion. So much ſtronger is the impulſe which leads us to ſearch for pleaſure, than that which prompts us to deſire inſtruction.'

From theſe obſervations on the nature of the human mind, the ingenious author of this poem, was induced to form a plan for canvaſſing a ſubject, perhaps, of all others the moſt intereſting, in which philoſophical ſentiment might not be ſeparated from entertainment. In the execution of this deſign, for which Mr. Ogilvie ſeems extremely well qualified, he hath brought together and arranged all the moſt cogent arguments, in favour of the Divine Providence, which are to be met with in the beſt writers on this ſubject; enlivening and adorning it at the ſame time with pleaſing imagery, allegorical perſonages, and harmonious numbers, and in our opinion with ſuch ſucceſs as to render it, upon the whole, one of the moſt pleaſing and inſtructive performances which we have reviewed for ſome time paſt.

The ſubject of this work, comprehenſive as it is, may not improperly be compriſed under the three following heads.

When we contemplate the Supreme Being, as the Creator and Governor of the univerſe, we either conſider him as having diſpoſed the works of nature in their preſent ſituation, and as regulating their various revolutions; or we behold him conferring the moſt extenſive benefit on mankind, by favouring them with a revelation of his will; or we ſee him conducting the complicated detail of human life, to effectuate ſome great and neceſ-

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fary purpoſe. In each of theſe views, however, as ſome objects will occur, which ought at once to excite our admiration and our gratitude; ſo others will preſent themſelves, which ſuggeſt doubts that require to be aſcertained by a connected proceſs of juſt obſervation. Thus the works of nature, while they diſplay the omnipotence of the Deity, exhibit ſuch indications of ſeeming evil, as lead us to challenge, upon a ſuperficial review, his wiſdom and his juſtice. We plainly perceive indeed, that the productions of the earth are ſuited to the neceſſities of the inhabitants, for whoſe benefit it appears to have been created. We ſee it glowing in many places with the moſt attractive beauty, and crowned almoſt every where with verdure and variety. We obſerve the rotation of ſeaſons regularly carried on in uniform and invariable harmony. But when theſe marks of deſign induce us to form a favourable concluſion, with regard to the ſuperintendency of Providence;——Whirlwinds, ſtorms, volcanos, earthquakes;——Whatever, in ſhort, of this kind we have been accuſtomed to conſider as productive of evil, reclaims loudly againſt this deciſion, and leads us to call in queſtion, if not to deny truths, which appeared to ſtand upon the beſt foundation.

When in the ſame manner we proceed from contemplating the works of nature, to conſider the conduct of the Deity, in exhibiting to the world a revelation of his will; ineſtimable as the benefit may appear to be, the objections raiſed againſt it are plauſible enough to repreſent as ſuſpicious, circumſtances which were originally regarded as beneficial. The principal difficulties which occur in this examination, ariſe from the time at which the doctrines of revealed religion were promulgated to mankind, and from its want of univerſality in all ages. Theſe at leaſt are the points which are moſt particularly connected with the preſent ſubject.

After all, however, the moſt formidable objections to the belief of a Providence, are drawn from an eſtimate of its conduct with regard to human life. The unequal diſtribution of reward and puniſhment which takes place in this world; the depreſſion of virtue and the triumph of ſucceſsful villany; are ſuch objects as recurring frequently to every reflecting mind, give occaſion to complaints ſo apparently well founded, as it is no eaſy matter to obviate effectually. We are the more tenacious of our opinions on this ſubject, as the experience of almoſt every individual ſuggeſts particular inſtances of this unequal diſtribution, in which either himſelf or his neighbour is immediately and deeply intereſted. The general obſervation that this inequality will be fully compenſated in ſome future ſtate of exiſtence, whatever effect it may produce upon a ſenſible and conſiderate mind, yet

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ſurely can never produce perfect reſignation in a man who conſiders preſent happineſs, or preſent affliction as the greateſt good, or the moſt inſupportable evil. We may tell ſuch perſons that their ſentiments are unjuſt, and that their complaint is irrational; but unleſs, from proofs ſupported by the teſtimony of experience with regard to others, the mind is convinced of the ſuperintendency of Providence; this inequality has, at firſt view, the force of a convincing argument.

Theſe three topics, as comprehending the whole ſubject, the author has treated ſeparately, and aſſigned a diſtinct book to each of them. In the firſt, the objections to the belief of a Providence ariſing from the natural evil which takes place in the world, are ſtated and obviated; the unreaſonableneſs of wiſhing that this world was a paradiſe, or that man had been created with higher powers, is particularly diſplayed; and the analogical argument from the ſcale of being, to the probable gradation ſubſiſting in ſuperior ranks, carefully and poetically illuſtrated.

In the ſecond book, the author conſiders the ſeveral defects of the religious ſyſtem of the heathen world, and the ſuperior advantages of the Chriſtian; the time when Chriſtianity was introduced, and the difficulty of accounting for the conduct of Providence in this matter. The author here endeavours to prove, That one great end for which Providence permitted this delay to take place, was, that man might be convinced by repeated experiments of the inſufficiency of reaſon to diſcover any conſiſtent theological ſyſtem; and conſequently of the expediency and neceſſity of revelation: in order to this, ſucceſſive views of the ſtate of the world are exhibited, in the firſt ages of ſimplicity; under the future rudiments of culture; and at laſt in the happier æra of its higheſt improvement; and the enquiry ſtill proceeds, whether the human mind, at any of theſe periods, was able to diſcover a rational ſyſtem of religion: and how far its improvement in this reſpected correſpend to its progreſs in the invention of arts, or in the reſearches of ſcience. The conſequence reſulting from this enquiry is at laſt fairly deduced: and it appears with that force which every ſeries of reaſoning acquires, when it either proceeds upon principles which are evidently juſt, or conſiſts of facts which are univerſally obvious.'

The conſequence deduced from the whole ſeries of argumentation in this book is, that the reaſon why Chriſtianity was introduced ſo late into the world was becauſe, if it had been granted ſooner, man would have arrogated its diſcoveries to himſelf: at the concluſion of this book, Reaſon is perſonified, to render that part of the work in ſome meaſure entertaining, where the ſeparate arguments are ſummed up, and the concluſion reſulting from them impartially ſtated.

The third book is intended to throw ſome light on the conduct of Providence, with regard to human life: the author deſcribes its miſeries and calamities; conſiders the inconveniencies and dangers of affluence and proſperity, and the advantages of indigence; vindicates the diſpenſations of Providence with regard to ſuffering virtue, by arguments drawn from the weakneſs of the human mind, unable to determine the extent of its own faculties, from its miſtaking, in many inſtances, the ruling paſſion, and from its temerity in judging that a powerful temptation may be ſubdued, becauſe a weak one has been reſiſted. The arguments from a future ſtate are then examined, and the Providence of God vindicated, from the ſaints in heaven. In the concluſion of the poem, Wiſdom is perſonified, and pronounces her deciſion from a review of the whole.

Having thus given our reader a brief analyſis of this work, and acquainted them with the author's manner of treating his ſubject in the three ſeveral books which compoſe it, we ſhall proceed to preſent him with a few extracts from the performance itſelf, which has in all reſpects an uncommon degree of merit.

Amongſt many other poetical beauties which ſtrike us in the firſt book, the following lines on the uſeful viciſſitude of the ſeaſons, give us the higheſt ideas of our author's deſcriptive talents, and ſhew him to be a perfect maſter of numbers.

'The Seaſons thus, harmonious as they roll,
Have each its ſeparate uſe; to warm the ſoil
With genial heat; to bid its moiſture flow
Thro' the fine fibres of the ſhooting plant
Slow-raiſed; to call thy fair aſſemblage forth,
Triumphant Beauty! Daughter of the Dawn!
Queen of the roſy-ſmiling mead! to ſwell
To full luxuriance thy gay-broider'd train,
What time from laughing Ceres, o'er the field
Looſe drops the yellow ſheaf; or when thy wing
Aſſ radiant on th' autumnal gale aſcends,
To pour rich juices thro' the fertile earth;
That Nature in her robe of living green,
Deck'd like a bridegroom for his nuptial hour,
All breathing balm, may hail thy loved return.

'Loſt were this fair harmonious round, that wakes
The ſoul to joy; loſt were the vivid bloom
Of Health that mantles on the cheek of youth
In ſmiles: the herbage of the field would ſhrink
Livid and lank, ſhould conſtant Summer ſcorch
The thirſty plain; the fainting ſwain would drop

His

His lifeleſs limbs; the world of water ſtand
Stagnant and putrid; and the fell-eyed plague
(Like that which walks o'er Aſia's ſultry fields:)
Would raiſe an arm of terror, waſte the earth,
Tremendous in his courſe; and from the globe
Sweep half its people as he roam'd along.'

In the lines immediately following theſe, where the author is ſpeaking of the uſe of winds and ſtorms, the image of the affrighted owl is as truly poetical as any-thing we remember to have read.

—— —— — —— —— 'Afar,
The tower all-naked, where the ſhrieking owl
Broods o'er her young, ſuſtains the fierce aſſault
That ſhakes its domes. The mother ſcared within,
Oft as the ſhock'd wall totters, ſtarting leaves
Her neſt, and oft returning, as the voice
Of parent love perſuades, ſhe ſits alone,
And ſcreams, wild wailing to the waſteful winds.'

The reader will eaſily perceive, by the turn of Mr. Ogilvie's lines, that he is a great admirer, and a very ſucceſsful imitator, of one of our beſt poets, the author of The Pleaſures of Imagination. The following ſenſible reflection is ſo much in the ſtile and manner of Dr. Akenſide, that one would almoſt think they were really written by that charming author.

'Know then, whate'er in nature's ample field
The ſcanty ken of thy revolving eye
Hath mark'd as evil; in the general plan
Is juſt, is beauteous: the conjoining parts,
Though each when ſeparate, like a ſingle limb
In ſome proportion'd ſhape, appears deform'd,
As viewed apart; yet when exactly wrought
In the full work, an heightened grace aſſumes,
And aids the perfect ſymmetry of all.'

Mr. Ogilvie's panegyric on Great Britain, at the end of the firſt book, does no leſs honour to himſelf than to his country. As it is remarkably elegant, we cannot deny ourſelves the pleaſure of laying it before our readers.

—— —— 'On ſome happier climes,
The hand of Heav'n hath ſhower'd its richeſt ſpoils,
Profuſe of bounty. Though the juicy grape
Tempts not the lip of Luxury, the pine
Feels not the ſcorching ſun, nor on the bough
Hangs clothed in mantling gold, and ripe to taſte,

The mellow orange: yet their plains can boaſt
A nobler produce. In yon bliſsful iſle,
Gay plenty reigns! Aſcending as he ſpoke
From the blue deep, to my tranſported gaze
Roſe the white cliffs of Albion. Hail beloved
Of Heav'n! (with joy exclaim'd th' inraptured ſire)
Britannia hail! O! from the world disjoin'd,
As Nature's hand had form'd the ſoft retreat
Of happineſs and love! No fevering ſun
Blaſts thy gay meads: no deep volcano boils
With inward fire: nor thro' the cave beneath,
Walks the dire earthquake. The tremendous ſhock,
That from their looſe baſe heaves the works of man,
Juſt vibrates on thy boſom; as the voice
Of diſtant thunder, moves the trembling ground,
And murmurs in the air. Thy fields rejoice
With chearful plenty. On yon waving plain,
I ſee the goddeſs walk! her looſened robe
Floats in the gale redundant; on her cheek,
In full luxuriance ſwells the bluſhing Spring;
And ſcents her breath with myrrh. Mark how ſhe rears
Her horn aloft, and liberal, o'er the field
Pours all her treaſures. Man's enlivened ſoul
And all the groves are tranſport. Hark the voice
Of Muſic warbles from the bough! The hind
Feels his heart leaping as he looks around;
And Joy's bright beam burſts boundleſs o'er his mind.'

Mr. Ogilvie, in the ſecond book, takes occaſion, in the proſecution of his deſign, to prove that even in the moſt enlightened periods of antiquity, mankind was not able to diſcover a rational ſyſtem of religion; and that Athens, in its higheſt ſplendor and glory, was ignorant in this particular: his deſcription of that celebrated ſeat of taſte and learning, is extremely beautiful.

'Lo Athens riſes to thy view! Thou ſeeſt
The clime beloved of Wiſdom, where improved,
The morn of ſcience ripens into day.
There the faint beam that o'er th' Ægyptian clime
Shook looſely-fluttering, pours a ſteddy blaze,
Unſtain'd by paſſing clouds. The Perſian there,
Marks his young ſyſtem opening on the gaze,
To full-proportion'd ſymmetry. With joy,
Thy ſons, Phœnicia, in the thronging port
Behold reviving commerce. Ev'n the look
Of pale Judea brightens, as the draught

Unfolds Religion's beauteous form, pourtray'd
In fairer colours, and the kindling flame,
Waked at Devotion's ſhrine. No more thou vieweſt
Auſtere Philoſophy confined to few :
Lo where ſhe moves, with all th' immortal nine,
That ſweep the lyre melodious! In her eye
The Graces languiſh, and her melting voice
Is harmony. In Plato's glowing page,
Her ſtrain ſtill vibrates to the thrilling heart
Deep-pierced, that pants to claſp the lovely form
Of ſmiling Beauty ; or intranced ſurveys
In viſion's vivid beam, Elyſian groves,
The great rewards of Virtue ; and elate,
Burſts o'er the bound of death, and hopes the ſkies.
' There heav'n-bred Genius fired Pericles' ſoul,
Beloved of Pallas, on whoſe tuneful tongue
Divine Perſuaſion pour'd her magic lay.
Stern Juſtice there to Ariſtides' hand
Conſigned her balance ; thro' th' illumined ſoul
Of god-like Socrates, meek Wiſdom ſhot
Her pureſt ray, and to the mental hope
Diſplay'd a world to come. Themiſtocles
Elate, from Luxury's high-arched brow,
Snatch'd the looſe plume, and on her purple creſt,
That ſhook on Victory's triumphant wheel ;
Wrote Diſappointment.——Yet not all the arts
That poliſh life ; not the meridian reign
Of mild Philoſophy that forms the mind ;
Not all the juſt ſimplicity of taſte ;
Nor pour'd from warbling lutes, the melting lay ;
Nor the ſweet plaining of the tragic Muſe
That thrill'd the ear of Pity ; nor the tide
Of rapid Eloquence that ruſh'd along,
And whirl'd light Paſſion on its headlong wave ;
Not theſe united gave the ſoul to reach
The Firſt of Beings.——Back th' aſtoniſh'd thought
Recoil'd to earth, loſt in the boundleſs maze
Of His perfections ; and deſpaired to riſe.'

The advantages of an humble ſituation in life, exempted from the temptations and dangers of proſperity, are finely painted in the third book. Nothing can be more poetical than theſe lines :

' Lives not untutor'd Indigence at eaſe?
And ſteals unſeen along the vale of Life,
Calm, peaceful, ſhelter'd from the ſtormy blaſt

That ſhakes Ambition's plume, that wrecks the hope,
The quiet of mankind?——What though to theſe
The means are ſcanty?——O'er the roughned cheek
Health ſheds her bloom: their ſinews knit by toil,
Robuſt and firm ſupport th' allotted weight;
And gradual looſed by long-revolving years,
Reſign their charge, untainted by the ſeeds
Of lurking Death flow thro' the form diffuſed
From meals that Nature nauſeates, from the cup
Where the wine laughs, and on the mantling cheek
Kindles a tranſient bluſh; but works diſeaſe,
And ſhades the temples with untimely ſnow.'

Our author's deſcription of the ſhepherd's domeſtic happineſs, which we meet with a little farther in this book, may be conſidered as a pleaſing family-picture. In the latter part of this book, Mr. Ogilvie endeavours to aſſign ſome reaſons why virtue is expoſed to ſufferings, and vice permitted to riot in temporary pleaſures; reaſons which, in our opinion, are by no means ſatisfactory, nor indeed ſo clear and perſpicuous as we could wiſh: add to this, that our author hath not dwelt ſufficiently on the arguments from a future ſtate, which doubtleſs afford the fulleſt and moſt complete anſwer to every thing that can be advanced concerning the unequal diſtribution of things in this world. The poem, however, ends very properly with a vindication of Providence, ſuppoſed to come from the ſaints and bleſſed ſpirits above, who are placed in a ſtate of immutable felicity: to believe that the ſouls of good men made perfect ſhould be thus employed, is certainly no unreaſonable ſuggeſtion.

The limits of our work will not permit us to give any more quotations from, or to make any further obſervations on, this excellent performance; we ſhall only, therefore, beg leave to add, that Mr. Ogilvie's poem on Providence will give our readers, at leaſt thoſe amongſt them who have any taſte for things ſerious and uſeful, great pleaſure, as it abounds in noble and religious ſentiments, cloathed in moſt elegant language, and adorned with the moſt ſtriking graces of poetical compoſition.

Art. IV. *The Trial of* Abraham. *In Four Cantos. Tranſlated from the* German. 8*vo*. *Pr.* 2*s*. Becket *and* De Hondt.

THE German muſes, who, in the laſt age, were remarkable for their aukward carriage, are, in the preſent, as diſtinguiſhable for elegance and grace: we have already endeavoured

deavoured to do juſtice to the ingenious Geſner, and allowed Mr. Klopſtock that degree of merit which he ſeemed intitled to: the author of *the Trial of Abraham*, whoever he is, ſeems by no means inferior to his cotemporaries, with regard to his poetical excellency, as every impartial reader will acknowledge, on peruſal of the little work now before us, which, even through the medium of but an indifferent tranſlation, abounds with many ſtriking beauties. The hiſtory of Abraham's intended ſacrifice, as related in holy writ, of itſelf a moſt intereſting event, is here illuſtrated by ſome natural circumſtances, and adorned with poetical imagery. In the firſt canto Abraham receives the command from God to ſacrifice his ſon: he reſolves, after many doubts and ſtruggles with himſelf, to conceal the dreadful news from Sarah his wife, but imparts it to his friend Eliezer. Two guardian angels are introduced, who converſe about this important event, and admire the goodneſs and reſignation of Abraham. In the ſecond canto, Iſaac is ſuppoſed to return from the houſe of Nahor to his father's; the joy and feſtivity on this occaſion are deſcribed, and artfully contrived to form a ſtriking contraſt to the melancholy ſcene that is to follow, when Abraham acquaints his ſon that he muſt attend him to Moriah, to ſacrifice to the Lord. Iſaac prepares to attend him. The third canto gives us an account of the patriarch's journey to Moriah, where he diſcovers to Iſaac the command which he had received from God. The tenderneſs, reluctance, and piety, of the father, the ſon's duty, reſignation and obedience, are happily and pathetically deſcribed. The angel deſcends, ſent by the moſt High to ſtop the hand of Abraham. They join to praiſe the goodneſs of the Almighty, and return to Mamre. During the abſence of Abraham and Iſaac, Eliezer (which is the ſubject of the fourth canto) acquaints Iſhmael, who is ſuppoſed to have come on a viſit to his father, with the command of God touching the ſacrifice of Iſaac, which brings on a converſation, wherein Iſhmael relates the hiſtory of his own life to that time. Sarah dreams a dream, which greatly alarms her, but which is favourably interpreted by her friend Keturah. Eliezer retiring into the neighbouring fields to indulge his melancholy, is ſurpriſed with the ſight of Abraham and Iſaac returning from Moriah. They haſten to Sarah, to whom Abraham relates the whole tranſaction: how, out of concern for her, he had concealed the order from her, and revealed it to Eliezer alone; the ſevere conflict he had undergone, before he could bring nature to due reſignation; how he built an altar on Moriah; how willingly Iſaac had ſubmitted to his apparent fate, and now he even placed himſelf upon the altar, and, laſtly, how, when on the point of giving the fatal ſtroke, an angel called to him,

ſignifying that the Lord was ſatisfied with his intended obedience, and proclaimed new bleſſings to his family. They join in pious thankſgivings to God for his goodneſs to them, and the poem ends.

Our readers will perceive by this ſhort and imperfect ſketch of the poem, that the compoſition is truly dramatic, and ſuch as, in good hands, might form an excellent oratorio, or ſacred tragedy. But a more complete idea of this performance may, perhaps be given, by a few extracts from it: we ſhall, therefore, ſubjoin a quotation or two from what appeared to us the moſt animated parts of it. The concluſion of the ſecond canto is extremely elegant.

'The family being retired to ſleep, and Abraham and Sarah in the innermoſt part of the tent, the anxious mother aſked the cauſe of that ſecret trouble which ſhe had plainly obſerved in his countenance. Abraham anſwered: Thy queſtion I cannot blame. Where we ſeek for joy, to ſee the appearances of grief, ſtrikes the ſenſible heart; though ſometimes of pureſt joys the vehicle is only as fleeting clouds, of ſhort continuance. For how nigh is pain to pleaſure? Joy has ſighs, and melancholy, raptures. However, I ſhall impart to thee the thought, which mingled tears of ſorrow with my tears of joy. When you ſo fondly embrace the boy, a gloomy thought came acroſs me, and in the midſt of ſweet ſenſations ſhook me with ſtrange terrors. I thought, what if a ſudden ſtroke of fate ſhould deprive thee of that dear child; and not ſeldom has the Lord viſited even thoſe whom he loved beſt with ſuch afflictions. This was what troubled my imagination; but the impreſſion ſoon paſſed over.

'Thus ſpoke he; and not contrary to truth were his words. Yet ſaw not the mother into this myſtery. She replied, much moved:

'My dear, how thou ſhockeſt me! How could that thought enter into thy ſoul! the moſt direful of all thoughts! I tremble to hear it. Could I part from thee, Iſaac! how could I part with thee, my dear, my only ſon? Alas! to be deprived of the ſmiles of thine innocent eyes, and thine affectionate talk with which thou rewardeſt my fondneſs. Few then and moſt wretched would be my days. But why do I dwell upon ſuch a diſmal ſubject? O, my honoured ſpouſe, let not ſuch a thought any more enter thy heart; ſee brighter views offer themſelves to us; to us brilliant futurity opens a paradiſe of golden hopes: I was baſking in them, till this dreadful ſurmiſe of thine, like a thunder clap, diſturbed them. Let us entertain better hopes, and hopes grounded on ſovereign Providence, which gave him to us, has preſerved him, and crowned him with promiſes, the remembrance

remembrance of which is a continual fountain of joy to me. O the raptures which swell my heart, when I think on those hopes, which seem as it were beckoning to me, as near at hand, and the traces of which I plainly perceived in Isaac's account of his life at Haran. O, my dear child, I see thee already happy in a bride worthy of thee. God himself has for thee decked her with all the lustre of the morning; formed her entirely according to thy heart; endued her with every virtuous disposition, and all perfection of faculty and beauty. She loves thee, and thou her. Methinks I see already round me a blooming troop of boys and girls, calling thee father, and whose looks shew thee so. They play about me. Delightful sight! O happy son, and happy mother who bore thee, and suckled thee! Under this lively hope, the years which retard the accomplishment of them will slide away like months. Yes, my dear spouse, if before these happy times my eyes should close, and never see the object of my child's love, nor lisping grandchildren ever call me mother, then will I intreat some angel to convey me hither, where invisible I may look down, and partake of your happiness.'

We wish the nature of our work would permit us to insert Abraham's reflections on his journey to Moriah, which the reader will meet with in the third canto, as they are remarkably beautiful, though not more so than his address to the Almighty, just before he is going to sacrifice his son. Sarah's dream, in the fourth book, is so finely imagined, and so poetically described, that we shall quote it, for the benefit of our readers.

'I was walking in the vale of Sharon, and, delighted with the lillies and roses, roved to the foot of Moriah, where I sat down under an olive-tree; when an angel from a bright cloud descended, with a cedar shoot in his hand; he delivered it to me, saying: Sarah, take this cedar, here plant it, and water it from the brook Siloah; under thy sedulous tendence it shall rise to the heavens, spread wide its shade, and amidst its leafy branches shall the birds of the air nestle. I had no sooner set it, and watered it from Siloah, than, the sun shining on it, it rose visibly, and extended like a cedar of the Lord on Lebanon. My heart overflowed with joy; I conceived a love for the tree, equal to that of a mother for the son of her barren years. I was continually under the shadow of its boughs, and the height of its tufted top gave me infinite pleasure. On a sudden, thunder shook the air, though cloudless; and from the serene heavens issued a flash, which entirely enveloped my favourite tree. I fled I know not how, till a little recovered, I sat down and wept bitterly, for this extraordinary destruction of the tree; but ven-

turing to look back, inſtead of its being reduced to an aſh, as I expected, it was ſtanding entire, and amidſt the heavenly flame looked more beautiful than before.'

As a proſe * tranſlation of a poetical work muſt always give us a faint and imperfect copy of a good originial, we could wiſh that the ſame gentleman who gave us ſo elegant a picture of Abel in blank verſe, would favour the public with a new verſion of the *Faith of Abraham.*

ART. V. *The Botaniſt's and Gardener's new Dictionary; containing the Names, Claſſes, Orders, Generic Characters, and Specific Diſtinctions, of the ſeveral Plants cultivated in* England, *according to the Syſtem of* Linnæus; *directing the Culture of each Plant, deſcribing its ſingular Virtues and Uſes, and explaining the Terms peculiar to Botany and Gardening. In which is alſo compriſed, A Gardener's Calendar, diviaed alphabetially, according to the Names of the Twelve Months of the Year, directing the whole Practice of Gardening in the Flower-Garden, the Seminary, the Fruit-Garden, the Kitchen-Garden, the Green-Houſe, and the Stove. And to which is prefixed, An Introduction to the* Linnæan *Syſtem of Botany, explaining the Theory of that Syſtem, and the Names and Characters of all its Claſſes and Orders. By* James Wheeler, *Gardener and Nurſery man in* Glouceſter. *8vo. Pr. 6s.* Owen.

A Dictionary, even one on botany and gardening, is, at beſt, but dull reading, yet we have been at no ſmall pains to enable ourſelves to judge of the merit of Mr. Wheeler's compilation. Before we give our opinion of the work, we ſhall be candid enough to permit the writer of it to ſay a word or two in his own behalf.

The preface to this dictionary is a kind of apology for its publication; in which Mr. Wheeler declares, that, however his work may be conſidered as a collection from other books, it is not, nor was ever intended, an abridgement or imitation of any one book yet publiſhed, but was originally deſigned for private uſe. All this our readers are at liberty to believe or diſbelieve, as they think proper; but to permit, as we before obſerved, this writer to ſpeak for himſelf, in the preface we find the following paſſages.

* We would adviſe the tranſlator, in his next edition of this work, to ſubſtitute ſome other expreſſions in the room of the following, viz. *ignited, tenebrous, ecſtaſied, inane, preſtiges, umbered, ſolaceful, lugubrious, emaning, uberous, &c.* which, however ſonorous they may be, are rather affected and unintelligible.

'It is neceſſary to obſerve, that the two dictionaries of botany and gardening that have hitherto appeared in our language, are confeſſedly antiquated. The Linnæan ſyſtem of botany, which is now univerſally eſtabliſhed, and ſolely ſtudied by all ſuch as would underſtand plants, was not known when Mr. Bradley's dictionary of plants was publiſhed. Mr. Miller's Gardener's Dictionary went thro' ſeveral editions, prior to the eſtabliſhment of that ſyſtem; and, indeed, in all the editions of Mr. Miller's dictionary, except the laſt, little notice is taken of the Linnæan ſyſtem, or of the Linnæan names or characters of plants. In the Gardener's Dictionary no particular ſyſtem of botany is obſerved, though the author gives, in ſome meaſure, into every ſyſtem. In the laſt edition of that work, the ſyſtem of Linnæus is, indeed, for the moſt part, adopted, ſo far as regards the generic names and characters; but then, many of the ſpecies of Linnæas are treated as diſtinct genera; and in aſcertaining, deſcribing, and arranging the ſpecies of the ſeveral genera, no one particular method is followed, but all ſyſtems are promiſcuouſly jumbled together, and that without any regard to the natural arrangement of plants.

'In a work of this kind, it is neceſſary that ſome one only ſyſtem of botany be followed; and it is chiefly in this particular that theſe ſheets boaſt a preference over the dictionaries of Bradley and Miller. Here the ſyſtem of Linnæus is ſcrupulouſly adhered to; his ſpecific as well as generic characters are exhibited, and the natural order of his arrangement of the ſpecies preſerved. But this book can claim other advantages over the books already mentioned, beſides this neceſſary piece of uniformity. Many articles are added, not to be found in thoſe books, ſome of them diſtinct genera of plants, cultivated in the Engliſh gardens, but many more of them explanations of botanic terms. A capital circumſtance which may be mentioned in favour of this book, is, that of having all the Engliſh names of the ſeveral genera and ſpecies treated of entered in their proper places, with references to their reſpective Latin names. Other improvements peculiar to it are, the Gardener's Calendar, and the Uſes of Plants inſerted in the body of the work, together with the Explanation of the Linnæan ſyſtem of botany prefixed to it; and, it is to be hoped, that the convenient ſize, and proportionable price, of this book, as they are more obvious, will not be deemed leſs conſiderable advantages.

'The difficulty of compriſing a work of this nature in the compaſs of ſo ſmall a volume, muſt appear very great to every perſon who is acquainted with the ſubjects; but this difficulty was ſurmounted, by obſerving the following method: 1. Few plants have been deſcribed but ſuch as are cultivated in this country;

country; exotics, which the gardener is ſuppoſed never to have ſeen, and common weeds, being deemed unworthy a place in ſuch a Compendium as this. 2. The ſynonyma of plants, which would multiply articles, and perplex the young botaniſt, are, for the moſt part, omitted; and the reader, unacquainted with the Linnæan names, is directed to them by the Engliſh names, if they have any. 3. In deſcribing the generic characters of plants, ſuch circumſtances as ſerve to make a part of the characters of the claſs, or order, are generally omitted, as the number, proportion, diſpoſition, &c. of the parts of generation; becauſe they would be found no more than conſtant repetitions of circumſtances mentioned in the deſcription of the claſs and order in the Introduction, and of the ſeveral plants arranged under the ſame claſs and order in the body of the work; each genus of plants, prior to the deſcription of its generic characters, being conſtantly referred to its proper order and claſs. 4. The plants mentioned in this work are ſuppoſed to be known to the young botaniſt, either by their Engliſh or botanic names, and therefore a deſcription of them is not attempted, in order for him to know them by ſuch deſcriptions. The generic and ſpecific characters, according to the ſyſtem of botany now eſtabliſhed, are here delivered, becauſe they are circumſtances which the young botaniſt is ſuppoſed not to know; it is not pretended, by dry and inſipid deſcriptions, to tell him what every gardener is ſuppoſed to know, or, at leaſt, ſhould know, every plant cultivated in the Engliſh gardens, one from another; and, indeed, the ſpecific characters of Linnæus are themſelves ſhort deſcriptions, and convey a diſtinct knowledge of the plant. The great reduction Linnæus made in the ſuppoſed number of ſpecies, has alſo afforded much opportunity of abridging the ſubjects; and in genera, where the ſpecies are very numerous, their number has only been mentioned; and no more of them deſcribed than are met with in the gardens. On other occaſions, where the number of ſpecies cultivated is very great, a particular deſcription of them has been omitted, if the ſame mode of culture ſerved for all; and where the method of cultivation was different ſuch plants as required the ſame culture have been frequently claſſed together.

'With reſpect to the varieties, few of them have been mentioned, and thoſe but occaſionally, in directing the culture of the ſpecies; the varieties are very vague, and continually increaſing, therefore an attempt to mention them would be highly abſurd in a volume of this ſize.

'The native places of plants, and ſuch other circumſtances as are neceſſary to the knowledge of their culture, found in the works of Linnæus and others, have been always mentioned, with due

due regard to the authority of Mr. Miller, whose method of cultivation, because founded upon long experience, has been generally directed. To the indefatigable industry of this great gardener, the public are much indebted; and it is with considerable reluctance, that the compiler of the following sheets has found himself under a necessity of animadverting upon a work from which he has collected no small share of the materials of his own.'

Every man should be allowed the merit which he is really possessed of, and the share of praise that is its necessary attendant. We allow that Mr. Wheeler's work is systematical; the subjects are well arranged, and the matter judiciously selected: yet, after all, the greatest part of it is certainly transcribed from the last edition of Mr. Miller's Gardener's Dictionary.—This may, perhaps, be thought a heavy charge, and it may be imagined we are mistaken in our judgment.—Two men may, doubtless, *think* alike; had we, therefore, found in this work of Mr. Wheeler's, Mr. Miller's *thoughts* only, we should not have been so ready to censure; but, when we find in every part of it Mr. Miller's *words* also, can silence be justified in us, whose duty it is to judge in these cases with the strictest impartiality?

It will be necessary, perhaps, to make good this charge against Mr. Wheeler. The whole article under the word PARTERRE is taken, *almost*, word for word from Miller, and the same may be said of the article under the title GRAVEL, except that in this last Mr. Wheeler has *artfully* enough transposed some of the paragraphs; we have compared them, and many other articles, with Miller's Gardener's Dictionary, edition 1759, therefore cannot be mistaken.—However, that such of our readers as have not seen this work may be able to judge how far we are in the right, we shall, in this place, give them Mr. Wheeler's acount of the culture of the pine-apple, to be found in his work under the title BROMELIA.

'The tree that produces the Ananas is a native of New Spain and Surinam. There are several varieties of it, but the principal are five: 1. The oval pine apple, with white flesh. 2. The pyramidal kind, with yellow flesh. 3. The smooth leaved kind. 4. The shining leaved kind, with scarce any spines on its edges. And, 5. The pyramidal olive-coloured kind, with yellow flesh. There are a multitude of other varieties of less note, and probably there might, by proper management in the sowing, be raised as many kinds as we have of apples and pears in our orchards.

'The plant grows wild in vast abundance in many parts of Africa, and has been long cultivated in the hotter islands of the West Indies, where they are now very plentiful and very fine.

It

It is now some time also since it has been introduced into the gardens of Europe, where, with proper management, it succeeds very well. There is an opinion, that there are none raised so good from the American plants, as from those originally propagated by M. la Cour of Leyden, the first who ever succeeded in the bringing it to fruit in Europe; but this is an error, occasioned by some of the indifferent kinds having been at first frequently sent over from America; but of late we have had much finer from thence than ever M. la Cour knew. The first sort is the most common in Europe, but the second is greatly preferable to it; being much larger and better flavoured, and the juice being less astringent, the fruit may be eaten with less danger in large quantities. This usually produces six or seven suckers also under the fruit, from whence it may be propagated, and therefore is the most fit for culture of any. The third sort is propagated merely as a curiosity, the fruit being much inferior to that of the others. The fifth is the most valuable of all, and is had from Barbadoes and Montserrat. The fourth is what is called in America the king-pine. These plants are propagated by planting the crowns, which grow on the fruit, or the suckers which are produced from the plants, or under the fruit. The suckers and crowns must be laid to dry in a warm place, for four or five days or more (according to the moisture of the part which adhered to the old plant or fruit) for if they are immediately planted, they will rot. The certain rule of judging if they are fit to plant is by observing if the bottom is healed over and become hard, for if the suckers are drawn off carefully from the old plants, they will have an hard skin over the lower part, so need not lie so long as those which by accident may have been broken; but whenever a crown is taken from the fruit, or the suckers from old plants, they should be immediately divested of their bottom leaves, so high as to allow depth for their planting, so that they may be thoroughly dry and healed in every part, lest when they receive heat and moisture, they should perish, which often happens when this method is not pursued. As to the earth in which the ananas is planted, if you have a good rich kitchen-garden mould not too heavy, so as to detain the moisture too long, nor over light and sandy, it will be very proper for them without any mixture: but where this is wanting, you should procure some fresh earth from a good pasture, which should be mixed with about a third of rotten neat's dung, or the dung of an old melon, or cucumber bed, which is well consumed: these should be mixed eight or six months at least before they are used, and should be often turned, that their parts may be the better united, as also the clods well broken. This earth should not be screened very fine; for if you only clear it of the great stones

ſtones, it will be better for the plants than when it is made too fine. There ſhould be no ſand mixed with the earth unleſs it be extremely ſtiff, and even in that caſe not more than a ſixth part of ſand. In the ſummer ſeaſon, when the weather is warm, theſe plants muſt be frequently watered, but you ſhould not give them large quantities at a time; you muſt alſo be careful that the moiſture muſt not be detained in the pots by the holes being ſtopped, for that will ſoon deſtroy the plants. If the ſeaſon is warm they ſhould be watered every other day, but in a cool ſeaſon twice a week will be ſufficient; and during the ſummer ſeaſon you ſhould once a week water them gently all over their leaves, which will waſh the filth from off them, and thereby greatly promote the growth of the plants. This plant will not require to be new potted oftener than twice in a ſeaſon; the firſt time ſhould be about the end of April, when the ſuckers and crowns of the former year's fruit (which remained all the winter in thoſe pots in which they were firſt planted) ſhould be ſhifted into larger pots: but you muſt be careful not to overpot them; nothing being more prejudicial to theſe plants. The ſecond time of ſhifting them is towards the latter end of Auguſt or beginning of September, when you ſhould ſhift thoſe plants which are of a proper ſize for fruiting the following ſpring. At each of theſe times of ſhifting the plants, the bark-bed ſhould be ſtirred up, and ſome new bark added, to raiſe the bed up to the height it was at firſt made, and when the pots are again plunged into the bark-bed, the plants ſhould be watered gently all over the leaves to waſh off the filth, and to ſettle the earth to the roots of the plants; this being done, they may remain in the tan till the beginning of November, or ſometimes later if the ſeaſon is mild; for in that caſe they will require no fire before that time. During the winter-ſeaſon theſe plants will not require to be watered oftener than every third or fourth day, according as you find the earth in the pots to dry; nor ſhould you give them too much water each time, for it is better to give them a little often than to over-water them, eſpecially at that ſeaſon. There is not any thing can happen to theſe plants of a more dangerous nature than to have them attacked by ſmall white inſects, which appear firſt like a white mildew, but ſoon after have the appearance of lice: theſe attack both root and leaves at the ſame time, and if they are not ſoon deſtroyed, will ſpread over a whole ſtove in a ſhort time. The ſafeſt method of deſtroying theſe inſects, will be to take the plants out of the pots, and clear the earth from the roots; then prepare a large tub, filled with water, in which there has been a ſtrong infuſion of tobacco-ſtalks; into this tub you ſhould put the plants, placing ſome ſticks croſs the tub to keep the plants immerſed

immerſed in the water. In this water they ſhould remain twenty-four hours; then take them out, and with a ſponge waſh off all the inſects from the leaves and roots, and then cut off all the ſmall fibres of the roots, and dip the plants into a tub of fair water, waſhing them therein, which is the moſt effectual way to clear them of theſe inſects. Then you ſhould put them in freſh earth, and having ſtirred up the bark-bed, and added ſome new tan to give a freſh heat to the bed, the pots ſhould be plunged again, obſerving to water them all over the leaves as was before directed; and this ſhould be repeated frequently during the ſummer ſeaſon. The above is the treatment Mr. Miller recommends in reſpect to the inſect that attacks this plant, the abſurdity of which Mr. Barnes endeavours to point out; firſt, by ſuppoſing this to have happened to a young plant in the ſummer time: after it has been ſteeped it will receive ſuch a check, that when it begins to get root, it will probably ſhew fruit immediately after: ſecondly, if it happens to young plants in the winter time, they will half of them rot before they get root: thirdly, if it happens to old plants in the ſummer, they will ſhew fruit immediately after, and that ſmall and mean: and laſtly, if it happens to old plants in the winter time, they will be in danger of rotting, and thoſe that eſcape the moving them ſo late, will cauſe the fruit to be ſmall and ill-taſted: and all theſe inconveniencies, Mr. Barnes affirms to have happened to all the plants, that to his knowledge were thus treated. Mr. Barnes inſiſts, that theſe inſects are far from being ſo hurtful as Mr. Miller ſuggeſts; and that the inſects, by a proper treatment of the plant, will in time diſappear. He directs, if the plants are attacked either in ſummer or winter, to examine their roots, and if they have filled the pots, to give them other pots a ſize larger; then ſtir up the bark, and add a good quantity, though not above half, of new bark. If it be ſummer, keep the earth in the pots in a middling degree of moiſtneſs, by ſprinkling the plants all over with a pot that has a noſe on it. If in the winter, let the water be given them with a ſpout, not letting any come on their leaves. The plants will ſoon recover themſelves and grow, and the inſects will diſappear. It muſt be obſerved, that if the plants have ſhewn fruit, they ſhould not be put into larger pots.

'It was formerly the practice of moſt people who cultivated this fruit in Europe, to build dry ſtoves in which they kept their plants in winter, placing the pots on ſcaffolds, and in the ſummer to keep them in hot-beds of tanners bark under frames, but this is found by late experience a bad method, for the glaſſes lying ſo near over the plants, there is not a ſufficient quantity of air in the bed to nouriſh the fruit and give it that vinous flavour

vour which good fruit always abounds with; and when these glasses are closely shut down in the night, the vapours which arise from the fermentation of the tan, and the perspiration of the plants are closely pent in, and being condensed against the glasses fall in water on the plants. Therefore to remedy this inconvenience, it is now the practice to erect low stoves with pits therein for the hot-bed; these are built different ways, according to the fancy of the contriver.'

The judicious reader, upon consulting Mr. Miller under the title ANANAS, will find that Mr. Wheeler has borrowed from him, almost word for word, this account, except the part of it where he mentions Mr. Barnes's differing in opinion from Mr. Miller, with respect to the management of plants infested with insects.

After all, however, we allow, that the work now before us is very useful, and will doubtless prove of great service to many whose pockets will not permit them to purchase a larger and more complete dictionary on the subject, we mean Mr. Miller's.

ART. VI. *The Elements of Agriculture. By M.* Duhamel Du Monceau, *of the Royal Academy of Sciences in* France, *and Fellow of the Royal Society in* London, *&c. &c. &c. Translated from the Original* French, *and revised by* Philip Miller, *F. R. S. Gardener to the Worshipful Company of Apothecaries at* Chelsea, *and Member of the Botanick Academy at* Florence. *In two Volumes. 8vo. Illustrated with Fourteen Copper Plates. Pr.* 10*s. sewed.* Vaillant.

THIS work is a translation of a very useful abstract of M. Duhamel's former writings on agriculture, in which he has preserved all the necessary reasonings and conclusions, without troubling his readers with long and often repeated details of experiments. His motives for this publication will be best told in his own words.

'For many years, by inclination devoted to this useful labour, I have laid down several principles in agriculture, supported, not by mere conjecture, but repeated experiments; but the resolution I made not to advance any unsupported opinions, obliged me, in the six volumes I formerly published on the culture of lands, to make details of many experiments made in almost every province of this kingdom; insomuch that the same fact is sometimes mentioned and supported by new proofs in

in every one of thoſe volumes. This was certainly the trueſt method of gaining entire credit. But ſeveral lovers of agriculture have told me, that after having firmly eſtabliſhed my principles, it was proper to connect them, in a more compact work, and give them detached from ſuch details as, though at firſt neceſſary to gain them credit, are now become ſuperfluous; ſerving only to divert the attention of the reader, particularly the induſtrious huſbandman who has neither time nor taſte to apply himſelf to the peruſal of large works. Theſe reaſons induced me to lay aſide ſeveral pieces I had begun, and write an elementary treatiſe, or true Rudiments of Agriculture, in which I have attended only to what is abſolutely neceſſary and uſeful.

'Let it not be imagined that the principles which I have collected in this work are new matters of which the antients were ignorant. No, I publiſh them not as ſuch; they conſiſt frequently of methods uſed in ſome provinces, the utility of which it was neceſſary to point out, and which I was deſirous of introducing into others where they were not known. In one place they till the ground properly; in another they are better acquainted with the uſe of manures; whilſt in one country they ſucceed well in the culture of certain plants they are in that reſpect entirely ignorant in another, &c. It therefore ſeemed neceſſary to put it in the power of the huſbandman to know, and reap his advantages from, what was well done elſewhere. Theſe are well eſtabliſhed truths, and derive their principal merit from their ſimplicity. For, not to deceive ourſelves, things too much complicated and refined are no ways ſuitable to wide-extended objects; and in this light we muſt view agriculture. A refined huſbandry which requires particular care and attention, ſcrupulouſly adhered to, may ſucceed in a ſmall farm, under the eye of an aſſiduous and intelligent proprietor; but in the hands of moſt farmers, cauſes badly combined will produce effects entirely oppoſite to the primary views. I would have all prejudices and cuſtoms known to be bad, rooted out; but it ſhould be done by ſlow degrees, for it is not prudent to endeavour too ſuddenly to change cuſtoms long eſtabliſhed.

'Though it has been thought proper to abridge as much as poſſible the details, yet is not this work thereby rendered obſcure.

'General obſervations on the mechaniſm of vegetation; the beſt methods of breaking up lands; wherein conſiſts the beſt tillage, and what is to be expected from it. Of different manures, the means of procuring them, and the beſt method of uſing them; the choice and preparation of ſeeds, and the ſeveral ways of ſowing them; the care that is required during the growth of the grain; the manner of getting it in, threſhing, cleaning,

cleaning, and preſerving it; which are the moſt proper inſtruments of huſbandry; of the uſe of natural and artificial paſtures; the methods of procuring them; the particular culture of ſome uſeful plants; laſtly, a detection of ſome abuſes that are an obſtacle to the progreſs of agriculture, are in general the ſubjects treated of in the two volumes I now preſent to the public.'

In our review of this work we ſhall purſue the method laid down by our author, and follow him ſtep by ſtep, that our readers may have a perfect idea of what they may expect to find in it.

The firſt volume is divided into ſix books, which are ſubdivided into chapters and ſections. The firſt book contains what our author calls Introductory Obſervations, being chiefly botanical deſcriptions of the different parts of plants. In his diviſion of plants he admits only of annuals and perennials, taking no notice, for brevity-ſake, of biennials, &c.——In treating of roots he gives his readers the forms of the ſeveral kinds of roots, and makes obſervations on tap roots, on horizontal and lateral roots, and the extenſion of roots, not forgetting the ſhoots which they make, and the uſes to which they may be applied. He then proceeds to the ſtems and branches, of which, after having deſcribed the ſeveral forms, he relates the manner of their unfolding, the uſes to which they may be applied, and gives his thoughts on the connection betwixt the roots and branches.

The next ſtep is, of courſe, to the leaves, of which he treats in the ſame methodical way; firſt deſcribing their form, next their uſe to vegetables, as well as the nature and advantages of them, ſome obſervations on their properties, and inferences drawn from the uſe of leaves to plants.

Of flowers and fruits our author then proceeds to treat, of the different parts of flowers, and adds ſome obſervations on ſeeds and buds.

Monſ. Duhamel's obſervations on the motion and nature of ſap, which follow, are very curious, and well worth the attention of the reader; he examines the long agitated queſtion, whether the ſeveral kinds of plants require the ſame nouriſhment? and we ſhall particularly point out to our readers, his obſervations on the circulation of the ſap in plants.

In the laſt chapter of this firſt book, he treats of the nature of the ſeveral kinds of earth, viz. of loams, or mother earth; of clay; of barren and fat ſand; of marle and crayon, or chalky marl; of chalk and turf; of virgin earth; of ſoil too ſtrong or too light, and the means of remedying theſe defects; of ſoils that ſuffer water to paſs and ſuch as retain it; and of ſeveral other ſoils which require preparation.

Book the ſecond treats of the preparations neceſſary to be given to land to obtain a good crop, to the knowledge of which he leads his readers by almoſt inſenſible degrees.——He firſt deſcribes the method of breaking up lands, treating afterwards of wood-lands, heaths, paſtures natural and artificial, meadows, of untilled lands, and the manner of breaking them up; of lands that are too wet; and laſtly of ſtoney lands. Our author in the next chapter proceeds to tillage, deſcribing its advantages, the different ways of plowing, and treats of the inſtruments uſed in tillage—Manures next follow, which he divides into ſuch as are obtained from the mineral kingdom, from vegetables, and from animal ſubſtances, concluding this chapter with ſome general obſervations on their nature.

The methods of bringing lands into tillage naturally follow. We here find him treating of the apportioning or allotting the ſeveral parts of a farm; he tells us the method of laying out lands in Normandy and the Angoumois, and deſcribes Monſ. Petullo's method.

When land is manured, plowed, and laid out, it is natural enough to think of ſowing; ſeeds, therefore, are the next things treated of. He here directs the farmer in his choice of ſeed, and ſays a word or two of fructifying liquors, or ſteeps, which he does not ſeem much to approve of.—Sowing the ſeed next engages the attention of this ingenious writer and naturaliſt; he deſcribes the proper ſeaſon and weather for doing it, the ſeveral methods in which it is done, the depth at which the ſeed ſhould be laid, the quantity of ſeed that ſhould be uſed, and the diſtance that ſhould be obſerved betwixt the ſeeds. Of weeds and inſects he then treats, telling us the manner of extirpating weeds, and the methods of guarding againſt the ravages of inſects and birds, which concludes the ſecond book.

Book the third is replete with very curious matter, treating of the diſtempers of grain.—The thinking and prudent farmer would do well to read this book, as we are of opinion, that in it the cauſes of the ſeveral diſtempers of grain are more minutely inveſtigated than in moſt others in which this intricate ſubject is treated of—He gives us the characters and cauſes of ſmut, and the methods of guarding againſt it—In the ſame perſpicuous method he treats of the charbon, or burnt grain, a much more fatal and infectious diſtemper.——His account of the ergot, a diſtemper which chiefly affects rye, is very curious, and the more ſo, as this has been ſuppoſed the principal cauſe of the dreadful diſaſter which happened to the poor family at Wattiſham.——Our author then proceeds to treat of mildewed corn, of empty-eared corn, of parched or ſhriveled corn, of abortive or rickety corn, of barren corn, and laid or lodged corn, which concludes the book,

Book

Book the fourth treats of getting in grain under ſeveral diſtinct heads.—This author firſt informs his readers of the preparations neceſſary to be made againſt harveſt, of the proper time, and the different ways of cutting corn.—Next follows an extract of a paper of Monſ. de Lille on the mowing of wheat, together with a deſcription of the ſcythe and the mechaniſm of the mowing. This is a very curious part of the work before us, eſpecially as from this hint the Society of Arts are endeavouring to introduce the mowing of wheat into England: we therefore recommend it to the attention of our readers.

The next thing we come to is the houſing and dreſſing of corn, the method of caſting it, and of ſeparating grain of different qualities.

We cannot but commend our author for the natural and ſimple order in which he has arranged the ſeveral parts of his work; nothing could more properly follow the houſing and dreſſing corn, than the methods to be taken to preſerve it, which M. Duhamel treats of in the fifth book, where the reader will be inſtructed in what manner to guard againſt the ravages of weevils, baſtard moths, and corn caterpillars; he will be taught how to remedy the inconveniencies of common granaries. He will alſo be told in what manner grain is preſerved in provinces where the ſun has great power. Our author then proceeds to unfold the method of preſerving grain practiſed, with great ſucceſs, by himſelf, for many years; he deſcribes his ſtoves, and the kind of granaries in which the dried corn ought to be kept, alſo the method of giving this corn freſh air.

This able naturaliſt, in his next book, which is the ſixth and laſt of the firſt volume, takes for his ſubject the principles and advantages of the new huſbandry, invented by our countryman Mr. Tull. He preſents to our view the many advantages derived from frequent tillage, and the great ſaving of ſeed there is in the new way.—We are next inſtructed in two other methods of practiſing the new huſbandry, the firſt by hand-hoeing, the ſecond with the common and ordinary implements. To theſe are added M. de Ligneroſle's remarks on the practice of the new huſbandry, with a concluſion that the new huſbandry may be confined to the uſe of the drill-plow alone. We then find anſwers to the chief objections that can be made to the principles of the new huſbandry.—Firſt, Whether the new method of cultivating wheat will not hurt the cultivation of oats and other ſoft corn. Secondly, Whether the new huſbandry will not injure the paſtures. And, thirdly, Whether it is not attended with a greater expence than is adequate to the value of the crops produced by it. Monſ. Duhamel makes a very candid concluſion, allowing that the difficulties encreaſe in proportion to the

extent of the land that is to be cultivated, and that, in many circumstances ‘ this husbandry cannot be put in practice : 1. In common field land, the summer stirrings cannot be given without damaging the adjacent land, or too great a loss of soil, particularly in small pieces ; for there must, at the two ends of the piece, be room for the plow to turn.

‘ 2. This husbandry is quite impracticable in countries where the poor have a right of commonage on the stubbles, &c.

‘ 3. When this husbandry is put in practice in the years when the neighbouring lands are in wheat, all goes well ; but the second year, when they are in spring-corn ; and the third year, when they are in fallow, the field cultivated in the new way is singly in wheat, and becomes the prey of birds : this inconvenience alone is more considerable than would be imagined.’

[*To be continued.*]

Art. VII. *De Catarrho, et de Dysenteria* Londinensi, *Epidemicis utriſque An.* M.DCC.LXII, *Libellus, Auctore* Georgio Baker, *Coll. Reg. Med.* Londin. *& Coll. Reg.* Cantab. *Socio, & Reg. Societ. Sodali.* 4to. *Pr.* 2*s.* 6*d.* Whiſton *and* White.

WE cannot expreſs the author’s intention, in this very elegant publication, better than by tranſcribing his prefatory addreſs to the reader, which will at once give a ſpecimen of his ſtile and modeſty.

‘ Duorum morborum memorabilium, qui in eundem annum, hic veris, ille autumni ſoboles, inciderint, in publicum prodit hiſtoria : nuda ea, ac ſimplex ; nullo orationis fuco, nullis theoriæ oblectamentis commendata, De cauſis, quæ nos plerumque latent, parum ſolicitus, id unice volo, doque operam diligenter, ut oſtendam, qui & quales hi morbi re ipſa fuerint, & quali ope profligandi. Hoc enim mihi perſuaſiſſimum habeo, conjecturalia omnia ac commentitia adeo non rationali medicinæ inſervire, ut, ab ipſis, artis incunabulis ad hæc uſque tempora, nulla ei res majori aut impedimento fuerit, aut dedecori. Iique ſemper ſcriptores de re medica optime meruiſſe viſi ſunt, qui nullis hujuſmodi diverticulis devii abrepti, ſed in morbis ipſis, ipſorumque curationibus obſervandis defixi, fidis omnia literis mandarunt ; nihil, niſi naturam rerum evidentem, ſenſibuſque & rectæ rationi plane obviam, veritatemque ipſam contemplati.

‘ Cum id mihi certum deſtinatumque animo eſſet, ſi quid in hac re poſſem, his ipſe editis periclitatus ſum ; plura fortaſſis identidem, ſi hæc arriſerint, et ſi res ita ferat, daturus. Tu vero interim vale, & fave.’

Dr.

Dr Baker, in the firſt treatiſe, after having given a general and ſuccinct account of the weather, as well before the epidemic catarrh ſhewed itſelf, as during its continuance, ſhews that very little ſtreſs ought to be laid on meteorological obſervations, towards detecting the true cauſe of epidemical diſeaſes. That the ſenſible qualities of the air did not occaſion this catarrh, ſeems more than probable, from this curious obſervation, That adjacent places ſuffered by it at very different times. Indeed, as our author juſtly obſerves, our knowledge in this ſubject is extremely limited; and whatever pains have been taken to inveſtigate ſuch occult cauſes, medicine, in this reſpect, is ſtill where Sydenham left it.

The ſymptoms of a diſeaſe, which almoſt every one felt in ſome degree, are related with accuracy and preciſion; and the method of cure, ſo far as the experience of a few weeks could eſtabliſh it, is laid down in a clear and rational manner. We have likewiſe as much of the hiſtory of the diſeaſe in other countries, as came to the author's knowledge, who ſeems to have taken pains in order to acquire information of this kind.

In his ſecond treatiſe, viz. on the epidemic dyſentery of the ſame year, he gives us, we believe, as complete an hiſtory of that diſeaſe, as is any-where to be found. Such a delineation of all its phænomena is here drawn, as, we conceive, will beſt pleaſe thoſe who are beſt acquainted with the diſeaſe.

In his method of cure, he differs from the generality of writers, in ſome reſpects. Particularly he ſays that ſmall doſes of emetic tartar was the beſt vomit to dyſenteric patients. He does not allow ipecacuanha to have had ſufficient efficacy to unload the *primæ viæ*; nor has his experience taught him that ipecacuanha has any ſpecific virtues in a dyſentery. The other advantages of emetic tartar over ipecacuanha which he mentions, are, that it moſt powerfully promotes the excretions of the ſkin, and generally too operates ſtrongly as a purgative.

Rhubarb is likewiſe rejected by our author in the beginning of the diſeaſe; its effect having been ſometimes found little, or none at all; but ever ſlow, and very apt to encreaſe the *tormina* and flatulence; the lenient purges therefore ſeem very rationally to be preferred. We have heard that our army-phyſicians found this treatment anſwer, both in Germany and the Weſt Indies.

Clyſters, though ſometimes they were found to be of uſe in relieving the *tormina*, in many patients ſerved only to increaſe them. The tender parts were irritated by the mildeſt injections, even by ſuch as one would have thought ſoothing to the moſt ſenſible.

With regard to opiates, Dr. Baker dissuades practitioners from their use, till natural stools have been procured. On this subject he quotes a curious passage from Alexander Trallianus; who criticises the too frequent custom of giving any kind of narcotic prematurely.

When considering the use of fomentations, he tells us that, in one case, he found remarkable good effects from the warm bath; and that he was induced to try it from a persuasion that the dysentery and cholic bore a near affinity to each other. The warm bath, as far as we know, has not been recommended in this disease by any other writer.

The whole concludes with an account of the dissection of a gentleman, who died of this dysentery, communicated to the author by Mr. Hewson; and with a letter from Dr. Wollaston, who relates with accuracy and perspicuity the appearances which he found in the intestines of two sailors, who lately died of the same disease in Guy's Hospital; and the morbid appearances of the intestine are expressed in two copper-plate prints.

This may suffice to give the reader a general idea of the work before us; which, we must own, has given us much pleasure. The doctrine we think not unworthy of the present times, in which the useful arts and natural knowledge have been carried to so high a pitch: but the stile and manner of writing carries the imagination back at least as far the age of Mead and Freind.

Art. VIII. *A Treatise upon Wheel Carriages; shewing their present Defects: With a Plan and Description of a new constructed Waggon: Which will effectually preserve and improve the public Roads, and be more useful, cheap, and handy to the Proprietor.* 8vo. *Pr.* 1*s.* 6*d.* Crowder.

THIS treatise, which is inscribed to the society for encouraging arts, manufactures, and commerce, is divided into two parts. Mr. Bourn sets out, in the first part, with mentioning the great importance of the subject he writes on, observing that 'the reason so little hath appeared from the press, upon this subject, may be owing to the few engaged in this way of life that have an improved capacity; and people of parts and education applying their studies otherwise, cannot be expected sufficiently conversant with what requires intimacy and experience, joined with speculation and theory.'

Our author then enters more immediately on his subject, first setting forth the disadvantages of narrow wheels, in that they damage a road more than broad ones, that 'the attrition and griding of narrow wheels, is more than that of broad; and

soones

sooner frets and reduces the hardest materials to powder: the broad rolls or tumbles over the materials, and leaves behind a more consolidated and even tract.

'The narrow feels every crevice, sinks into the minutest hollow, which is the cause of that jolting, tottering motion, which not only further damages the road but the carriage too; and also very much retards and deadens its progressive direction.

'But when wheels are very broad, they move along with a more firm and steady pace; pleasant to the cattle, easy to the carriage, beneficent to the roads, and speedier in their progress.'

After having shewn the inconvenience of narrow wheels, Mr. Bourn proceeds to examine the structure of nine-inch wheels, which he seems to approve of next to those of his own invention.

Our author, in a note, has the following remarkable anecdote respecting the first use of broad wheels.—'The first set of broad wheels made use of in roads in this kingdom, were erected by Mr. James Morris, of Brock-Forge, near Wiggan in Lancashire; who having a deep bad road to pass with his team, advised with me upon the subject; I mentioned the making of the fellies of his wheels of an uncommon width: he accordingly made his first set thirteen inches, and the next year another of nine inches in the sole; and his travelling with these to Liverpool, Warrington, and other places, was took notice of by some persons of distinction, particularly lord Strange, and Mr. Hardman, member for Liverpool, &c. who, after making strict enquiries of Mr. Morris, concerning their nature and properties, reported their utility to the house, which occasioned an act of parliament being made in their favour.'

This ingenious mechanic next proceeds to give an account of his improvement of the waggon, after some previous reasonings, in the manner following.

'Now that we may obtain these two material, these only important purposes, *(to wit)* making the carriage move forward with a steady, even easy pace, as upon a true plane; and at the same time, instead of hurting, benefitting the roads, by levelling and consolidating them, I would recommend having the wheels made in the following manner:

'Let there be run out of cast iron at the founders hollow rims or cylinders, about two feet high, sixteen inches broad or wide, and from one to near two inches in thickness, according to the design or necessity of the proprietor, and the burden he intends them to bear. Let the space, or cavity within these cylinders be filled up solid with a block of wood, through the center of which insert your arbor or gudgeon, and leave it two

inches and six eighths at each end longer than the cylinder; which parts must be round, and about two inches thick, being the pivots, and when the whole is well wedged, the wheel is complete.

'In order to fix these to the carriage, at each end of the wheels or rollers must be an upright piece or plank, two inches and an half thick, one foot wide, and about two feet two inches high or long; the lower end of these planks stand upon the pivots; through the upper end passes the cross-beams to which they are fastened by iron screw-pins *. The lower beam may be about seven inches broad, four inches thick, and six foot eleven inches long; upon this stands the tail-pole and wings or laces, over these the upper cross-beam, which must be three inches deep, the same thickness and length as the lower one, these are pinned together by iron screws, as in common waggons. This is a description of the hinder part of the carriage; the same ratio must be observed in the fore part; but a more circumstantial account will be needless, and in order to assist the reader's imagination, I refer him to the plate annexed to this piece.

'Here then is a solid wheel, which answers all the intentions of the garden-roller; now can any thing be conceived, that would have so happy a tendency upon the roads? to render them smooth and even, to harden and encrust the surface, and make it resemble a terrass walk? I say, can any thing be equal to these kind of cast metal rollers, to produce the foregoing effects; nor will these wheels be subject to any casualties, without spokes, without fellies, without strakes or nails, or nave or bouks; and ever-during wheel made of steel (for cast metal is a kind of steel) as hard and durable, that cannot be hurt by violence, or be affected by weather, neither sun or wind, can crack or warp it, nor will it stand in need of a wain-house to preserve it.

'Now although these wheels occupy so wide a space upon the ground, yet I would by no means advise, that in carriages of more wheels than two, the fore wheels should go in the same tract with the hinder ones: but let them be so placed, that their outsides extend no wider than the inside of the hinder wheels. Presuming therefore that the distance of the hinder wheels from outside to outside are six feet six inches, there will not be above twelve or fourteen inches space, but what will be passed over by a fore or hinder wheel, as followeth.

* 'The beams, or cross-beams (as I term them) on which the carriage stands, and which answers to, and is constituted in the place of the present axletree.'

Breadth

	Feet	In.
Breadth of the two hinder wheels	2	8
Ditto of the two fore wheels	2	8
Space between the two fore wheels	1	2
The distance of the hinder wheels from outside to outside,	6	6

'Thus do these wheels press upon almost all that space that is contained under the whole breadth of the carriage; and in regard, under their influence, there can be no tract sunk below the level of the road, which will appear like a smooth hard floor, or sheet of gravel from side to side; so with confidence we may affirm they will move forward with more sweetness and ease than any other sort: for certainly the narrow wheel that plows and tears up the material, and breaks through the crust or face of the road, wearing deep channels therein; nor even the nine inch wheel, with its bevil uneven periphery, bestuck with a multitude of rough-headed nails, are to be compared to the smooth face of the cylinders here mentioned and proposed, that act as garden rollers to compress and glaze the carpet on which they move, rendering more solid and durable the undisturbed, unoffended materials of the surface. And if, notwithstanding the uncouthness of its present form, the nine-inch wheels are so much preferable to the narrow; how much more useful and excellent will the wheels be here described.'

This then is Mr. Bourn's improvement on the waggon, whether it will meet with the approbation of our readers we know not; but for our parts we cannot think it a *light* piece of machinery, and are apt to imagine it will not soon be brought into use.

The remainder of the first part of this treatise is taken up with observations on the benefit of toll-gates, and other matter, trite and not very important.

We come now to part the second, which Mr. Bourn entitles *A few Remarks on the Highways.* Here our author exclaims, and indeed not without reason, against the present method of mending parish roads, by what is called statute-work; observing that the surveyor, at the conclusion of his office, leaves manifest marks of ignorance, irregularity, inability, and sloth. He seems to wish that a kind of police was established for making and mending our public roads, subject to the quarter sessions, or at certain appointed conventions, to the inspection and governance of the justices and leading gentlemen, to order and put in motion the springs of the machinery.

According to the opinion of our author, a good road ought to be constructed with great art. He would have directors and mile-

mile-ſtones for the uſe of travellers. The hedges, he ſays, ſhould be kept in good order, and plaſhed at leaſt once in four years. Four feet, he obſerves, ſhould be reſerved on one or both ſides of the road, for the benefit of foot paſſengers, and channels ſhould be ſunk ſix feet wide, and not leſs than two feet below the crown of the foot and carriage way. Laſtly, he would have the 'carriage tract be the ſegment of a circle whoſe diameter is ſixty-ſeven feet; the chord of the ſegment thirty-two feet. Allowance of more compaſs may be made when near to populous places. The crown of the arch will riſe above the ſubtenſe two feet, which will be ſufficiently circular to anſwer every purpoſe and to caſt off that moiſture, which together with narrow wheels are the two main enemies that wage war againſt and deſtroy all our roads.'

We have not the leaſt doubt but that a perfect idea may be formed of this treatiſe from what has already been obſerved. What we have now therefore to add, relates chiefly to the manner in which it is written.

The ſubject is of acknowledged importance, and Mr. Bourn ſeems well acquainted with it.—Many judicious and ſenſible hints are thrown out in the courſe of the pamphlet; but there is a quaintneſs, a conceit, and an affectation, in the ſtile, which we cannot approve of.—Treating of the narrow wheel, he has the following paſſage. 'This explains why a narrow wheel in the courſe of a day's ſtage, makes many more revolutions than a broad of the ſame height or diameter, becauſe it paſſes along a more ſcalloped or indented ſurface, which indentures it is its natural tendency to encreaſe, riſing over every minute eminence with an *elaborate deliberateneſs*; but, on the contrary, ſinks with a *precipitated impetus* into each irriguous baſon or ſluice, which in wet ſeaſons *chequers* the way with innumerable little pools that are long in drying, and contribute to ſoften the face of the road, ſo that the materials, (as in morter) eaſily ſlide from their ſituation, are either cruſhed and buried with mud, or at leaſt their diſpoſition, and the texture of the ſtrata, is diſturbed and broken; and thus, by an unobſerved, unattended to proceſs, the road ſoon becomes *founderous* and impaſſable; dirt, holes, and ſuch ſloughs are formed, which when they become quite intolerable, the country people repair, if it may be called repairs, by throwing in faggots.' And again, in the next page, 'See how *ſweetly* that machine moves along! how *goodly* the horſes in *couplets* ſtep like ſoldiers on duty! with what a conſtant ſteady *ſwimming pace*, it rolls along the path! how fine, ſmooth, and even it hardens and planeſies the face thereof, and makes it almoſt impenetrable!' Once more we muſt beg our readers patience. After ſaying much in praiſe of good roads, he

he has these words—'For what a gladdening aspect, what an enlivening cheering *paradisaic* countenance does a country assume from these when completely fine?' and in another place, recommending his *cast wheels*, he says, 'These, then, when in action with heavy loads, will so effectually *planish*, *densify*, and close up the earth's pores, as not easily to admit of wet, &c.'

We cannot conclude this article, without giving our readers a specimen of Mr. Bourn's power in the sublime. Elevated by his subject, he says, 'Had a Boyle or a Newton, with their abilities, been doomed to follow a waggon for seven years, what lights would they have thrown upon the subject? the whole energy of Euclid had been poured upon every step: the effects of the waggon upon the road, and the road upon the waggon, would have been ascertained and exemplified by mathematical demonstration. A calculation of the value of carriage through the nation, might perhaps have employed their genius; and may-be in the counter-scale that of the sea in contrast. Fewel for our fires, manure for our lands, gravel, stone, timber, lime, together with all the various tribes of manufactures would have been minutely and respectively considered, nor would they have passed by the advantage of expediting of troops for the defence of this our island. What important effects spring from Good Roads!

'Let us then lay ourselves out to attain this happy issue, and make every highway supply the place of a navigable stream.'

After all, though our author may be a little mistaken in the *manner* in which he has given his thoughts to the public, the *matter* is, for the most part, good; and if he is desirous of correcting the faults pointed out in his stile, no more need be done than to quit the *turgid* for the *natural*.

ART. IX. *The History of the Discovery and Conquest of the* Canary *Islands: Translated from a* Spanish *Manuscript, lately found in the Island of* Palma. *With an Enquiry into the Origin of the Ancient Inhabitants. To which is added, a Description of the* Canary *Islands, including the Modern History of the Inhabitants, and an Account of their Manners, Customs, Trade, &c. By* George Glas. *4to. Pr.* 15*s.* Durham. [*Concluded.*]

WE have already brought this history down to the year 1476, when Diego de Herrera and Ignes Peraza were obliged to sell their rights to the islands of Canaria, Teneriffe, and Palma, for about 3000 l. After this cession Diego de Herrera returned to Lancerota, and from thence he went upon some wild

wild expeditions to the coaſt of Africa; and here we have ſeveral Spaniſh rhodomontades concerning the attachment of Saavedra and others to the Chriſtian religion, and the great offers they rejected if they would become converts to Mohamediſm.

The author of this hiſtory, after very improperly blending ſome topographical accounts of the iſlands he treats of, purſues it. Their Catholic majeſties, when they had made the bargain with Herrera, which veſted in him the poſſeſſion of the three iſlands, fitted out a fleet to conquer them, the command of which was given to Don Juan Rejon, who was accompanied by Don Juan Bermudas, dean of Rubicon, who was very converſant in all the affairs of the Canary Iſlands. This armament dropt anchor on the 22d of June, 1477, near the port of Iſletes, where they diſembarked, and from whence a woman (no doubt one of their own agents) after conducting them to a place where the city of Palma is now built, diſappeared all of a ſudden. Some time before this, the guanarteme, or prince, of Telde being dead, one Doromas ſucceeded him, in prejudice to the late prince's eldeſt ſon, who put himſelf under the protection of the king of Galdar, his kinſman. The invaſion of the Spaniards united all parties upon the iſland, and they reſolved to give them battle the next day. A parley preceded this engagement, in which Rejon, in the name of their Catholic majeſties, moſt humanely offered them the protection of Spain, that is, to be ſlaves; but in caſe of refuſal war and deſtruction was denounced. The natives rejected this propoſition with manly indignation, and a battle enſuing, 'it continued for three hours, ſays our author, without any apparent advantage on either ſide: at length Juan Rejon finding his army beginning to give way in that part where they were attacked by the intrepid Adargoma, he flew thither to ſupport and encourage his troops; where ſingling out Adargoma, he charged him furiouſly, and wounded him ſo deſperately in the thigh with his lance, that he lay on the ground for dead. The Canarians, inſtead of being diſcouraged at the fall of their champion, were fired with freſh rage, falling on like incenſed tygers, inſomuch that it might be ſaid the conflict only then began. But this ardour of the Canarians, like the laſt blaſt of a furious tempeſt againſt a mighty oak, which it ſhakes to its very root, was not long before it ſpent itſelf, and was ſucceeded by a ſenſible abatement of vigour; and they ſoon after retired, but in good order, leaving behind them Adragoma priſoner, and three hundred men killed on the field of battle, beſides many wounded: of the Spaniards only ſeven were killed and twenty-ſix wounded. This great inequality of loſs muſt have been owing to the difference of weapons uſed in the engagement, for about that time the Spaniards had learned the

uſe

use of fire-arms; and moreover the Canarians were much terrified at the sight of the horses, which on this occasion made their first appearance in Gran Canaria. After this battle, which was called the battle of Guinigunada, the natives never attempted to engage the Spaniards again on level ground, but contented themselves with harrassing them in their marches up the country, especially in the mountainous part, in which the Spaniards by little and little, had shut them up; for they were afraid to venture into the plain near the sea-shore, on account of the enemy's cavalry. In the mean time the Spaniards set about erecting a fort for their security. Those who were not employed in this work, were sent out in parties to bring in cattle and prisoners, and so harrassed the poor fishermen, whose way of living obliged them to be near the sea-side, that many of them came into the camp through mere necessity, and embraced the Roman Catholic faith; and being baptized, they received passports from the dean, to protect them from being molested in their business by his soldiers. The Spanish officers now looking upon the island as good as reduced, returned thanks to God for having given them possession thereof with so little effusion of blood. As to Adargoma, they cured him of his wounds, and treated him so well, that he was induced to become a convert to their religion, in the principles of which, and the Castilian language, they took care to instruct him. Shortly after he was sent to Spain. The following remarkable story is related of him, which happened during his residence in that kingdom: his fame, as an extraordinary wrestler, having been spread throughout all Spain; and being one day at the archbishop's house in Seville, a peasant of La Mancha, famous likewise for his skill in that exercise, who had heard so much said in praise of Adargoma, being moved with a spirit of emulation, challenged him to a trial of skill. Adargoma accepted the challenge, and said to him, "Brother, since we are to wrestle, it is necessary we first drink together:" then taking a glass of wine, he said to the peasant, "If you can, with both your hands, prevent my carrying this glass of wine to my mouth, and drinking it, or cause me to spill one drop, then we will absolutely wrestle together; but if you cannot do this, I would advise you to return home." Then drinking off the wine, in spite of the other's efforts to prevent him, the peasant, amazed at his prodigious strength, prudently took his advice and sneaked off. This happened in presence of many witnesses.'

At this time the courts of Castile and Portugal having a very bad understanding one with the other, the latter hearing that the Spaniards were attempting to conquer Gran Canaria, fitted out a large armament to assist the Canarians against the Spaniards,

niards, and it was agreed between them, that the Portuguese should attack the Spaniards by sea, while the natives did the same by land; but the Portuguese making an unadvised landing were defeated, and returned home, which gave an opportunity for Rejon and his countrymen to tyrannize more and more over the natives, who, at last, withdrew to their woods and fastnesses for shelter, and this greatly distressed the Spaniards for subsistence. The consequence of this was a difference between Rejon and dean Bermudas, who sent over heavy complaints to the court of Castile against his antagonist, for wasting provisions, and spinning out the war to an unnecessary length. Our author seems to think that this charge was without grounds. After this, Rejon made an ineffectual voyage to Lancerota; but, upon his return to Canaria, he found himself superseded in his government by Pedro de Algava, who was sent from Spain, in consequence of the complaints the dean had preferred at court against Rejon, who was soon after arrested and carried prisoner to Spain. He there cleared himself so effectually from all the charges against him, that he was sent back to Canaria, as commander in chief of all the forces upon the island; but for want of some formalities in his commission, both the dean and the governor refused to receive him as such. After this, they invaded the district of Tiranana, where they met with no opposition at first, but upon their march back to their ships, they were attacked by the natives, and many of them killed. Rejon again returned to Spain, and obtained a regular confirmation of his commission. He accordingly went over to Gran Canaria, seized his rival Algava, and cut off his head. It appears that all this time the Spaniards upon Gran Canaria were in great want of provisions, and this obliging them to commit farther inroads upon the natives, the latter resolved to put all the Spanish prisoners to death; but they were prevented by a religious woman, whose son, we are told, was a man of some consequence in the island, and a Roman Catholic in his heart.

His Catholic majesty, understanding that great disorders still prevailed amongst his subjects in the Canaries, sent over thither Pedro de Vera as his governor, who arrived at the port of Isletes on the 18th of August, 1480. After his arrival he arrested Rejon, and sent him prisoner to Spain; but he was again acquitted, and obtained the command of some troops that were destined for the conquest of the island of Palma. Pedro de Vera then made an inroad into the government of Doramas, who engaged him hand to hand, and being wounded, desired to be baptized; but he died soon after the ceremony was over. Notwithstanding this, the Spaniards were far from having completed the conquest of the Canary Islands, where the natives con-

continued to make a bold ſtand, though Pedro de Vera built a fort at a place called Gaete, to bridle them. Ventagoya, one of the principal perſons of the diſtrict of Galdar, propoſed to his countrymen to ſtorm the town of Palmas, and to exterminate all the Spaniards; which was accordingly attempted, but without ſucceſs. By this time Rejon, in conſequence of his new commiſſion, arrived with 300 men off Palma, where he was denied admiſſion by Pedro de Vera; upon which Rejon attempted to land at Gomera, where he was killed by ſome of the followers of Hernand Peraza; and his widow, donna Elvira, whom he had brought along with him, returned to Spain, to ſolicit for juſtice upon her huſband's murderers; but the troops under Rejon were left at Gran Canaria. Hernand Peraza was ordered to be brought priſoner to Spain; but he obtained his pardon, upon his engaging to reduce Gran Canaria. 'But, ſays our author, the principal cauſe which procured him his pardon, was the following: there was at court at that time, one donna Beatriz Bobadilla, a lady of extreme beauty, and one of the queen's maids of honour, for whom the king was ſuppoſed to have a paſſion: now her majeſty thought ſhe had found a good opportunity of getting rid of her rival from court in an honourable way, by marrying her to Hernand Peraza. This deſign ſhe effected; and it is probable that on this account he obtained his pardon, on condition of ſerving in the conqueſt of Gran Canaria. After the nuptials were celebrated, he embarked for the Canary Iſlands, and arrived at Lancerota, where he and his fair ſpouſe were kindly received by Diego de Herrera and donna Ignes Peraza. They afterwards went to Gomera, where he raiſed a body of eighty of the natives, with whom he returned to Lancerota, where he raiſed a number more, amounting in the whole to one hundred and fifty men. With theſe and twelve horſes he went to Gran Canaria, in order to fulfil the conditions of his pardon. On the firſt of February 1482, he landed at Gaete, where Pedro de Vera had built the fort, as before mentioned, the garriſon of which was commanded by Alonzo Fernandez de Lugo; from thence he wrote to Pedro de Vera, excuſing himſelf for not firſt waiting upon him at Palmas, giving as his reaſon, that he had heard Don Alonzo Jaimes, brother to Donna Elvira, was in that city, to whom he did not chuſe to give umbrage, and begged he might be allowed to remain where he was. This requeſt was granted; and the governor managed matters ſo as to bring about a reconciliation between him and Alonzo Jaimes.'

Peraza, in conſequence of his undertaking, arrived at Gaete, where he made priſoner the guanarteme of Galdar, and plundered his territories. The guanarteme was ſent over to Spain, where

where he was baptized by the name of Ferdinando, splendidly entertained, and sent back to Canaria. Before he left Spain he obtained from his Catholic majesty a grant of the valley of Guayayedra.

Pedro de Vera still continued to act as commander in chief in Gran Canaria, to which new recruits were sent, under one Miguel de Morisca, and Hernand Peraza was suffered to return to his island of Gomera. The guanarteme of Galdar, by this time, returning from Spain, endeavoured to bring his friends and dependents into the subjection of the invaders. He prevailed with some, but the greater number declared that they would die in defending their island, inch by inch, rather than submit to so infamous a people as the Spaniards. This being reported to Pedro de Vera, he attempted to reduce them by force, but met with a most gallant resistance. The natives, however, were at last tired out, and offered to submit; but the valliant Tasarte, whom they had chosen for their leader, rather than yield, destroyed himself. Pedro de Vera mustered about 1000 men, by whom he was determined to complete the conquest of Gran Canaria; but the inhabitants assembled at Ansite, a place deemed impregnable. Don Ferdinando, according to our author, saw the consequences that must attend the obstinate resistance which his former subjects were preparing to make against the Spaniards, and at last persuaded the natives to a submission, which they complied with in a most dismal manner; but their two principal leaders, rather than be slaves, threw themselves down a precipice, and perished. Don Ferdinando then brought down all the Canarians to the Spanish camp, where *Te Deum* was sung for the surrender of Ansite, and the subjection of Gran Canaria, and an anniversary festival has been ever since observed on that account. This great event happened on the 29th of April, 1483, which being notified to the court of Castile, the government of the island was settled, and most of its lands distributed among the Spanish soldiers.

In 1485 Diego de Herrera died, and was buried with a most pompous inscription, which he by no means deserved. He left to Hernand Peraza the islands of Gomera and Hierro: his successor was his son by Donna Beatriz Bobadilla, named Guillen Peraza de Ayala, and stiled count of Gomera. He left to Sancho Herrera the islands of Lancerota and Fuertaventura. Pedro de Vera remained all this time at his government of Gran Canaria, where he understood that Hernand Peraza was in great danger at Lancerota, from a rebellion of the inhabitants: upon which Pedro sailed for Gomera, and found Hernand Peraza besieged in a tower; but, upon the appearance of the Spanish ships, the besiegers disappeared. Pedro overtaking some of them,

them, put them to death, and carrying 200 of them to Gran Canaria, he left Peraza and Donna Bobadilla greatly pleaſed with his conduct. In the courſe of this work we are entertained with a moſt amazing hiſtory of Peraza's amours.

Notwithſtanding the charms of his wife, who was looked upon to be one of the fineſt women of that age, he took a fancy to a Gomeran girl who lived in a cave; and the natives, particularly one Pablo Hapalupu, an old man, whom Pedro had maltreated, entered into a conſpiracy with her to aſſaſſinate Peraza, who came to the wench's cave, followed only by two of his domeſtics. She was attended by an old woman, who gave the alarm againſt Peraza to the conſpirators, and diſcovered him, though dreſſed in the wench's habit; upon which he was killed. His wife Donna Beatriz retired into the fortreſs, where ſhe was ſoon beſieged by the natives; but ſhe found means to advertiſe Pedro de Vera of her danger. He came to her aſſiſtance, and the beſiegers retired to the mountains; but he ordered all the Gomerans, on pain of death, to attend at Peraza's funeral, where he made them priſoners, and maſſacred all the inhabitants of two diſtricts, who were above fifteen years of age; though few or none of them had any hand in Peraza's murder. Their wives and children were ſold for ſlaves, as were all the women and children of the Gomerans then reſiding in Canaria, after putting to death all the males. Don Juan de Frias, who was then biſhop of the Canaries, deteſting Pedro's cruelty, expoſtulated with him upon his behaviour; and finding his own life to be in danger from his freedom, he went to Spain, to complain of his conduct, and Pedro de Vera was recalled from his government. The court of Caſtile did not cenſure him for his cruelty, only finding it inconvenient to employ him in the Canaries, they gave him a commiſſion in the wars of Granada againſt the Moors. He ſeems, notwithſtanding this preferment, to have reſented his recall; and his family thought themſelves ſo unjuſtly treated, that they committed acts falling very little ſhort of rebellion; ſo that Hernando de Vera, one of Pedro's ſons, was obliged to take refuge under Donna Beatriz Bobadilla, who having an earneſt deſire to return to Spain, moſt ungratefully ſeized upon his perſon, in compliance with a proclamation iſſued by the queen, which promiſed pardon for all crimes to any one who ſhould bring him in a priſoner. But Donna Beatriz, in ſailing with her captive to Spain, was obliged, by ſtreſs of weather, to put into Madeira, where the Portugueſe, who had a great regard for the memory of Pedro de Vera, freed his ſon Hernando from his confinement, and Donna Beatriz was obliged, with great ignominy, to return to Gomera. Here, properly ſpeaking, the hiſtorical narrative of this work ends; nor can

we afford room for all the ſubdiviſions of its hiſtory, and therefore we are obliged to paſs to the other diviſion we have mentioned, that of the deſcription of the country.

The firſt chapter of the third book treats of the iſland of Palma, the ancient inhabitants thereof, their manners, cuſtoms, and worſhip. The author ſeems not to deny that the old inhabitants were barbarians in the worſt ſenſe of the word, and likewiſe idolaters; but the particulars which are adduced to prove this, though they carry mark of authenticity, are far from being of ſufficient importance to be deſcribed here. Our readers can receive no great additional information with regard to the famous iſle of Teneriffe, to what he has ſeen in other deſcriptions of it; but many curious particulars are to be met with concerning the cuſtoms of the old inhabitants, who, in general, were impreſſed with the ſtrongeſt conviction of a Supreme Being, whom they worſhipped under the groſſeſt deceptions. Alonzo de Lugo, a new Spaniſh adventurer, reduced Teneriffe about the year 1493, and, after parcelling the lands of the iſland out to his followers, he was made governor of that and Palma. Returning to Gomera, he married Donna Beatriz Bobadilla, who acted on ſeveral occaſions as a ſovereign princeſs, and with the greateſt cruelty. Being obliged to go to Spain, ſhe was one morning found dead in her bed, and her death was attributed to the queen's jealouſy, while her huſband Alonzo de Lugo was ſtripped of his governments.

An enquiry concerning the origin of the natives of the Canary iſlands next follows, together with a kind of vocabulary of the language of the inhabitants. We are then entertained with full deſcriptions of all that relates to the inhabitants of Lancerota and Fuertaventura, and we ſhould be glad to oblige our readers with the particulars of our author's adventures in thoſe iſlands, which are very deſcriptive of the manners of the inhabitants, could we do it without encroaching too much upon the room which we are obliged to allot for this article. It is ſufficient to ſay that the inhabitants are proud, poor, ignorant, and ſuperſtitious to the laſt degree. The minuteneſſes of our author's deſcriptions can never diſguſt a curious enquirer into the manners of mankind; and, upon the whole, we muſt recommend this performance as a new undertaking, there being, we apprehend, nothing in the Engliſh or any other language ſo ſatisfactory upon the hiſtory of thoſe iſlands.

ART.

ART. X. *Droit le Roy: Or the Rights and Prerogatives of the Imperial Crown of* Great Britain. *By a Member of the Society of* Lincoln's Inn. *8vo. Pr. 2s. 6d.*

AS this publication has already met with a very high cenſure, we ſhall treat it as tenderly as we can, conſiſtently with the duty we owe to the public; nor indeed ſhould we review it at all, were it not that many are too apt to be prepoſſeſſed in favour of any performance, be it ever ſo wretched or criminal, after it falls under the rod of juſtice. We muſt, however, do ſo much juſtice to the good ſenſe of the people of England, at this time, as to acknowledge that we have met with few or no advocates for the doctrines contained in this piece; and that ſeverity which, in former reigns, would have been condemned as parliamentary perſecution, is in this applauded as an act of public juſtice. The cenſures inflicted by parliament on Montague, Mainwaring, Sacheverel, and other prerogative-writers, were ſo far from diminiſhing the numbers of their partizans, that it increaſed them; and the puniſhment of thoſe authors turned out, in the end, to be the means of their preferment.

Nothing can be more evident than that the ill-informed writer of this piece has been miſled by the oppoſition-writers into a notion that the revival of prerogative-doctrines would not at all be diſpleaſing at this juncture; and therefore he, as ungenerouſly as injudiciouſly, hazarded the boldeſt ſtroke that has been ſtruck within this half century, in favour of deſpotiſm. He has endeavoured to clear away the cobwebs that hung round a juſtly exploded doctrine, and he has dragged to light principles that exiſt no-where but in writings that are equally deſpicable and deteſtable. In an introduction prefixed to the work, he mentions an act of parliament of the 25th of Edward the firſt, by which it is declared, that the *Great Charter* of liberties ſhall be taken as the *Common Law*. Had the author been in the ſmalleſt degree converſant with the hiſtory of England, he muſt have ſeen that this very proviſion overthrows his whole ſyſtem, by eſtabliſhing as law thoſe liberties which were recovered by the people from an overbearing prerogative. The principle on which this act was founded is ſtill ſtronger againſt that now antiquated doctrine, which prevailed when prieſts and clergymen were the ſole interpreters of the law, and which, indeed, gained but too much ground for an age after the Reformation; for it implies that thoſe proviſions for liberty were the laws of the land before the time of the Norman invaſion; and that the people, by the *Great Charter*, had acquired no *new rights*, but that they had eſtabliſhed their *old ones*. This is not the only inconſiſtency

introduced by our author into his *introduction*; by which he makes the common law and prerogative to be one and the ſame thing.

He maintains that the almoſt national ignorance of this great truth has miſled the people in their notions of right and wrong, and that too in ſuch unguarded terms, that we ſhall not, for ſome very *flaming* reaſons, venture to tranſcribe them. He affirms that this national ignorance is owing to two cauſes; but we believe it would puzzle all the metaphyſicians and politicians now alive to find out what theſe cauſes are, or, when found out, to diſcover the propriety of their being mentioned here. The firſt is, the enlargement of the people's liberties ſince the acceſſion of the houſe of Hanover to the throne, during this reign particularly. The ſecond is, the difficulty of ſtudying the doctrine our author lays down, which, he ſays, lies ſcattered 'amongſt the rubbiſh and lumber of our monkiſh hiſtories, Engliſh-Latin annals, Anglo-Saxon manuſcripts, Norman-French records, dull law books, and parliamentary rolls.' With regard to this laſt laſt reaſon, we ſhall juſt obſerve, that other modern writers, ſince the Reſtoration, have been as induſtrious as our author (but with far greater abilities) in making collections from the antiquated repoſitories he mentions, of whatever can eſtabliſh deſpotiſm above law; witneſs the works of Filmer, Mackenzie, L'Eſtrange, Brady, Bedford, and hundreds more we could mention; and, in fact, the performance before us is no more than a ſtupid injudicious arrangement of their ſentiments, and generally in their own words. He has been ignorant enough to turn the antient motto of our ſovereigns into a moſt wretched quibble, for inſtead of interpreting *Dieu et mon Droit*, *By God and my Right*, he renders it, *By God and my Law*, as if the king was the ſupreme dictator of all law; and upon this miſerable pun he has cooked up the title he has given to his performance.

He has, in entering upon his work, given us a very pregnant ſpecimen of his knowledge, by calling the power and dominion appertaining to the kings of England *autocratical*, a Greek term which has been adopted by the arbitrary government of Ruſſia, and which implies *ſelf-ſubſiſtence*, or ſomething more than even deſpotiſm. The truth is, this author Out-Herods Herod, or, if we may be allowed the expreſſion, Out-Stuartizes the Stuarts. James the firſt himſelf, in one of his ſpeeches to parliament, ſays, "That not only the royal prerogative, but the people's ſecurity of lands, livings, and privileges, are preſerved and maintained by the antient fundamental laws, privileges, and cuſtoms of this realm." His ſon Charles the firſt, in one of his declarations, publiſhed with the advice of his privy-conncil, ſays, "That the law was the inheritance of every ſubject, and the only ſecurity he could have for his life or eſtate, and the which being

neglected

neglected or diſeſteemed, under what ſpecious ſhew ſoever, a great meaſure of infelicity, if not irreparable confuſion, muſt, without doubt fall upon them." We have given thoſe two pregnant quotations, becauſe their authority, we apprehend, will be thought unexceptionable, and out-weigh all that our author has advanced, without the leaſt ſhadow of authority, in favour of the *autocracy* of the Engliſh crown. He then lays it down as a maxim, 'That the kings of England did never *de jure* acknowledge any ſuperior here on earth, either in church or ſtate.' He attempts to prove this by the authorities of ſtatutes made ſince the days of Richard the ſecond, and old law-books; but every one of them is directly in the teeth of the doctrine he contends for, which is, that the power of a king of England (to keep by the antient law term) is *Signorial* and not *Political*, for if it is *political*, as every principle of the conſtitution evinces it to be, it can have no being independent of the laws, out of which it ariſes. To attempt to prove this propoſition, would be a kind of an inſult to the underſtanding of our readers, it being ſo ſelf-evident. His three next propoſitions are, 'That the ſovereignty of England is indiviſible. That the regality of this realm is incommunicable; and that the royalty of England is unalienable.' But under an Engliſh conſtitution ſovereignty, regality, and royalty, have no exiſtence but in, and through, the laws; ſo that the meaning affixed to theſe terms by our author is falſe and chimerical.

The author then ſpends a ſection to prove, that the kings of England were abſolute and ſupreme lords of Scotland. This he attempts to do by an aſſemblage of common-place authorities, which any writer but himſelf would have bluſhed to produce; and he is ſo ignorant that he miſtakes the very names of the perſons he mentions; for he ſpeaks of one Henry, as a king of Scotland, which never had one of that name; and of one David, inſtead of Robert, Bruce, who was ſet aſide from the crown by Edward the firſt. He diſplays equal ſagacity and knowledge in proving the kings of England to have been abſolute and ſupreme lords of Wales, Ireland, and France.

Our author is ſo ingenious, that he has preſſed into his ſervice the famous Sir Edward Coke, who was the moſt ſtrenuous advocate that England ever produced, for law againſt prerogative, and he has given us a moſt curious hodge-podge of definitions in favour of monarchy; the reſult of which is, that no monarchy can exiſt but what is abſolute and arbitrary; and that the people of England are a ſet of miſerable, miſguided, rebellious wretches, if they believe that either their conſtitution or their laws contain the leaſt check upon their king, was he the greateſt tyrant upon earth. According to our author's preci-

cus principles, the coronation of our kings is but a mere farce, and 'such a ceremony as *doth* not any thing, but only declareth what is done.' A moſt admirable ſpecimen of accuracy and diction. It does nothing but declares (is a declaration nothing?) what has been done. Now, according to our author, nothing has been done; becauſe 'the next heir in blood is immediately, completely, and abſolutely king, without any eſſential ceremony, or act to be done *ex poſt facto*.'

We muſt acknowledge that we are under infinite diſadvantages in reviewing this performance, being obliged to ſteer between the depths of nonſenſe and the ſhelves of danger, which laſt renders us very cautious of quotations, leſt they ſhould be interpreted to be *publications*. But nonſenſe never can give offence to government; becauſe it can have no dangerous tendency: we therefore humbly apprehend, there can be no ſuch thing as libellous or treaſonable nonſenſe; and we ſhall proceed accordingly, in our review of this performance; for, whatever the author's ends might have been, it is evident he had no meaning. To give the reader ſome ſpecimen of what we advance, he is to know that, in order to prove the royalty of England to be unalienable, our author proceeds as follows.

'By the laws of this realm, it is not in the power of the king to collate his crown by any diſpoſitive or teſtamentary will, or by any other act, the right deſcending to the next of blood, only by the cuſtom and law of the kingdom; and therefore it hath been declared by the lords and commons, in parliament, *That no king can put himſelf, nor his realm, nor his people, in ſubjection to any other potentate, without the aſſent of the lords and commons in parliament; wherefore if king John had ſurrendered his kingdoms of England and Ireland to the pope, by the common council of the barons, as his charter purported, yet it bound not; for it was not done in parliament by the king, lords, and commons. And albeit it might (as it appeareth, it cannot be done without authority of parliament), yet this is* contra legem & conſuetudinem parliamenti *to do ſuch a thing*.'

We need not apply this quotation, which applies itſelf to a direct ſubverſion of all the principles our author lays down throughout the whole of this deſpicable work, though the inference which he makes is, when taken by itſelf, a direct libel upon the Revolution, if not high treaſon, but when connected with his premiſes, is humble nonſenſe.

Our author then proceeds to the royal pedigree of England, by which he undertakes to ſhew, 'That George the third, our now gracious ſovereign, lord, and king, is the lawful and undoubted heir of the royal blood of this realm.' This pedigree begins with Henry the ſeventh; and is brought down to Margaret, Henry's eldeſt daughter, who was married firſt to James IV.

king

king of Scotland, and afterwards, according to our author, to Archibald Douglas, earl of Argyle (a perſon who never exiſted, but this is a freſh proof of our author's accuracy) whoſe daughter Margaret was married to Matthew duke of Lennox, another proof, there being then no ſuch perſon. Are thoſe, gentle reader, faults of the printer, or blunders of the author? The ſon of Mary queen of Scots and Henry Darly are new iſſues of our author's brain; for if he has any meaning, it muſt be Henry lord Darnley, huſband to that princeſs. After bringing this pedigree down to their ſon James the firſt, the act of parliament recognizing that prince is quoted by our author. But, with ſubmiſſion, where is the propriety or conſiſtency of this recognition, if the doctrine of indefeaſible right, which our author contends for ſo ſtrenuouſly, is inherent in our conſtitution? The writer, in the courſe of his pedigree, proceeds to James the ſecond, 'who, ſays he, while duke of York, had married Anne, eldeſt daughter of Hyde earl of Clarendon, by whom he had iſſue, the queens Mary and Anne. By his ſecond conſort, an Italian princeſs, he had ſeveral, though ſhort-lived, children, except another Mary, who was born, and died in France, aged twenty. But this James openly admitting father Petre, with ſeveral popiſh lords, into his privy council, introducing popiſh judges into the courts of juſtice, and in direct violation of the coronation oath, which he and his predeceſſors (from the reign of Henry 8.) had now eſtabliſhed and confirmed into an indiſpenſable conſtitution of ſtate, the violation of which conſtitution, works of itſelf, an inability to reign over the proteſtant empire of Great Britain, he, through a ſelf-evident conviction of ſuch inability, voluntarily abdicated the throne on the 11th of December, 1688, and as this realm admits of no *inter-regnum*, the vacated crown devolved on his elder daughter Mary, as the neareſt proteſtant heir, and *in her right* on her huſband William prince of Orange.'

We hope the reader does not expect we ſhould make any reflections on this paragraph, which is ſo full of falſhoods, inaccuracies, and groſs contradictions to what the author has ſaid before, eſpecially upon the coronation act. We ſhall therefore confine ourſelves to facts. In the firſt place, the name of the daughter of James who was born in France, was not Mary, but Louiſa; in the next place, the whole of the proceedings of the two houſes of parliament upon the abdication of king James are flat contradictions to the principles and proceedings here ſtated by our author, as the mereſt ſmatterer in hiſtory knows. The houſe of commons did declare the throne vacant, and a majority of the peers, viz. 53, voted that there was an original contract between the king and people; and that the prince and

princeſs ſhould not be declared king and queen; and, at laſt, both houſes, after ſolemn debate, declared the throne to be vacant, that the prince and princeſs of Orange ſhould be declared king and queen, but that the adminiſtration ſhould be ſingly in the prince.

Pray, Mr. Author, how came the throne to be vacated, as yourſelf own it was; and if king William reigned only in his wife's right, by what right did he reign after her death? If the ſucceſſion is indefeaſible, how could the laws of the land give the preference to the preſent royal family, while other families were nearer in deſcent? Were it not for the evidence of his eyes, no man of common ſenſe could imagine that, at this time, a writer could be found weak or wicked enough to advance the dangerous abſurdities contained in this pamphlet. Having diſcuſſed the pedigree of his majeſty, Mr. B. whom we ſhall ſuppoſe to be the author, proceeds to fix his pre-eminence over all other kings. To prove this, he brings a quotation, the moſt extraordinary, perhaps, that ever appeared, from a collection in the council of Conſtance, in the king's library, which he ſays never was (and, we may venture to add, never will be) printed. According to this quotation, our kings, in 1417, obtained precedence at the council of Conſtance, wholly in right of being kings of Ireland; (though, if we rightly remember, they did not, till many years after, aſſume the title of kings of Ireland;) and that in this right England gave voice as one fourth of Chriſtendom.

Mr. B. proceeds then to particularize the ſeveral prerogatives, the whole in number 34, that belong to the crown of England. The firſt is, that 'his majeſty, as to the coercive part of the law, is ſubject to none under God.' Upon this prerogative, which our author, as uſual, endeavours to eſtabliſh by quotations that may equally ſerve to prove the contrary doctrine, we are to obſerve that neither the law nor the conſtitution knows of any violence that can be done to the king's perſon; and even the law of the 12th of Charles the ſecond, which is the only one that comes neareſt our author's purpoſe, is enacted only againſt the coercion of the *perſons* of the kings of England. The ſecond prerogative mentioned by Mr. B. is the power of making laws. Upon this head, after ſtraining hard to eſtabliſh, in the perſon of the king, an excluſive legiſlative right, our author quotes Sir Robert Filmer, who ſays, "That, during the heptarchy, the people did not elect any knights, becauſe England was not then divided into ſhires or counties." But Sir Robert and Mr. B. have forgot to tell us, that, during the heptarchy, the people had their folcmotes, and their witenagemotes, which anſwered to our parliaments. Mr. B. concludes his account of this prerogative as follows. 'Let

'Let the reader note this maxim for a concluſion, viz. tho' the king cannot make new, nor abrogate old laws, without conſent in parliament; yet the interpretation of theſe laws ſolely belongs to his majeſty; for Mr. Bracton, in the reign of H. 3. tells us, that in doubtful and obſcure points, the interpretation and will of the king is to be expected, *Since it is his part to interpret, who made the law.* In a word, our king hath as much right by our conſtitutions as that civil law gave the Roman emperor; *Inter equitatem juſque inter poſitam Interpretationem nobis ſolis & licet, & oportet inſpicere.*'

The third prerogative mentioned in this notable treatiſe is the power of calling and aſſembling parliaments; the fourth is that of life and death: but he mentions ſome legal reſtrictions that are connected with thoſe prerogatives, which deſtroys an arbitrary power in the king, in the exerciſe of them. We ſhould far exceed the bounds we have preſcribed to this article, were we to particularize all the other prerogatives laid down by this author; every one of which is lodged in the crown, but all ſo guarded by other powers and acts of the legiſlature, that they cannot be abuſed, or, if abuſed, are eaſily remedied. The power of making peace and war, and the ſole diſpoſition of the militia; that of making leagues and treaties with foreign princes, are all prerogatives, yet the exerciſe of them can have no dangerous effects, but through the concurrence of parliament.

The phrenzy (for ſo we may rather call it than factiouſneſs) of this author, has ſuppreſſed all mention of the great barriers which the conſtitution of England has thrown round the liberties of the people, for their ſecurity: even the power of ennobling, which is the leaſt diſputed prerogative the king enjoys, is attended with many governmental, as well as legal, checks before it can be carried into execution. The king of England can make his will manifeſt to his people only through the regular channels of his miniſters and great officers of ſtate, who are all to account to their country as well as the king, and even the lord high chancellor muſt anſwer for every patent to which he puts the great ſeal; nor can the ſingle nomination of the king (as appeared by a late inſtance of a lord chief juſtice of the court of King's Bench) advance a family to the peerage. Other miniſters of ſtate are alike anſwerable in their ſeveral departments of buſineſs; every one of which are conſtitutionally intended to be checks upon the abuſe of prerogative, from the powers of ſigning a treaty, down to that of pardoning a criminal. Mr. B. after a long and moſt contemptible diſſertation to prove that the ſupreme care and ſuperintendency in church-matters is veſted in the king, proceeds to ſhew that the higheſt and laſt

appeal

appeal appertaineth to his majesty, meaning his person and not his courts, which are obliged to act according to the laws of the land. That he has a power of dispensing; that he is not to be bound by general laws; and, what is more extraordinary than all, that he can, for the public good, deprive a subject of his right; with many other propositions, the very mention of which carry along with them their own refutations. By the method which Mr. B. makes use of to prove those and many other detestable assertions, the Bible itself may be made to teach blasphemy. Without taking notice of the general scope of our old authors, whose works were founded on a veneration for law, he flitters them away. He picks out sentences, half-sentences, quarter-sentences, and sometimes even words here and there, which he endeavours to adapt to his own purpose, without observing, that the true sense is fixed by the preceding or subsequent words. He collects, in like manner, scraps from the classics, from foreign writers of every kind, and from civilians of all denominations, to fix the nature of the British constitution; and he brings into his aid the most servile of his own party-writers in political matters, even down to Dr. South, whose encomiums upon Charles the first, and the Stuart government, rise to blasphemy.

Were we to allow his authorities to prove the smallest point in his favour, are we not to reflect, that the Revolution has since settled law upon liberty, that it was to abolish despotic principles, that it was to destroy tyranny both civil and ecclesiastical, that the people of England altered at that time the succession, and that they have since supported what they then did, with more blood and treasure than, perhaps, any people ever expended in one cause; and which, if this author's doctrines are true, have been impiously and fruitlessly lavished. To conclude: the publication of this piece was the most desperate of all desperate projects, and its principles have been equally condemned by the public and the government.

FOREIGN ARTICLES.

ART. XI. *Recueil de Medailles des Peuples et de Villes, qui n'ont point encore été publiées, ou qui sont peu connues. At* Paris. 3 *Volumes* 4*to.* Vaillant.

AMONG the various advantages derived from the study of medals, the principal, in our opinion, is the illustration of history and antient geography. Hence the ingenious Mr. Addison justly observes, that a cabinet of medals is, in some measure, a body of history. It is the most effectual method of recording

recording the actions of kings and emperors, of perpetuating the customs and manners of provinces and great cities, and of consigning the exploits of heroes to immortality. By this method it was that M. Vaillant has disentangled a history which would have been otherwise lost to the republic of letters, and, out of a short collection of medals, has given us an exact chronicle of the kings of Syria.

The learned and judicious author of the work now before us, treading in the same path as that celebrated antiquarian, has presented the public with a collection of such medals of nations and cities, as had not before been published, or were but little known *; a work of immense labour and study, and of considerable use to those who delight in the investigation of antiquity. In the course of his remarks, he has thrown such a light upon many historical events, and revived the knowledge of such a number of colonies, towns, and places, of which there are scarce any traces extant, and the memory of which had been almost entirely obliterated, that history and antient geography are considerably indebted to his learned enquiries.

This work is beautifully printed in three volumes in quarto, on a fine paper, with a large elegant type, illustrated with 136 plates, representing the figures of the medals, which are well engraved. The method observed in the arrangement of the present collection greatly contributes to its beauty and merit. Instead of classing them alphabetically, according to the common practice, they are ranged in the order of kingdoms and provinces; whence it appears that those of the same country are generally of the same metal and coin; that they are representative of the deities, which history mentions to have been worshipped in those places, and that they are charged with several other attributes, of customs, habits, and manners, peculiar to each kingdom. Notice is also taken of the several places where those medals were struck, and where they were found, so far as the author, by the most diligent inquiries, has been able to trace them.

The medals contained in this valuable collection, are such as antiquarians distinguish by the name of Αυτονομοι, *Autonomi*, being struck by nations and cities that lived under their own laws, and for their own particular use. By this they are differenced from such as were coined by several of those very towns, with the heads and names of Roman emperors, which, on this account, are ranked in the list of imperial medals. Thus by

* This is the same writer who published the *Recueil des Medailles des Rois*, of which we have given some account in our Review of the month of March, 1761.

Auto-

Antonomaſia the antiquarians transfer to medals the title of *Autonomi*, which properly belonged to thoſe cities or people that were governed by their own laws, and lived in a kind of independency. And notwithſtanding great numbers of this kind of medals have been publiſhed in different performances, yet as there ſtill remained a conſiderable quantity of them concealed in private cabinets, the author juſtly thought he ſhould merit the approbation of antiquarians, in reſcuing thoſe medals from their preſent obſcurity. To theſe he has added a few that are to be found only in works grown rare and uncommon; and ſome others that occur indeed in the collections of eminent writers, but are either repreſented or explained in an inaccurate manner. In theſe as well as the reſt of his obſervations, the author has avoided an unneceſſary parade of erudition, ſuch as too often overloads the works of antiquarians; but has contented himſelf with giving ſuch remarks on the different medals, as are proper to illuſtrate the legends, together with the types or figures, and the towns or colonies in which they were coined.

In a work of ſuch curious erudition, the author proceeds with the utmoſt circumſpection, from a modeſt diffidence of his own abilities. Though his reſearches are directed by the ſpirit of criticiſm, he does not pretend to have always hit the mark, but propoſes his collection as a ſketch or rough draught, of which thoſe who are more converſant in antiquity may avail themſelves, to attempt a general and complete ſyſtem of medallic knowledge. Yet, in the courſe of his obſervations, he has taken an opportunity to rectify ſeveral miſtakes, even of the moſt celebrated antiquarians, not from any malignity, or preſumption of ſuperior merit, but merely to prevent the public from being miſled by the authority of great names, and to guard the reader againſt the errors that eſcaped from their pens, either through prejudice, inattention, or, what more frequently happens, through the bad preſervation of medals, which renders it almoſt impoſſible juſtly to diſcern the types, or to read the inſcriptions.

The author has enriched his work with a ſeries of dubious or uncertain medals, ſuch as have legends containing the names of deities, men, or cities, that are not known, either from their not having been mentioned by hiſtorians and geographers, or from their being engraved on thoſe medals in ſo ſtrange and obſcure a manner, as it is impoſſible to decypher them. But the reaſon of this disfigurement is obvious. Every language having its peculiar pronunciation, it follows of courſe, that when the inhabitants of a nation or city have occaſion to make uſe of a foreign proper name, they change its orthography, in order to adapt it to their own manner of pronouncing. This difference is equally remarkable

remarkable in medals, ſo that when the legend conſiſts only of a ſingle word, it is oftentimes impoſſible to tell whether it denotes a man or a city. Here the author's remarks are of very great uſe; but we could have wiſhed he had been more liberal on this article, and not left the further illuſtration of thoſe medals to ſuch as he affirms to be more converſant than himſelf in the knowledge of hiſtory and antient geography.

To enter into an exact analyſis of this large and uſeful work would lead us farther than is conſiſtent with our general plan; we ſhall therefore content ourſelves with tracing it only in ſuch paſſages as have cleared up ſome hiſtorical event, rectified ſome error in chronology, or opened a new path in the dark mazes of antient geography. Theſe are many, and worthy of the curioſity of the reader. We ſhall follow the author's footſteps in the arrangement of our extracts, according to that of his medals, which are diſtributed into thoſe of Europe, Aſia, and Africa, each diviſion making a ſeparate volume.

EUROPE.

SPANISH MEDALS.

The firſt volume, containing the European medals, begins with thoſe of Spain. The author obſerves that there are two different works which treat of the antient medals, or coins, of Spain. The firſt, publiſhed by Don Velaſquez, of the Royal Academy of Madrid, treats of medals, the legends of which are couched in Phœnician, Punic, Celtiberian, or other unknown characters. Don Velaſquez has attempted to explain thoſe medals, ſeveral of which had already been publiſhed by Laſtanoſa. But our author has avoided inſerting any of them in the preſent collection, becauſe he has nothing ſatisfactory to offer in regard to their legends. The ſecond was compoſed by Father Florez, who has collected all the imperial medals, and the *Autonomi*, as well Greek as Latin, ſtruck in Spain, and that were to be found either in the writings of antiquaries, or in the different cabinets of the kingdom. To the deſcription of thoſe medals, Father Florez has added a great number of learned diſſertations, and judicious remarks, which render it the compleateſt performance in that branch; and our author, with all his enquiries, has hardly been able to improve it. The chief articles are thoſe of *Emporiæ* and *Rhoda*.

Emporiæ was an ancient city in Spain, now called Ampurias, the capital of the diſtrict of Ampourdan, in Catalonia, ſituated near the ſea-coaſt, at the mouth of the river Fluvia, ſixty miles north-eaſt of Barcelona. It was called Δι-πολις, or the *Double Town*, by Strabo, being divided into two parts by a wall; a di-

viſion which Livy alſo takes notice of, lib. xxxiv. c. 9. in deſcribing the expedition of Cato the elder. Pliny affirms it to have been founded by the Phocians, to which Silius Italicus ſeems alſo to allude, lib. iii. ver. 369.

Phocaicæ dant Emporiæ, dat Tarraco pubem.

But Strabo, lib. iii. calls it Μασσαλιατῶν Κτίσμα, a work of the Maſſilians; which, however, may be eaſily reconciled, the Maſſilians themſelves being originally a colony of Phocians.

Of this ancient city our author, in his firſt plate, has given us thirteen medals, the legends of which are different from thoſe produced by Father Florez; ſome of them are in Latin, others in Greek, and others in barbarous characters. But this is not at all to be wondered at, ſince this city was firſt inhabited by the Aborigines, or the moſt ancient natives of Spain, was afterwards enlarged towards the ſea by a colony of Greeks, and received a third improvement from a Roman colony, which was ſettled here by Julius Cæſar, after the final overthrow of Pompey's party.—On the Latin medals the legends conſiſt of letters parted by full ſtops, which, in all probability, denote the initials of the names and qualities of the magiſtrates of that city. The Greeks medals which, as well as the Latin, have on the reverſe, the type or figure of the horſe Pegaſus, differ from the foregoing only in the matter or metal, and in the heads, the former of which repreſent Minerva with her helmet, the latter a woman crowned with ſheaves of corn, and ſurrounded with fiſhes.—With regard to thoſe medals which have barbarous legends, it is eaſy to diſtinguiſh that the characters are partly Greek and partly the ancient Spaniſh, with the value of which we are altogether unacquainted. Hence there is room to infer, that, in proceſs of time, the old inhabitants of the country, intermixing with the Greeks, who were parted at firſt by a wall, formed at length one and the ſame people, from whence aroſe a confuſion of languages, and the barbarouſneſs of the above-mentioned legends. The medals, however, containing theſe barbarous legends, are in every other reſpect, as to matter, form, and workmanſhip, ſimilar to thoſe whoſe legends are entirely Greek.

The two laſt medals, on one of which you may plainly diſtinguiſh the word ΕΝΠΟΔΕΙΤΩΝ on the face, are of the ſame workmanſhip as the other Greek medals; but by the reverſe, which is a horſe crowned with victory, they reſemble the Sicilian coins, bearing the ſame type. And as the preceding medals, by means of the head ſurrounded with fiſhes, were alſo ſimilar to ſeveral coins of that iſland, Father Harduin would infer from thence, that thoſe Greek medals belonged to four towns in Sicily, name-

ly, Agrigentum, Leontini, Segeſta, and Selinus, which were the *Emporia*, or trading towns, of that iſland. But not to mention that his opinion in this reſpect is ſingular, and not at all well grounded, Father Florez aſſures us, that both thoſe ſorts of medals are frequently found in the country, where now ſtands the town of Ampurias. To this we muſt add, that the commercial intercourſe which formerly obtained between the iſland of Sicily and the city of Emporia, as a famous ſea-port, might have eaſily occaſioned the conformity we obſerve in the coins and medals of both thoſe places.

Rhoda was an ancient city and port town of Spain, now called *Roſes*, in the province of Catalonia, ſituated on a bay of the Mediterranean, ſixty miles north-eaſt of Barcelona. The medal in our author's collection relating to this city, has on one ſide the head of Ceres, with the legend ΡΟΔΗΤΩΝ, and on the reverſe a concave field divided into four parts, by a kind of chamfered branches, which are joined in the middle in the ſhape of a croſs. The author apprehends that no ſuch medal was ever before publiſhed. Father Harduin has given one with the legend ΡΟΔΗΤΑΝ, which he conjectures to be of the iſle of Rhodes, without ſpecifying the repreſentation either on its face or reverſe. But wherever that medal comes from, it is not at all probable that it belongs to the iſland of Rhodes, the medals of which are very numerous, and have all for their legend ΡΟΔΙΩΝ, but never ΡΟΔΗΤΑΝ nor ΡΟΔΗΤΩΝ. On the contrary, there is all the reaſon in the word to believe, that the medal here produced belongs to the town of Roſes in Spain, the inhabitants of which were, by the Romans, called *Rhodenſes*, and not *Rhodii*. Some pretend that it was built by the Rhodians, from whom it derived its name, and others attribute the foundation thereof to the Greeks of Emporiæ, who were of Rhodian original. It is obſervable that this medal greatly reſembles the Carthaginian coins ſtruck in Sicily, from whence it may, with probability be inferred, that the town of Roſes was formerly ſubject to the Carthaginians, who coined money with Greek inſcriptions for the uſe of the Greek inhabitants of that place, in the ſame manner as they had done in Sicily, when they happened to be in poſſeſſion of any part of that iſland.

GALLIC MEDALS.

The principal collection of the ancient medals of Gaul, is that inſerted by Bouteroue in his treatiſe on French coins, publiſhed in 1666. In this he has compriſed all thoſe that are to be found in the king's cabinet, and in every other collection throughout the kingdom. To the medals containing the names of nations and cities, he has added ſeveral others charged with the

proper

proper names of Gauls, who were kings of different provinces, or heads of cities. Yet these do not amount in all to more than fifty.

Since Bouteroue's performance, some antiquarians have published other medals, either of towns or Gallic chiefs, but in a very small number; and, except a few Greek medals of Marseilles and Antibes, the rest are all Latin, having been struck since the Latin tongue was introduced among the Gauls, first by their intercourse with the Romans, and afterwards by the reduction of Gaul to the state of a Roman province. It is observable that on the legends you frequently find Greek letters intermixed with the Latin; which should not at all appear surprising, since Cæsar takes notice in his Commentaries, that the Gauls formerly made use of Greek characters. Those which occur most frequently are Γ. Δ. Ε. Κ. and Λ.

Those who have hitherto discussed the question, Whether the Gauls had any particular coins of their own before their country was subdued by the Romans, have treated it in a very superficial manner. Our author does not pretend to sift it to the bottom; he only observes, that, in the present collection, there are two species of Gallic medals, whose antiquity surpasses that of the Roman conquest; first, some gold and silver coins, of more or less alloy, and of very rude workmanship, on one side of which are represented the heads of men, some of whom are crowned with laurel; on the reverse is generally a chariot drawn by one or two horses. Several of them have horses with human heads, and on some the exergue consists of miss-shapen letters, which bear, however, a great resemblance to Greek characters. It appears very plain, that the artists who struck these medals, intended to imitate the golden coins of Philip king of Macedonia, particularly in regard to the legend ΦΙΛΙΠΠΟΥ. Hence we might reasonably infer, that the occasion of striking this sort of medals of gold and silver among the Gauls, was that the adventurers who returned to their own country, after the celebrated expedition into Macedon and Greece, under the renowned commander Brennus, brought back with them several of Philip's gold coins; and when they had expended these in procuring the necessaries or conveniencies of life, they caused others to be struck in imitation of the Greek medals; but the polite arts being then in a very rude state in Gaul, the clumsiness of the artist plainly betrays the counterfeit.

The other species of antique medals of Gaul are some copper, others of a particular compound of bronze, and different metals. They have no legends, and the types consist of ill-shaped heads, birds, horses, fishes, wild boars, and other animals, all of a very coarse workmanship.

[*To be continued.*]

ART. XII. Jo. Aug. Erneſti *opuſcula Oratoria, Orationes, Prolufiones et Elogia. Acceſſit Narratio de* Jo. Matthia Geſnero *ad* Davidem Ruhnkenium, *V. C.* Lugduni Batavorum, *apud* T. & J. Luchtmans. 1 *Vol.* 8*vo.* Vaillant.

THE learned author of the preſent collection makes an apology to the public for troubling them with a new edition of theſe fugitive pieces, compoſed and pronounced at different times in the univerſity of Leipſick. He modeſtly declares he did not think them worthy of being collected into a volume; but having been applied to by ſome bookſellers, who deſired his leave for this publication, and hearing that there were others who would not have been ſo complaiſant, but intended to publiſh them without his conſent, he thought proper, at length, to reduce them into one body, and to reviſe and correct many of the orations, in order to render them more worthy of the public acceptance. But that this volume might alſo have ſome novelty to recommend it, he has added a few orations never before publiſhed, with a curious account of the life and writings of the late learned M. Matthias Geſner.

We muſt beg M. Erneſti's pardon, if we differ from him in regard to the merit of theſe pieces; we are ſo far from treating them with the ſame ſlight as the learned author, that we rather judge them very deſerving of the public attention. And indeed this character may be alſo given to every thing that comes from that elegant and judicious writer, to whom the public is indebted for many learned performances *. The preſent collection contains thirteen academical diſcourſes, pronounced, on different occaſions, with the ſame number of hiſtorical elogiums, including that of Monſ. J. M. Geſner. The ſubjects of them are as follow. 1. Of the ſtudy of belles lettres. 2. That eloquence has its real ſource in the heart. 3. That we muſt conform to the laws of criticiſm in the ſtudy of divinity. 4. Of the revolutions of eloquence. 5. Of the conditions to be obſerved for ſtudying and teaching philoſophy with ſucceſs. 6. Of the advantages of real learning. 7. The arts of peace and war compared. 8. A parallel between the Greek and Roman writers. 9. Of the name of one's country. 10. Of joining the art of thinking to that of ſpeaking. 11. Of the deſire of praiſe and reputation. 12. Of popular philoſophy. 13. Of moral or practicable philoſophy.

* Such as his new editions of Callimachus, Suetonius, Tacitus, Homer, the Memorabilia of Socrates and Xenophon, his Clavis Ciceroniana, his Initia Doctrinæ Solidioris, and lately his Inſtitutio Interpretis N. Teſtamenti, &c.

These discourses are written in an easy flowing stile, and in elegant Latinity. The author shews his taste and judgment throughout, and has varied the subject with such a number of ingenious reflections, as must render these Opuscula both interesting and agreeable to the reader. In his parallel, however, between the Greek and Roman writers, he seems to have been led into some mistakes, by his strong prejudices in favour of the former. He says that the Romans have not one elegant writer in philosophical matters except Cicero; it is surprising he should have forgot so eminent a philosopher as Seneca, not to mention Pliny the elder, whose natural history must be ranked in the class of philosophical writings. He mentions a long string of Greek Lyric poets, Pindar, Alcæus, Sappho, Simonides, &c. but most of their writings, except those of Pindar, are lost; and Horace's odes are equal, perhaps, in number and merit to the compositions of all his boasted Greek lyrics. In elegiac writings surely the Romans are far superior to the Greeks; in comedy they are at least equal; and if in tragedy they must, perhaps, yield the palm, yet in epics, we think with Scaliger and many others, that Virgil is not inferior to Homer. However, where will he find any other Greek poets, besides the latter, able to contend with Lucretius, Lucan, Silius Italicus, Statius, and Claudian? He takes no notice of Martial, nor mentions one Greek epigrammatist in opposition to the Roman. After enumerating the Greek historians, he says he can see none among the Latins, fit to be compared with them, except Sallust and Livy, or, perhaps, Tacitus; but he does not so much as mention Cæsar, Paterculus, Suetonius, Justin, &c. who deserve the preference of many of the Greek historians set forth in his catalogue. In regard to oratory, he seems, indeed, inclined to prefer Cicero to Demosthenes, but is deterred by the authority of Cicero himself, who acknowledges Demosthenes to be greatly his master. Yet Cicero's modesty in this particular is no sort of argument, no more than Horace's *Vos exemplaria Græca, &c.* This only shews the gratitude of the Romans, in acknowledging themselves indebted to the Greeks for the importation of the polite arts. The Greeks certainly, in this respect, were their masters; but how often have masters been surpassed by their disciples? A further disquisition of this subject would lead us beyond our plan. We shall conclude with a sentence of that celebrated orator, to whose authority M. Ernesti seems, in other respects to pay so great a deference; *Meum semper judicium fuit, omnia nostros (Romanos) aut invenisse per se sapientius quam Græcos; aut accepta ab illis, feciſſe meliora, quo quidem digna statuissent, in quibus elaborarent?* Cic. Tusc. quæst. lib. i.

ART.

Art. XIII. Foreign Literary Intelligence.

F R A N C E.

Paris. *Nouveaux Elemens de Dynamique, de Mechanique, par M.* Mathon de la Cour, *de l'Academie des Sciences, &c. de* Lyon. Or, New Elements of Mechanics. By M. Mathon de la Cour, of the Academy of Sciences, &c. of Lyons.——In this treatise the ingenious author reduces the mechanic powers, and the whole theory of motion, to the equality between the cause and its effect, action and reaction, or, in other terms, to the equilibrium subsisting between the *momentum* or *impetus*, and the *inertia* of matter, or its resistance to motion. His application of this principle is ingenious, and shews him to be thoroughly skilled in mechanics.

Dictionaire Geographique, Historique, & Politique, aes Gaules *& de la* France. *Par M. l'Abbé* Expilly, *Chanoine, &c.* Or, A Geographical, Historical, and Political, Dictionary of Gaul and France. By M. l'Abbé Expilly, &c.——This is a volume in folio, which contains only the two letters A and B. The author had some time ago published proposals for printing this work, with a full account of his plan. His manner of executing it, as far as we can judge from this first volume, will not disappoint those who have formed the most sanguine expectations of the work. The question is, whether the learned and copious author will be able to confine himself to six volumes as at first proposed.

L'Histoire des Philosophes modernes, avec leurs Portraits dans le gout de Crayons. Composée par M. Saverien. Or, The History of modern Philosophers, with their Portraits in Crayons. Written by M. Saverien. Vol. III.——This work contains the first part of the history of the restorers of learning, in which the reader will find the lives of Ramus, lord Bacon, Gassendi, Descartes, and Paschal. It is published by M. Francois, the king's engraver.

The able hand employed in the continuation of the late abbé Velly's history of France, has lately published the 11th and 12th volumes. This continuation of that excellent work, shews that M. Villaret is a writer of fine taste and sound judgment, and as such deserves to be ranked among the small number of good historians in this century. These two volumes contain the history of Charles V. and part of that of Charles VI. with a lively picture of the manners of the 14th and 15th centuries.

Most of the French writers seem lately to have turned their pens either to the subject of agriculture, or to that of education, and surely they cannot be better employed. Among many others on education, the principal are the three following. I. *Principes generaux pour servir à l'Education des Enfans, particulierement*

de la Nobleſſe Françoiſe. Or, General Principles conducive to the Education of Children, particularly of the French Nobility. In 3 vols. 12mo.——II. *Lettre Morale ſur l'Education Phyſique des Enfans.* Or, A Moral Letter concerning the Nurſing of Children.——III. *Diſcours ſur l'Education. Par M.* Vicaire, *ancien Recteur de l'Univerſité de* Paris. Or, A Diſcourſe on Education. By M. Vicaire, Ancient Rector of the Univerſity of Paris.—This relates only to literary education.

ITALY.

FLORENCE. A poſthumous work of the celebrated Dr. Antonio Cocchi, printed in this city, makes a great noiſe. It is a treatiſe againſt marriage, embelliſhed with all the graces of ſtile, and the ſublimity of eloquence. It was received at firſt with great applauſe, and afterwards prohibited by the ſacred congregation *Dell' Indice.* What is very extraordinary with regard to this literary phænomenon, Signor Cocchi himſelf was twice married; and the beſt refutation of his book is written by a batchelor.

Here alſo has been lately publiſhed a new edition of Callimachus, by Signor Bandini, Doctor of Laws, Phyſician, and Keeper of the Medicean Library.

Callimachi Cyrenæi hymni cum Latina Interpretatione a Viro Cl. Ant. Mar. Salvino Etruſcis verſibus, nunc primum editis, redditi. Accedit Poemation de Coma Berenicis ab eodem Græce ſuppletum & a Catullo verſum. Recenſuit variantes Lectiones, & Metricas aliquot Verſiones Angeli Politiani, Henrici Stephani, Floridi Sabini, Bonaventuræ Vulcani, Nicodemi Friſchlini, nec non ejuſdem Callimachi Græca Epigrammata collegit Ang. Maria Bandinus, &c. 1763.

ROME. Father Alberia, a prieſt of the Oratory, has lately publiſhed the following work: *Venerabilis Cæſaris Baronii, S. R. E. Cardinalis Bibliothecarii, Epiſtolæ, & Opuſcula.* This collection comprehends a great number of Baronius's letters, with ſeveral of that famous cardinal's *Opuſcula*, never before publiſhed. Among other pieces is the life of St. Gregory of Nazianzen. The learned editor has likewiſe given us the life of that celebrated annaliſt, which contains a great many intereſting particulars.

GERMANY.

VIENNA. The celebrated M. de Haen has lately publiſhed a 7th volume of his method of treating of diſeaſes, under the following title: *Antonii de Haen, S. C. R. A. Conſiliarii et Archiatri, nec non Medicinæ in hac alma & antiquiſſima Univerſitate Profeſſoris primarii, Societatis Harlemenſis Socii, Pars Septima rationis Medendi, in Noſocomio Practico, quod in gratiam et Emolumentum Medicinæ ſtudioſorum condidit Maria Thereſa, Auguſtiſſima Romanorum Im-*

Imperatrix, Hung. Bohemiæ, &c. Regina. Viennæ Auſtriæ, in 8vo. In this work the indefatigable profeſſor ſhews his extenſive reading, and great ſkill in his profeſſion.

HALL. M. John Erneſt Emmanuel Walch, profeſſor of eloquence and poetry in the univerſity of Jena, has lately publiſhed in the German language, a curious treatiſe on lithography, worthy the attention of thoſe who are lovers of natural hiſtory.

BRUNSWICK. In this city has lately been publiſhed in the German tongue, volume I. of eſſays on the beſt Italian poets, in 8vo. 1763. This work is written in taſte, and the criticiſms of the author are judicious and ſenſible. The preſent volume contains only Dante and Petrarch. The characters of theſe two founders of the Italian poetry are well drawn, the chief particulars of their lives are ſet forth, and the moſt ſtriking paſſages of their works are elegantly tranſlated. The plan is excellent, well executed, and worthy of imitation in other countries, where the beauty of the Italian language is not ſufficiently known.

BERLIN. M. E. G. Kurella has lately publiſhed a poſthumous work of the celebrated phyſician Dr. Samuel Schaarſchmidt, written in the German tongue, and intitled, A Treatiſe on Wounds, improved and enlarged by M. Kurella, 1763, in 8vo.

UNITED PROVINCES.

CAMPEN. The third part of the *Otia Litteraria ad Iſalam, ſive Spicelegia Hiſtorico-critico, ſacra & profana*, was publiſhed lately in this town, and deſerves the ſame encouragement as the two preceding.

UTRECHT. *Diatriba de Cenotaphiis. Scripſit* R. M. Van Goens, *D. F. Trajectinus*, 1763, in 8vo. This is a learned and curious piece, and what is more extraordinary, the author is ſaid to be only in his 15th year.

AMSTERDAM. Petri Burmanni *Secundi Oratio de Mæcenatibus doctis, validiſſimis Muſarum præſidiis. Dicta publice in illuſtri Amſtelædamenſium Athenæo*, 1763. The learned author of this beautiful oration has, with great ſpirit and truth, refuted the ungenerous and illiberal abuſe caſt upon the Dutch by the compiler of the 31ſt volume of the Modern Univerſal Hiſtory, who ſtigmatizes that nation with the character of cold, uninventive, and brutal; with not having the leaſt ſpark of genius or liberality; with a general dullneſs and inſenſibility, and with being void of every paſſion except that of gain. Such general characters of a whole nation rather betray the brutality of the writer.

The learned profeſſor M. Weſſeling has lately publiſhed his beautiful edition of Herodotus, expected with ſuch impatience. *Herodoti Halicarnaſſei Hiſtoriarum libri.* IX. *Muſarum nominibus inſcripti,*

scripti, Gr. & Lat. ex Laurentii Vallæ interpretatione, cum adnotationibus Tho. Galei & Jac. Gronovii. Editionem curavit & suas itemque Lud. Gasp. Valikenarii Notas adjecit Petrus Westelingius. Accedunt præter Vitam Homeri varia ex priscis scriptoribus de Persis, Ægyptiis, Nilo, Indisque excerpta et præsertim ex Ctesia. One volume in folio.

*** At the request of several of our learned readers, we propose, in our future journals, to give some account of the state of literature abroad: but our original plan not permitting us to enlarge much on that subject, we do not pretend to give an exact list of foreign publications, but shall select only such as from the reputation of the writer, or the popularity or utility of the subject, may be deemed most deserving of the public notice.

MONTHLY CATALOGUE.

Art. 14. *Mr.* Holwell's *Refutation of a Letter from certain Gentlemen of the Council at* Bengal, *to the Honourable the Secret Committee. Serving as a Supplement to his Address to the Proprietors of* East India *Stock.* 4*to.* *Pr.* 1*s.* Becket *and* De Hondt.

WE have in our last Number (page 147) mentioned this performance, in a manner that cannot be construed to be disadvantageous to the author's character; and we thought it but just that the public should suspend their judgment on the present state of Indian affairs, till the appearance of this publication, which, we must own, is far from answering our expectations. A council-board, where many of the members are even dependents upon dependents, is a very different tribunal from that of the people of England, who expect reasons instead of dictates.

Mr. H.'s first refutation concerns the method in which the letter he refutes was conveyed to England; and is attended with some disadvantageous reflections on the letter-writers. But this we apprehend to be unsatisfactory to the public, who want information as to facts, and not as to forms. Mr. H. then justifies the deposition of Mhir Jaffier, because it was approved of by the court of directors, who received their information from the very authors of that revolution. Mr. H.'s answer to the letter-writers, concerning the injustice and impolicy of deposing Mhir Jaffier, contains a very extraordinary strain of reasoning; for all he alleges against this very important charge, is to refer the reader to Mr. Vansittart's own memorial, which, we apprehend, differs in matters of fact from those laid down by the letter-writers: we therefore should have been glad that Mr. H. had proposed

propoſed ſome criterion by which we could judge on what ſide the truth lay; but Mr. Vanſittart's memorial, and the addreſs in which it was contained, are only references, and the only refutations he brings againſt the moſt important allegations of the letter-writers.

The apology and explanations they urge for Mhir Jaffier's conduct are modeſt and ſenſible, nor do we find them at all refuted by Mr. H. who brings no other than the ſemblances of facts to oppoſe them. The cauſes of the diſtruſt which lord Clive had to Ram Narain, who, by the bye, ſeems to have been an officer endued with courage and virtues (eſpecially that of fidelity to the Engliſh) uncommon in that country, can beſt be accounted for by his lordſhip, and likewiſe thoſe of his good opinion of Mhir Coſſim. His lordſhip at that time might have good grounds for both, and yet afterwards alter his ſentiments for reaſons equally good. In this ſtrain Mr. H. runs through eighteen articles of his refutation. In the nineteenth the letter-writers and he differ upon very important facts. They ſay that major Carnac came up with the mogul, and gained over him a complete victory, by which he was obliged to put himſelf under the protection of the Engliſh (ſee as above) after a famous battle, comparable to that of Porus with Alexander the Great. Mr. H. denies every ſingle word of this, and ſays, that, ſo far from a battle being fought, the armies were not within muſket-ſhot of one another, nor was a muſket fired; and he gives us a detail of other operations, which ſeem, however, to be a little too refined for Indian policy, that determined the mogul to this ſtep. Among other things he tells us of a ſpy who made incredible ſpeed from *major Yorke's camp* to that of the mogul with intelligence. The public might receive ſome light in this matter were the time and diſtance here mentioned aſcertained. After all, from the complexion of Mr. H.'s own narrative, we are apt to conclude that the mogul was in a great meaſure determined by the ſeaſonable vigour of major Carnac.

The twenty-firſt allegation laid down by the letter-writers, and Mr. H.'s refutation of the ſame runs as follows.

"21. After what has been ſet forth, we believe few will imagine that Mhir Jaffier was depoſed by reaſon either of a want of ability to rule, or of his bad principles. We would willingly indeed ſuppoſe, that it proceeded rather from the want of a true knowledge of the country policy, and from an error of judgment, than from lucrative views, had not Mr. Vanſittart, and others of the projectors, made no ſecret that there was a preſent promiſed them by Coſſim Aly Chan of twenty lack: 'tis true they make a merit that this was not to be delivered till the company's debt was paid, and his army ſatisfied. We have

to obſerve on this occaſion, that ſeveral of us have had offers from the nabob of very conſiderable ſums to join in his meaſures, which we have conſtantly made public, as well as refuſed; and if we, who have always oppoſed thoſe meaſures, have been thus tried with pecuniary temptations, what may be concluded of thoſe gentlemen who have ſupported the nabob on every occaſion?"

Refutation.] 'The malicious inſinuations of this paragraph, are *unworthy gentlemen.*—We allow this offer (not promiſe) was made, and unanimouſly rejected by Mr. Vanſittart, and the committee.—Mr. Holwell was charged with the delivery of this refuſal, in theſe words—"That we were labouring for the peace and ſafety of the country only; and could not, in honour, receive the offer; but that when the country was ſettled, the company's debt paid off, and the arrears paid to his troops, if he then thought there was aught due from him, he was at liberty to gratify his friends in what manner he pleaſed."—This is a fact, which we were not aſhamed ſhould have a place on the committee proceedings—As to the offers made, and refuſal of theſe gentlemen, we have their ipſe dixit only; and we may chuſe whether we will believe it.'

We have given the above paſſages at large, becauſe we think Mr. H.'s refutation extremely material in another diſpute; for he and his friends very plainly intimate that they thought themſelves at liberty to take any pecuniary preſent, after the company's and the nabob's ends were ſerved. Let this conceſſion be applied to the caſe of lord Clive, what muſt be the inference? Mr. H. very lamely accounts for the motives of Mhir Coſſim's conduct, which the letter-writers impute to his diſtruſt of the Engliſh, and it is indeed an alarming conſideration. In the twenty-ſixth article of refutation, we have a very explicit account in what a cavalier manner the ſervants of Engliſh merchants treat one of the greateſt monarchs upon earth, and the greateſt ſubjects of that monarch. Though Mr. H. ſeemed to take upon himſelf the refutation of the whole of this letter, yet he refers that of the thirty-firſt, thirty-ſecond, and thirty-eighth articles to Mr. Vanſittart's anſwer, *when he has it in his power.*

We do not think that the remaining parts of this refutation is at all ſatisfactory; nor does Mr. H. account with ſufficient preciſion for the motives which conquered his reſentment at the ingratitude of his employers. To conclude: We cannot help being of opinion that the proprietors of the Eaſt India company's ſtock will not, from any thing contained in this pamphlet, ſee any reaſon for diſcontinuing their enquiries into the paſt and preſent conduct of their ſervants.

Art.

Art. 15. *Facts relating to the Treaty of Commerce, lately concluded by Governor* Vanſittart, *without the Conſent of his Council, with the Nabob of* Bengal: *Together with Copies of ſome Original Papers.* 4to. *Pr.* 1s. 6d. Becket *and* De Hondt.

The facts contained in this pamphlet are of the utmoſt importance, becauſe they let the public into many ſecrets. We here learn that the inland trade which gave riſe to the late revolution, ſo fatal to the Engliſh, is carried on by the company's ſervants, who, by thoſe vails, make a ſhift to compenſate for the ſmallneſs of their wages, and that the company has no direct concern in it. This author, who ſeems to underſtand his ſubject very well, undertakes to vindicate this practice, as being ultimately an advantage to the company.

'Another reaſon occurs, why this private trade of the company's ſervants is intitled to the utmoſt protection which the company can poſſibly afford it, without hurting themſelves; namely, that the company have obtained from the government a ſort of monopoly of the trade to India. This is an infringement of the natural rights of the other ſubjects of Great Britain, though conſidered as a neceſſary meaſure. It is therefore the duty of this company to ſtretch their monopoly no farther than their own intereſt neceſſarily requires, and to encourage and ſupport the trade carried on by every Britiſh ſubject, ſo far as it does not interfere with the company. It is certain that the wealth acquired by individuals, as well as that which is acquired by the company, centers at laſt in Great Britain: and thus the private trade of the company's ſervants become an object in which the ſtate itſelf is particularly intereſted.'

This is a very extraordinary ſtrain of reaſoning, and very poſſibly, ſome time or other, the principles on which it is founded may receive a deciſion in aſſemblies of more importance than the courts of Eaſt India directors.

The author then impeaches Mr. Vanſittart's conduct, which, if the facts he advances are true, was, in ſome reſpects, a little inadvertent. He thinks that the encouragement Mr. V. gave to the new nabob was impolitic, and brought on thoſe general complaints which obliged him firſt to have an interview, and then to conclude a treaty, with the nabob; and that this treaty reduced the Engliſh intereſt to the utmoſt difficulties. The author then give us the ſubſtance of this treaty, together with the perwannah, or order, ſent by the nabob Aly-Coſſim to his officers in different parts of the country. By this treaty it appears, that the duties upon the inland trade were raiſed from three and a half to nine per cent. but in all other reſpects the arrangements made on both ſides, carry with them great candour, and the

appearance of a ſincere intention to do all imaginable juſtice to the Engliſh. But the oppoſition to Mr. V. complained, that the company's ſervants were ſubject to the juriſdiction of the nabob's officers; and thoſe charges run very high. Upon Mr. V.'s return to Calcutta he entered into the minutes of the council, a vindication of his proceedings and the treaty he had concluded, which is inſerted here, and from which the reader may receive great lights. In our own opinion, he vindicates his conduct with great ability, and as a fair well-intentioned friend to the company's intereſt, againſt the all-graſping avarice and oppreſſions of its ſervants. In this he was oppoſed by Mr. Amyatt and other members for the very apparent reaſons we have hinted at, and Mr. V. was, by a minute inſerted in council February 15, 1763, candid enough to acknowledge that the nabob and his officers had gone beyond the limits preſcribed by the treaty; and that, therefore, other arrangements ought to be made. Complaints now multiplied daily on the part of the Engliſh, from Patna, Luckipore, and elſewhere, all which are here tranſcribed. The inference which the author draws from the whole is, that Mr. V. in his original ſcheme for regulating the inland trade, had a view of engroſſing it to himſelf, by which he muſt have ſoon amaſſed a more than princely fortune; and he ſupports this opinion with ſome facts, which are equivocal rather than concluſive as to Mr. V.'s intentions. Be this as it will, it is plain the nabob had views which Mr. V. did not foreſee, and which brought on the melancholy events that followed, and the reinſtating Mhir Jaffier in the nabobſhip. As an appendix to this pamphlet is inſerted a letter which Mr. V. and Mr. Haſtings wrote to the gentlemen of the council at Calcutta, dated 15 December, 1762, at Mongeer, in vindication of his proceedings. The truth is, that ſome imputation lies upon Mr. V.'s conduct, on account of his not being ſufficiently acquainted with the trade and thoſe he had to deal with; tho' this might have been foreſeen by the directors at home; but in other reſpects he appears to have been fair and open.

Art. 16. *An Addreſs to the Proprietors of* Eaſt India *Stock.* 4to. *Pr. 6d.* Kearſly.

This pamphlet opens with a ſort of vindication of Jaffier Ally Khan; but, ſays the author, had he been both cruel and oppreſſive, the Engliſh had no right to be his judges. He is then vindicated from the charge of having invited in the Dutch, and of having obſtructed the currency of the company's Calcutta mint. The writer is then ſevere upon Mr. Holwell and Mr. Vanſittart; the firſt for having planned his depoſition, (for, to ſay the truth, it was no other) and the latter for having carried

carried it into execution. Encomiums are here made upon major Carnac, for having put an end to the war, and the diſtreſſes of the company, by reducing the mogul. We have next an account of the impolitic proceedings of the company's ſervants towards Coſſim Aly Khan, which, indeed, ſeem to have provoked him to commit high treaſon againſt thoſe gentlemen-ſervants, by pretending to have a will of his own, or to regulate the commerce of his country; but, by the bye, it does not appear, that, without ſuch regulations, he could have fulfilled his terms with the Engliſh. The author proceeds in this pamphlet upon the principles of that we have laſt reviewed, and puts the rights of the company's ſervants to trade in India upon the ſame footing with thoſe of the company itſelf. He then condemns the arrangements that have been lately made by the company at home; as they probably will be diſagreeable to Mhir Jaffier, 'who, he ſays, muſt at this time either be ſubah, or the Engliſh be drove out of the country.'

We cannot help expreſſing our ſurprize that the moſt material conſideration has never yet been ſtarted, nor ſo much as hinted at by any of the parties concerned; we mean the diſability the company is under of reinſtating Mhir Jaffier in the nabobſhip. The eleventh article of the definitive treaty between Great Britain, France, and Spain, in 1763, expreſsly provides, That both the Engliſh and French ſhall acknowledge Mohammed Aly Khan for the lawful nabob of the Carnatic. Is this acknowledgement, which is provided by two great ſovereigns in ſo ſolemn a treaty, to be ſet aſide for the conveniency of a trading company and its ſervants? The two monarchs become here principals in the recognition of Aly Khan, and is either Mr. Vanſittart or Mr. Amyatt, or their maſters the directors themſelves, to preſume upon ſetting aſide, without the conſent of, at leaſt, his Britannic majeſty, this expreſs ſtipulation? Even ſuppoſing, what we believe hardly can be ſuppoſed, that the council and governor of Calcutta had not received an authentic copy of this treaty, at the time Mhir Jaffier was reinſtated, how does the matter ſtand with the direction at home, which can plead no ſuch excuſe? The queſtion is of too high and delicate a nature for us to pronounce any thing deciſively upon it; but we cannot help ſaying, that it may hereafter become a matter of the moſt ſerious conſideration; we do not mean between the two parties, but between the two crowns.

Art. 17. *Reflections on the preſent State of our* Eaſt India *Affairs With many intereſting Anecdotes, never before made public. By a Gentleman long reſident in* India. 8*vo.* 1*s.* 6*d.* Lowndes.

Many of the obſervations contained in this pamphlet are judicious, and many of them new. The author is an enemy to

Aly Khan and Mr. V.'s tranſactions with him. His repreſentations of the dangers that now threaten the Engliſh intereſt in Bengal is drawn up with great truth and judgment.

Art. 18. *An Eſſay in Vindication of the Continental Colonies of* America, *from a Cenſure of Mr.* Adam Smith, *in his Theory of Moral Sentiments. With ſome Reflections on Slavery in general. By an* American. 8*vo. Pr.* 1*s.* Becket *and* De Hondt.

This is a moſt wretched, and, indeed, ridiculous performance. The intention of the author is to repreſent the Negroes on the coaſt of Africa in the moſt deteſtable light, and the Engliſh inhabitants in our ſettlements on the continent of America in one equally amiable: and this he endeavours to do from the authority of Mr. Churchill, who, by the bye, was a bookſeller, and only publiſhed the voyages which go under his name, Mr. Voltaire, the baron Monteſquieu, Mr. Hutcheſon, and other writers, whoſe ſentiments can give no manner of ſanction to the vidication he undertakes. In ſhort the performance deſerves no farther notice.

Art. 19. *A Letter to a Noble Member of the Club in* Albemarle-ſtreet, *from* John Wilkes, *Eſq. at* Paris. 4*to. Pr.* 1*s.* Nicoll.

This letter is written in a ſtrain of exquiſite irony, and ſuppoſed to be addreſſed to lord T. Mr. Wilkes here lays down certain outlines for the conduct of the oppoſition; 'Imprimis, ſays he, Give out that your ſociety is founded on revolution principles, and, in conſequence of that, 2dly, That you are all ſtaunch whigs.' Among other inſtructions, in conſequence of theſe general precepts, one is, that the more openly and groſſly they offered to affront the K. they ſhould ſay the more in his praiſe; and that they ſhould draw the two chiefs that preſide in the two higheſt courts of law, one in the character of Holt, the other in that of Jefferies. The author inſinuates, that, notwithſtanding all the outcry of Toryiſm, the chief departments of government are, at this very time, filled up with Whigs; but we wiſh he had been more ſparing of his ſarcaſms againſt the perſon of a noble duke, whoſe younger years were ſo much devoted to the cauſe of liberty, that his aged days have a title to claim protection, at leaſt from abuſe and inſult. In a poſtſcript annexed to this pamphlet, the letter of a certain C—— J—— to a certain corporation is verſified with a good deal of humour.

Art. 20. *A Letter from* J—n W—s, *Eſq. in* Paris, *to a noble Lord in* London. *Made public by his Lordſhip's Permiſſion. Folio. Pr.* 1*s.* Sumpter.

A moſt ſcandalous impoſition, and an inſult upon even credulity itſelf.

Art.

Art. 21. *A Letter from* Alma Mater *to her beloved Son* Jemmy Twitcher. 4*to*. *Pr.* 1*s*. Pottinger.

A wretched catch-penny; abuſing a nobleman who, we are ſure, never could have had occaſion to give any perſonal offence to ſo low a being as the writer of this letter.

Art. 22. *Poems by* William Maſon, *M.A.* 8*vo*. *Pr.* 5*s*. Horsfield.

This volume contains all the poetical works of the ingenious Mr. Maſon, with whoſe merit our readers are ſufficiently acquainted: it is dedicated to his patron the earl of Holderneſs, whom he thus addreſſes in the following ſonnet, which is the only new thing in this collection.

'D'Arcy, to thee, whate'er of happier vein,
Smit with the love of ſong my youth eſſay'd,
This verſe devotes from Aſton's ſecret ſhade,
Where letter'd eaſe, thy gift, endears the ſcene.
Here, as the light-wing'd moments glide ſerene,
I weave the bower, around the tufted mead
In careleſs flow the ſimple pathway lead,
And ſtrew with many a roſe the ſhaven green.
So to deceive my ſolitary days,
With rural toils ingenuous arts I blend,
Secure from envy, negligent of praiſe,
Yet not unknown to fame, if D'Arcy lend
His wonted ſmile to dignify my lays,
The Muſes Patron, but the Poet's Friend.'

It is but juſtice to take the opportunity of this republication of Mr. Maſon's poems, to obſerve, in defence of ſo amiable a writer, that, if he is not ſo animated and ſublime, he is more elegant, moral, and correct, than moſt of his cotemporaries, and that he deſerves to be ranked amongſt our beſt poets, even if he could claim no other merit than to have been the author of *Elfrida*.

Art. 23. *A Poem on Cheſs*. 4*to*. *Pr.* 1*s*. Hawkins.

Thoſe who have no idea either of poetry or the game of cheſs may probably imagine that the author of this piece is acquainted with both; but thoſe who have any ſkill in them, will eaſily perceive, on the peruſal of it, that he has very little knowledge of either.

Art. 24. *A Poem on the Peace*. 4*to*. *Pr.* 1*s*. Fletcher.

The author of this poem obſerves, in an advertiſement prefixed to it, that 'it will be thought by ſome rather out of ſeaſon,' but that 'his own apprehenſions are of a different kind.' Whatever this gentleman's *apprehenſions* may be, we will venture to aſſure him, that a poem on the peace of Utrecht would have at leaſt as good a chance of being read, as one made on the laſt. His verſes are withal ſo contemptible, that the beſt thing we can do is to conſign them to eternal oblivion.

Art.

Art. 25. *A Fairy Tale. In two Acts. Taken from* Shakeſpear. *As it is performed at the Theatre-Royal in* Drury-Lane. 8*vo.* *Pr.* 6*d.* Tonſon.

Shakeſpear's Midſummer-night's Dream curtailed into a kind of ſing-ſong farce, which has been lately played by *little* children for the entertainment of *great* ones.

Art. 26. *Report: or, The Political Lyar. A Satirical Epiſtle.* 4*to.* *Pr.* 1*s.* Roberts.

A mere catch-penny performance without the leaſt pretenſions to wit, humour, or poetry. To make any farther *report* therefore concerning it would be doing it more honour than it deſerves.

Art. 27. *Nature: an Ethic Epiſtle, inſcribed to the Honourable Mrs.* D—y. 4*to.* *Pr.* 1*s.* Flexney.

This epiſtle, addreſſed by ſome ſober young gentleman to his mamma, is extremely moral, and extremely dull; the obſervations in it are trite and common, and the poetry very tame and inſipid. The author informs us, that

'Error oft, too ſpecious to the ſight,
Deceives our judgment by appearing right.'

That

'One fixt principle in all we find,
Intereſt, the conſtant bias of the mind,
Which acts with leſs or greater influence,
As men have better or inferior ſenſe.'

With many other deep diſcoveries of the ſame kind, which there need no ghoſt from below, nor poet from above, to acquaint us with.

Art. 28. *The Chaplain. A Poem.* 4*to.* *Pr.* 1*s.* 6*d.* Ridley.

The author of this poem introduces his Chaplain with the very ſame deſign that his poetical predeceſſor Otway had in the Orphan, viz. merely with a deſign to turn him into ridicule; and indeed, as chaplains go, there cannot be a fairer object of ſatire. Though the performance is by no means equal throughout, there are a great many good lines in it: amongſt the reſt the following deſcriptions of the antient and modern chaplain form an agreeable contraſt.

'A Chaplain was of old a ſacred name,
Whom worth and piety reſign'd to fame;
Who ſoar'd enraptur'd on devotion's wings
High o'er the filthy droſs of earthly things;
Too good to truckle to Corruption's nod,
Or for a temp'ral intereſt quit his God;

Truth

Truth was his fort, the gospel his delight,
By day his study, and his dream by night.'

The opposite character is drawn in still more lively colours.

—— by 'Chaplain is no other meant,
Than a mere slave, a downright instrument,
Perk'd in his chair, or seated at the board
To second all the nonsense of my lord,
To suffer (unreturned) with patient breast
Dishoneſt insult, and the scurvy jest;
Requir'd by grandeur, a subservient tool,
Just to supply in form the place of fool.
'Or if my lord, a dupe to modish vice,
Hang o'er the card, or shake the sounding dice;
If a lov'd mistress richer transport show'r
On the soft period of his vacant hour,
(For sure the smile of beauty's heav'nly charms
Greets with more ecstacy the lover's arms,
Than mid the horrors of a winter's night
Saunder's, or Arthur's dungeon can delight)
These milder pastimes must the priest employ,
Doom'd to assist his crimes, and share his joy,
Alike their fate to prostitute their fame,
Their thoughts, their actions, and their hearts the same.'

The portrait of the preacher at St. John's Chapel is an excellent likeness, and finely painted; but for this we refer our readers to the poem itself, which will give them some pleasure in the perusal, as the author seems to be possessed of no contemptible degree of poetical abilities.

Art. 29. *Liberty in the Suds; or, Modern Characters. In a Letter to a Friend. By* Theophilus Hogarth, Gent. 4to. *Pr.* 1s. 6d. Nicoll.

The author of this poetical epistle, which is meant as a satire, goes to work in the old way. He envies the retreat of his friend, who, you may be sure, is a man of fortune, virtue and wisdom, into the country; laments the bad treatment which modest merit, meaning himself, meets with in town; abuses the great for insincerity, Churchill for impudence, and couples him and Wilkes together, in exposing them, like bear and monkey, to the ridicule of the public. With regard to the execution of this epistle, is is above the ordinary, but inferior to the excellent class of satirists. To give our readers a specimen of our author's abilities, we shall quote the last ten lines of his epistle, where, speaking of Mr. Wilkes's retreat to France, he humorously says,

'Why

'Why on the day, which *Freedom* bled,
Still in their tombs repos'd the dead?
Why did not wond'rous things appear,
To shew her dissolution near?
The weeping deity to save,
Why stalk'd not *Sydney* from the grave?
Why flash'd not dreadful lightnings round,
And drops of blood distain the ground?
Oh! strange to tell! not ev'n an owl
Was heard to scream, or dog to howl.'

Art. 30. *Sermons on various Practical Subjects. By the Reverend* John Young, D. D. *In two Volumes 8vo. Pr. 6s.* Becket *and* De Hondt.

Every part of our moral and religious duty has been already so amply illustrated and explained by the eminent divines of our church, that unless a modern sermon-writer has something peculiarly elegant and remarkable in his composition, or very new and uncommon in his argument, his discourses have little chance of being read or admired in the present age. Dr. Young's performances will therefore, we fear, be of no great service either to himself or his bookseller, as they contain nothing that can distinguish them from the common run of sermons, which are preached every Sunday by men of very moderate abilities; add to this, that the stile in most of them is obscure and embarrassed, and the images and expressions rather low and vulgar. Tho' the advice conveyed in them is good, and the doctrine orthodox, yet, from the want of that genius and spirit, that elegance and perspicuity, which are so necessary in every writer who would please and instruct, they will soon pall upon the appetite, and leave behind them very little admiration of their author.

Art. 31. *Fifty-two Sermons. By* Samuel Walker, A. B. *In two Volumes 8vo. Pr. 12s.* Dilly.

These two volumes of sermons are introduced to the public by a long and pompous account of the author's life and ministry, written by a friend, the whole substance of which acquaints us with little more than that Mr. Samuel Walker, after quitting the vicarage of Lanlivery, took the curacy of Truro, in Cornwall, where he became quite a new man, made a great alteration in his principles and conduct, (or, in plain English, turned methodist) and that, from frequenting assemblies, and being a great lover of dancing, he became a very pious Christian. The discourses themselves are but poorly written, many of them containing tenets and opinions which border on enthusiasm, and which will give very little pleasure to men of any taste or understanding.

THE CRITICAL REVIEW.

For the Month of *April*, 1764.

ARTICLE I.

The Elements of Agriculture. By M. Duhamel Du Monceau, *of the Royal Academy of Sciences in* France, *and Fellow of the Royal Society in* London, *&c. &c. &c. Tranſlated from the Original* French, *and reviſed by* Philip Miller, *F. R. S. Gardener to the Worſhipful Company of Apothecaries at* Chelſea, *and Member of the Botanick Academy at* Florence. *In two Volumes. 8vo. Illuſtrated with Fourteen Copper Plates. Pr.* 10*s. ſewed.* Vaillant. [*Concluded.*]

THE ſecond volume of this uſeful work contains ſix books, making the number twelve in the whole.

The ſeventh book, which is the firſt that occurs in this volume, contains a mechanical deſcription at large of the ſeveral inſtruments uſed in huſbandry. We here find an account of all the plows uſed in the ſeveral provinces of France, that are, in any ſort, worth notice, as the moſt ſimple kind of plows with very few parts, the *araire*, or ſmall plow of Provence, a large plow uſed in various provinces, where they till the land with oxen; next follow ſome better and more perfect plows uſed in ſeveral parts of France, the ſhifting-ear plow and ſeveral ſorts of light plows.

This ingenious gentleman next proceeds to inform us in what manner a plow may be fitted to ſtir the intervals in the new method of huſbandry; and that he may the more eaſily be underſtood, he gives the dimenſions of the principal parts of a plow, by which the alterations to be made in it are immediately comprehended by the attentive reader. Next follow deſcriptions of a cultivator to ſtir the intervals, and plows with coulters, but no ſhares. Drill-plows are then at large deſcribed, particularly

the drill with tongues and the cylinder drill; and the book concludes with the deſcription of ſeveral other inſtruments of huſbandry. We muſt obſerve that in the deſcription of this great variety of implements, there are continual references to the plates on which they are delineated.

The eighth book treats of the culture of different kinds of grain, as, of ſummer wheat, Sicilian, or many-eared wheat, rye, naked barley, oats, millet, Turkey corn, or maize, the culture of maize in the Angoumois, of buck-wheat, concluding with general remarks on the culture of the ſeveral kinds of grain treated of in this part of the work.

The ſubject of the ninth book is meadow and paſture land, and firſt of natural paſtures, as low meadows and upland paſtures. Secondly, artificial paſtures, as lucern, ſaintfoin, clover, the ſeveral kinds of graſs cultivated for artificial paſtures, with furz, whins, or gorſe. Our author's account of the culture of lucern is worthy of every country reader's attention. This plant has been long cultivated in France with great ſucceſs, and the worthy ſociety of arts is endeavouring, by proper premiums, to propagate the culture of it in this iſland. Monſ. Duhamel's method is ſimple, and we are inclined to think good, his experience recommends it, and as it is but ſhort, and may be of ſervice to many of our readers, we ſhall lay it before them, and we are more particularly induced to do this, as the public will thereby be enabled to judge of the merit of the tranſlation.

'Of Lucerne (Medica major et erectior, Floribus purpuraſcentibus aut violaceis, Pin.)

'There are ſeveral kinds of lucerne, but that of which I have given the Latin name is the only one cultivated for fodder for cattle: ſome writers have called it *fœnum Burgundiacum.* This kind produces very ſtrong, vigorous, perennial roots: from them riſe ſeveral ſtalks two feet and a half, or three feet high: they are round, ſupport themſelves well, and are larger or ſmaller according to the nature of the ſoil. Theſe ſtalks puſh out branches on all ſides, chiefly towards the top: from one end to the other of the branches are a number of leaves, in form of a trefoil; whence it has been by ſome writers called *Trifolium Burgundiacum.* The flowers are legumenous, purple or violet, and produce a pod of a ſpiral form, containing ſeeds in ſhape ſomewhat like a kidney. This plant has a ſlight taſte of creſſes.

'Lucerne thrives beſt in rich light lands that have a great depth; it does not ſucceed in dry parching ſoils, nor in clay; though it requires ſome moiſture. If it is flooded, and the water remains long on it, it dies.

'Lucerne

'Lucerne is ſoon choaked by other plants: it muſt therefore be ſowed on land that is quite clear of weeds and graſs, and that has been brought into excellent tilth by frequent deep plowings. Thus, graſs land cannot be ſown with lucerne till it has borne ſeveral crops of corn, and been dunged; but, as we have already ſaid, it muſt not be dunged the ſame year the lucerne is ſown.

'In the ſouthern provinces of France, lucerne may be ſown in autumn; for as there are no hard winter froſts to be dreaded, it takes firm root in that ſeaſon; but with us it is better ſown in March. Three or four ounces of ſeed are ſpread on every ſquare perch of twenty-two feet.

'The lucerne ſeed is mixed with half as much oats, and both ſowed together: the laſt plowing ſhould be very fine, leſt the lucerne ſeed, which is ſmall, be buried too deep: it is covered with the harrow.

'I have already ſaid, that lucerne does not thrive in the neighbourhood of other plants: it ſhould therefore be weeded; but the expence and trouble of doing it is endleſs, unleſs in the new huſbandry: but before I explain this, I ſhall continue my account of the common method of raiſing it.

'When the oats that were ſown with the lucerne are ripe, they muſt be mowed cloſe to the ground; and though the lucerne ſhould be cut with them, it will ſhoot again ſpeedily.

'But if the weather was ſo favourable as to make the oats branch much, as they might then choak up the lucerne, they muſt be cut green, and given as fodder to cattle: for it is much better to loſe the crop of oats than hazard the loſs of the lucerne. In will be proper the third year to dung the lucerne, in the manner I have directed for natural graſſes. Such as have opportunities of watering their lucerne, ſhould avoid doing it, except in very dry weather, and then ſo much water ſhould not be uſed as for natural graſſes.

'To have lucerne continue long in perfection, it muſt never be fed with cattle, but always mowed when the flowers are half expanded.

'As this plant ſhoots afreſh as ſoon as it is cut, it may, with us, be mowed three, or even four times a year, and in the ſouthern provinces, five or ſix times: but this muſt be underſtood of lucerne in its full prime; and this begins the third year after it is planted.

'As the juice of this plant is viſcous, it is with difficulty dried; and rain, after it is mowed, hurts it greatly; inſomuch, that in a few days the leaves become as white as paper: if the rain does not continue, it is beſt not to ſtir it; for the ſun's heat immediately ſucceeding, the outſides only of the ſwarths

will be damaged; but if the rain continues, the method I have recommended in making hay muſt be followed. It is proper to obſerve, that in very hot weather it muſt be houſed before it is quite dry, or the greateſt part of the leaves will drop off and be loſt.

'Some, in ſtacking lucerne, or other hay, before it is well dried, place a faggot upright in the middle of each ſtack, that the inſide of the heap may have a free air: others, when they houſe their lucerne before it is quite dry, lay it in beds alternately, a bed of good dry ſtraw, and a bed of lucerne: the ſtraw prevents the lucerne from heating, and contracts a ſcent that makes it reliſhed by horſes, which are in winter very fond of it when mixed with lucerne. Lucerne will not keep long in ſtacks in the open air, unleſs it be well thatched, becauſe it does not ſettle cloſe enough to keep out the water.

'When the ſeed of lucerne is to be ſaved, the graſs muſt be cut before it bloſſoms, the plants being at leaſt three years old; and the ſecond graſs is left to bear the ſeed. When it is ripe, early in the morning before the dew is off, the tops of the plants where the pods are, muſt be cut off with a ſickle, and put into cloths to be carried into the houſe, and they muſt be dried in the ſun. Theſe muſt afterwards be thraſhed on the ſame cloths. The ſeed, which is ſmall and ſlippery, is dreſſed by paſſing it through a fine ſcreen; and it is then fanned. The remainder of the plant may be cut with a ſcythe; for though the fodder it makes is coarſe, yet the cattle will eat a great deal of it. In ſaving the ſeed of this plant, one mowing is loſt, beſides the inferior quality and quantity of the fodder that has borne the ſeed.

'Lucerne cultivated in this manner ſeldom holds good above eight or nine years, becauſe the graſs by degrees choaks the plants: the field muſt then be plowed; and the land being got into good tilth will bear ſeveral good crops of corn without the aſſiſtance of dung. This is the method propoſed by M. Patullo, and is practiſed in many parts of the kingdom; but to keep land conſtantly in lucerne, another method muſt be followed, and the new huſbandry come in aid. For this purpoſe a conſiderable ſpace muſt be left betwixt the plants of lucerne, that they may have room to extend their roots, and that the earth about them may, from time to time, be ſtirred, and the weeds and graſs deſtroyed. This may be done in the following manner, at a ſmall expence.

'1. The lucerne muſt be ſowed in ſingle rows, at three feet diſtance one from the other.

'2. Every time the lucerne is cut, the intervals muſt be ſtirred with a cultivator or a ſhifting-ear plow, but without an earth-

earth-board; or even with a ſtrong raker, drawn by horſes, like that which is uſed to ſtir garden-walks: as nothing more is required than to deſtroy the weeds, and give a paſſage to the moiſture, theſe light ſtirrings are ſufficient without turning the earth: beſides, theſe ſtirrings are eaſily performed, becauſe the graſs of the lucerne being cut is not in the way.

'3. Before the interval is ſtirred, ſome dung ſhould be ſpread in it, but it muſt be well rotted: I have uſed pigeons dung with ſucceſs.

'4. Every two years a workman muſt look over the rows, and take up all the tufts of graſs that the ſtirrings did not kill.

'5. Inſtead of ſowing the rows, they may be planted with three-year-old plants raiſed in a nurſery: in that caſe little rills muſt be made at three feet diſtance, and the lucerne ſet cloſe in them. I have myſelf cauſed lucerne plants to be ſet as big as my finger. The beſt time for doing this is in autumn; but it may alſo be done towards ſpring, if the weather is not too dry. Theſe large lucerne plants, which I cauſed to be planted, yielded conſiderable crops of graſs from the ſecond year.

'6. By the above method I have had fine lucerne in land proper, it is true, for wheat, but dry, and which would not have horne lucerne ſowed in the common way: I have got in twenty thouſand weight of lucerne from an arpent; and this ſame lucerne, though planted many years, is ſtill in perfection.

'7. By this the advantage of having land proper for lucerne is evident, as it yields in one year from three to ſix crops of an excellent hay, which agrees with all kinds of cattle, horſes, oxen, cows, and ſheep, which all eat it green and dry. I can from experience aſſert, that this fodder, cut green before the flowering, has recovered and fattened young horſes, which were falling off their fleſh without the cauſe being known; and that cows fed with it give a large quantity of excellent milk: the only defect of this fodder is, that it is too nouriſhing for cattle, which are ſtuffed up by it. I know that three of my correſpondents ſave the oats they uſed to give their horſes, by giving them, inſtead of it, chopped lucerne. There are however horſes which cannot be brought to feed on it.

'Some oxen have died upon eating too much lucerne; and others have grown fatter and ſtronger by eating it in proper quantities.

'In ſome years, black caterpillars are ſeen in the lucerne, which deſtroy the graſs: in this caſe it muſt be cut as ſoon as poſſible: this deſtroys the inſects, and the young graſs that ſprings up is ſeldom infeſted with them.'

This ninth book alſo contains an account of the ſeveral kinds of herbage which ſerve as food for cattle, either green or dry, as ſpurry, rye, bere or ſquare barley, maize, vetches, the field pea, the horſe bean, green fodder for winter, cabbages, and leaves of trees. Laſtly, in this book we find ſuch roots treated of as are cultivated as food for cattle, as the potato, the Jeruſalem artichoke, and navews, turneps, and radiſhes.

The tenth book ſets forth the advantages of the new huſbandry when applied to the culture of ſeveral kinds of plants, of pulſe, kitchen garden plants, cabbages, and various roots. The culture of flax is next deſcribed, together with the methods of pulling, rating, drying it, and giving it the other neceſſary preparations before it is proper to be manufactured; and the book concludes with a deſcription of the culture of hemp and teaſil.

We are in the eleventh book inſtructed in the culture of ſome plants fit for the uſe of dyers, as weld, or dyers-weed, woad, and ſaffron. On this laſt article our author is very explicit, giving a botanical deſcription of the plant, the beſt method of cultivating it, the way of gathering, drying it, &c. the diſtempers to which the bulbs are ſubject, and the uſes to which ſaffron is applied.

The culture of madder next engages our attention, which Monſ. Duhamel, judging it to be a very important article, treats of at large. He deſcribes the Liſle kiln, with its furnace, and makes very ſenſible remarks on its perfections and defects. He then proceeds to the deſcription of the vertical mill for pulveriſing madder, the Liſle mill, and the Corbeil mill, interſperſed with remarks on them all, and thus concludes the book.

We have but one more book to mention in our account of this very uſeful work, which is the twelfth and laſt. This contains reflections on ſeveral branches of agriculture, particularly reſpecting the inconvenience of binding ſheaves of corn with wyths, a cuſtom much in uſe in many parts of France, and the means of damaging, and ſometimes almoſt totally deſtroying very fine woods. Our author next obſerves that land being in ſome provinces divided into too ſmall plots is a great obſtacle to the progreſs of agriculture, and not leſs ſo in his opinion are the large quantities of common field land, and the right of commonage which the inhabitants in many parts poſſeſs; and he thinks, not without reaſon, that long leaſes, and ſome proper regulations with reſpect to the commerce of corn, would greatly tend to the improvement of agriculture. This laſt book, and of courſe the whole work, concludes with ſome elucidations on ſeveral parts of it, with a few additions, and an account of the different meaſures of land mentioned in the two volumes.

We

We have read this work with great pleaſure, and think it worthy the pen of its public ſpirited author; his chief endeavour ſeems to have been to compriſe an uſeful work in a ſmall compaſs, ſo as to bring it within the purchaſe of ſuch readers as he would wiſh to inſtruct, viz. practical farmers, who in general have neither leiſure, inclination, nor abilities to purchaſe and peruſe voluminous tracts. The *Engliſh* lover of agriculture will find in it many curious articles, worthy of his attention, it will lead him to a perfect knowledge of the theory of his profeſſion, and inſtruct him in many matters in the practical part, in which he might probably before be at a loſs—to ſuch we ſtrongly recommend it, as being certain that no time will be deemed loſt which is ſpent in its peruſal.

With regard to the tranſlation, we have only to ſay, that Monſ. Duhamel will be far from being diſpleaſed at the elegance of his Engliſh dreſs; the ſpirit of the original is properly ſupported, the ſenſe every where carefully preſerved, and in all parts faithfully rendered. This we are the better enabled to declare, as we have from beginning to end carefully and diligently compared it with the original. It is with no ſmall degree of pleaſure we alſo find, that in an advertiſement prefixed to the work, the very ingenious Mr. Miller of Chelſea declares himſelf of the ſame opinion.

ART. II. *The Advantage and Neceſſity of the Chriſtian Revelation, ſhewn from the State of Religion in the antient Heathen World: Eſpecially with reſpect to the Knowledge and Worſhip of the One True God: A Rule of Moral Duty: And a State of Future Rewards and Puniſhments. To which is prefixed, A Preliminary Diſcourſe on Natural and Revealed Religion. In two Volumes. By* John Leland, *D. D. Author of the View of the Deiſtical Writers, &c. 4to. Pr. 2l. 10s. bound.* Johnſton.

IT has often been matter of concern to the real friends of Chriſtianity to reflect, that amongſt all the able advocates who have written in its defence, very few, eſpecially in controverſial points, have ſhewn that ingenuous candour and impartiality, which ſhould, above all, diſtinguiſh thoſe who plead the cauſe of religion and virtue: our polemic divines generally abound more in zeal than knowledge, and ſeem not ſo deſirous to convince as to conquer. They mix ſo much acrimony and bitterneſs with their arguments, as to take off all their force and power. The author of the excellent work now before us, whoſe candour and moderation we cannot ſufficiently admire, has always followed a method directly oppoſite: in his view of the

Deiſtical Writers, his cool and diſpaſſionate manner of treating their arguments, together with his ſtrength of reaſoning in the confutation of them, have contributed more to the quaſhing of atheiſm and infidelity than all the illiberal warmth and reſentment of angry diſputants. To the ſucceſs and approbation which that excellent work deſervedly met with, we are, probably, indebted for the performance now before us, which is, conſidered in every reſpect, one of the moſt uſeful and beſt written treatiſes which hath been publiſhed for ſome time paſt; deſigned, as the author informs us in the title-page, to ſhew the advantage and neceſſity of the Chriſtian revelation, from the ſtate of religion in the heathen world, eſpecially with reſpect to the knowledge and worſhip of the one true God; a rule of moral duty; and a ſtate of future rewards and puniſhments. This noble and extenſive ſubject, the ſeveral parts of which have been ſlightly and occaſionally handled by other writers, Dr. Leland has here treated at large, with the greateſt care, accuracy, and preciſion. Wherever, in the diſcuſſion of any particular point, he differs in opinion from thoſe who went before him, he does it with that candour and humanity for which he is ſo eminently diſtinguiſhed; and wherever he advances any notions of his own that have the appearance of novelty, it is with a modeſty and diffidence which are the peculiar characteriſtics of real merit. But, that our readers may form ſome imperfect idea, for imperfect it muſt be, unleſs he peruſes the whole, of this valuable work, we have drawn up a brief analyſis of it, extracted from the heads, and given, as near as we could, in the very words of the ingenious author.

Man (ſays Dr. Leland) ſhould be conſidered as a religious creature; not left at his firſt formation to work out a ſcheme of religion for himſelf: it is therefore reaſonable to ſuppoſe, that his knowledge in this reſpect was communicated to him by a revelation from God, which was derived from our firſt parents to their deſcendants by tradition, though, in proceſs of time, it became greatly obſcured and corrupted. In ſupport of this opinion, he endeavours to prove, that the firſt religion of mankind was not idolatry, but the knowledge and worſhip of the one true God, the notion of whom was never intirely extinguiſhed in the pagan world, though his true worſhip was in a great meaſure loſt and confounded amidſt a multiplicity of idol deities. He obſerves, that the moſt antient kind of idolatry was the worſhip of heaven and the heavenly bodies, which began very early, and ſpread very generally, among the heathen nations. He then conſiders the worſhip of deified men and heroes, the *Dii majorum gentium*, and remarks that the names and peculiar attributes originally belonging to God were applied to them, which brings

him

him to a full confutation of an opinion received by many, that the pagan polytheiſm was only the worſhipping one true God, under various names: he then proceeds to illuſtrate the further progreſs of the heathen polytheiſm, enumerating the ſeveral ſpecies of idolatry embraced at different times, and to conſider the pagan theology, as diſtributed by Varro into the poetical, the civil, and the philoſophical, and examines the force of the aſſertion commonly made, that we ought not to judge of the pagan religion by the poetical mythology: from a view of the fabulous or poetical he proceeds to ſome reflections on the civil theology, which, he obſerves, in proceſs of time, became little leſs abſurd than the other, and, in many inſtances, was cloſely connected and complicated with it, the pernicious conſequence of this to religion and morals was ſufficiently evident: he then conſiders the much extolled pagan myſteries, and the tendency which they were ſaid to have to purify the ſoul, and promote the practice of virtue, where he more particularly enters into and confutes the opinion of Dr. Warburton, that the myſteries were intended to detect the error of polytheiſm, and bring men to the adoration of the one true God. Dr. Leland then takes into conſideration the philoſophical theology of the antient heathens, which, however highly extolled, he proves to have been of little efficacy for leading the people into a right knowledge of God and religion, or reclaiming them from their idolatry: he enumerates the ſeveral tenets and opinions of the pagan philoſophers, and ſhews that they were all chargeable with great defects, as even the beſt of them aſcribed thoſe marks to a plurality of gods, and directed thoſe duties to be rendered to them, which belong only to the Supreme Being.—He goes on to prove that the heathen notions of Divine Providence were very imperfect and confuſed, and inſiſts on the great ſuperior advantage of revelation to inſtruct men in the doctrine of Providence, concerning which ſuch noble ideas are imparted to us in the holy ſcriptures. From his reflections on the account of the religion of the antient pagans, he is led to conſider the deplorable ſtate of it, as repreſented to us in holy writ, and which is confirmed to us by the heathen writers themſelves: he obſerves, with great truth, that the corruption of the pagan world is no juſt objection againſt the wiſdom and goodneſs of God; and that if the generality of them made no uſe of the advantages which they had from tradition and the Jewiſh revelation, but ſtill perſiſted in their idolatry and polytheiſm, the fault is not to be charged upon Divine Providence, but upon themſelves. Our author remarks with concern, that, upon a review of the pagan ſyſtem, we cannot help lamenting that idolatry gathered ſtrength among the nations, as they grew in learning and politeneſs; whence he

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draws this very proper concluſion, viz. That human wiſdom and philoſophy were totally inſufficient for the recovery of mankind from polytheiſm and idolatry; and that nothing leſs than an extraordinary revelation from God could prove an effectual remedy. This remedy was accordingly adminiſtered by the Chriſtian diſpenſation, which was ſuited to all the neceſſities of mankind. Dr. Leland concludes this part of his deſign with ſome very judicious obſervations on the glorious change which the goſpel wrought on the ſtate of religion, and the light it brought into the world, adviſing us to keep cloſe to the ſacred rules of it, in order to preſerve the Chriſtian religion in its purity and ſimplicity.——Such is the ſubject of the firſt volume, which, we may obſerve, contains but one of the three parts which the author had propoſed to conſider, viz. The ſtate of religion in the antient heathen world, with reſpect to the knowledge and worſhip of the one true God. The ſecond volume comprehends the other two parts, viz. A rule of moral duty, and a ſtate of future rewards and puniſhments. With regard to the firſt of theſe, he ſets out by remarking, That man appears from the frame of his nature to be a moral agent, and deſigned to be governed by a law; God hath accordingly given him a law to be the rule of his duty: this law, which is not, according to the opinions of ſome, neceſſarily known to all men without inſtruction, is by ſeveral ways taught to mankind, viz. By a moral ſenſe implanted in the human heart; by a principle of reaſon judging from the natures and relations of things; by education and inſtruction; and, laſtly, by divine revelation. The principal heads of moral duty were made known to mankind from the beginning, and continued to be known and acknowledged in the patriarchal ages; but when men fell from the knowledge of God, they fell alſo from the knowledge of moral duty. Dr. Leland then proceeds to obſerve, that the heathen nations did not make uſe of the helps afforded them by the Divine Providence; and concludes, from an enquiry into the ſtate of morality amongſt them, that if they had a complete rule, it would appear either in the precepts of their religion, or in their civil laws and cuſtoms, or in the tenets of their philoſophers: but their civil laws were by no means fitted to be an adequate rule of morals, as the beſt of them were, in ſeveral reſpects, greatly defective; and many of thoſe cuſtoms, which had the force of laws, contrary to ſound morality. This our author proves by a candid examination into, and conſideration of, the laws of the twelve tables, and thoſe of Romulus, remarks the cruel treatment of ſlaves, the gladiatory ſhews, unnatural luſts, &c.——He then, with great candour, enters into a diſcuſſion of the tenets and principles of the moſt eminent philoſophers, and

and obſerves, with great truth, That not one of them can be abſolutely depended on as a proper guide in matters of morality, nor is a complete ſyſtem of morals to be extracted from the writings of them all, collectively conſidered, becauſe many of them (as this excellent writer has fairly proved) were fundamentally wrong in their firſt principles, as is evident from the review of the ſyſtem of Epicurus, and other pagan philoſophers, who were generally wrong with reſpect to the duty and worſhip proper to be rendered to God, though they acknowledged it to be a point of the higheſt importance. They were moreover extremely vague and inconſiſtent in their notion of the ſocial duties, and remarkably deficient in that part of morality which relates to the government of the paſſions, many of them countenancing both by their principles and practice, the moſt unnatural luſts and vices. The ſtoics themſelves, who have been ſo mightily extolled, were, in many reſpects, culpable, as their doctrines tended to raiſe men to a ſtate of ſelf-ſufficiency and independency, highly inconſiſtent with a due veneration for the Supreme Being; and though they gave ſome excellent precepts with regard to the ſocial duties, carried their doctrine of apathy ſo far as to be utterly inconſiſtent with the principles of humanity, talked in high ſtrains of regulating the appetites and paſſions, and yet gave too great indulgence to fleſhly concupiſcence, and had not a due regard to purity of manners; profeſſed to lead men to perfect happineſs in this life, without any conſideration of another. Their philoſophy, in ſhort, in its rigour, was not reducible to practice, and had little influence either on the people or themſelves. Dr. Leland concludes his ſecond part with obſerving, That the nations were ſunk into a deplorable ſtate of corruption, at the time of our Saviour's appearing; to recover them from this ſtate was one principal end for which God ſent his Son into the world: the goſpel ſcheme of morality far exceeding all that had been before publiſhed, as appears from an impartial review of the excellency of its precepts, which are enforced by the moſt powerful and important motives. The tendency, indeed, of the goſpel to promote the practice of holineſs and virtue, is one of the ſtrongeſt arguments to prove the divinity of the Chriſtian revelation.

Having thus, in the two former parts of his work, ſhewn the advantage and neceſſity of the Chriſtian revelation from the ſtate of religion in the antient heathen world, with reſpect, firſt, to the knowledge and worſhip of the one true God, and, ſecondly, a rule of moral duty, Dr. Leland proceeds in his third and laſt part, to conſider it, with reſpect to a ſtate of future rewards and puniſhments; and here, after remarking the great importance

tance of the doctrine of a future ſtate, and its conſonancy to reaſon, he obſerves, that though the natural and moral arguments for it are of great weight, yet if men were left merely to their own unaſſiſted reaſon, they would labour under great doubts concerning it, and that a revelation from God would therefore be of great advantage. The notion of the ſoul's immortality, which hath prevailed in all ages, was, in our author's opinion, derived to them from tradition, and was probably a part of the primitive religion communicated by divine revelation to the firſt of the human race. The ſentiments of the philoſophers on this point were various and contradictory to each other. The doctrine of Pythagoras is ſhewn to be inconſiſtent with a ſtate of future rewards and puniſhments. The doctrines of Plato, Ariſtotle, Socrates, Cicero, and Plutarch, are likewiſe diſcuſſed, as are alſo the opinions of all the other ancient philoſophers: it is obſerved, that thoſe amongſt them who ſaid the higheſt things of future happineſs, conſidered it as confined chiefly to perſons of eminence, or to thoſe of philoſophical minds, and afforded ſmall encouragement to the common kind of pious and virtuous perſons, and that the goſpel doctrine of eternal life to all good and righteous men, was not taught or belived by any of them. Add to this, that they were always in doubts concerning this point, and this uncertainty put them upon ſchemes to ſupply the want of conviction: they inſiſted, therefore, upon the ſelf-ſufficiency of virtue for complete happineſs, and aſſerted that a ſhort happineſs is as good as an eternal one. Dr. Leland then proceeds to obſerve, that the ancient philoſophers and legiſlators were ſenſible of the importance and neceſſity of the doctrine of future puniſhments, and yet, generally, rejected and diſcarded them as vain and ſuperſtitious terrors, and, as ſuch, were diſregarded and ridiculed even among the vulgar. To remedy all theſe inconveniencies, and to remove all theſe errors, our author concludes with obſerving, That our Lord Jeſus Chriſt brought life and immortality into the moſt clear and open light by the goſpel, that he both gave the fulleſt aſſurance of everlaſting happineſs to good men in a future ſtate, and alſo made the moſt inviting diſcoveries of the nature and extent of that happineſs; that the goſpel contains alſo the moſt expreſs declarations concerning the puniſhments of the wicked, the neceſſity and importance of which is ſhewn; the conſideration of which leads the author to a few general reflections on the whole, with which the work concludes.

From the compendious view of Dr. Leland's performance which we have here given, our readers will ſee the order and method which he has obſerved in treating this important ſubject. With regard to the ſtile and manner of it, we ſhall only add

add that it is adapted to the nature of the work, not glaring, pompous, or diffuſe, but eaſy, chaſte, and perſpicuous, as will ſufficiently appear from the following quotation of a paſſage, which we have the rather ſelected, as being on a controverſial point, it gives us the beſt idea of Dr. Leland's candour as a diſputant, and of his merit as a writer.

Dr. Warburton having aſſerted, in his Divine Legation, that the errors of polytheiſm were detected, and the doctrine of the unity taught and explained in the Eleuſinian myſteries, Dr. Leland, in the ſeventh chapter of the firſt part of this work, gives us his reaſons why he is of a contrary opinion.

'The firſt thing (ſays he) propoſed to be proved is, That the errors of polytheiſm were detected in the myſteries, or, as Dr. Warburton expreſſes it, that they diſcovered the whole deluſion of polytheiſm to ſuch as were judged capable of the ſecret. And he explains himſelf farther by ſaying, That the ἀπόῤῥητα, or ſecret doctrines of the myſteries, overthrew the vulgar polytheiſm, the worſhip of dead men: and that the fabulous gods, the whole rabble of licentious deities were routed there. The repreſentation of the deſign of the pagan myſteries is very honourable to them, if it can be ſupported with clear evidence; but it appears to me that not one of the teſtimonies produced by the learned author of the Divine Legation comes up to the point they are intended to prove. The firſt is a paſſage quoted from St. Auſtin concerning an Egyptian hierophant, who informed Alexander the Great, that even the deities of an higher order had once been men. This is followed by two quotations from Cicero, who, according to our author, tells us, that "not only the Eleuſinian myſteries, but the Samothracian and the Lemnian, taught the error of polytheiſm." But all that can be gathered from the two paſſages here cited is, not that the error of the vulgar polytheiſm was taught in the myſteries, but only that the dii majorum gentium, the chief of the gods vulgarly adored, had been taken from the human race into heaven. But Cicero, who ſays this, neither gives it as his own opinion, nor repreſents it as the doctrine of the myſteries, that therefore they were not to be regarded as gods, nor worſhipped as ſuch. On the contrary, in one of thoſe paſſages he plainly approves the deification of famous and excellent men; and ſo he does on ſeveral other occaſions. And the worſhip of ſuch deities is what he expreſly preſcribes in his book of laws. "Ex hominum genere conſecratos coli lex jubet." Julius Firmicus, in the paſſage produced from him, charges the pagans with having conſecrated or deified dead men; but he is far from ſuppoſing that the myſteries condemned that practice, but rather on the contrary that they approved and encouraged it.

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Theſe are all the teſtimonies brought to prove, that the myſteries were deſiged to detect the error and deluſion of the vulgar polytheiſm: for as to the hint, as our author calls it, given by Plutarch, that the true nature of dæmons was held forth in the myſteries, ſince that philoſopher does not explain what he means by it, but ſays a ſacred ſilence is to be obſerved, nothing can be concluded from it at all. The whole amount then of the evidence on this head is no more than this, that in the myſteries the initiated were inſtructed that the popular deities had been once men: but no proof is brought, that the ἀπόῤῥητα overthrew the vulgar polytheiſm, the worſhip of dead men. Nor do I believe any one paſſage can be produced from all pagan antiquity to ſhew, that the deſign of the myſteries was to undeceive the people as to the vulgar polytheiſm, and to draw them off from the worſhip of the deities commonly adored. Their having been once men was very conſiſtent, in the notions which then obtained, with their divinity. The Cretan, who, as this learned author obſerves from Diodorus, celebrated the myſteries openly, and publiſhed their ἀπόῤῥητα, or ſacred doctrines, i. e. thoſe which in other places were kept hidden or ſecret, without reſerve, boaſted of having Jupiter's tomb among them; but this did not hinder them from regarding and worſhipping him as the chief of the deities, the father of gods and men. In like manner the Egyptian prieſts, as Plutarch informs us, pretended to ſhew the ſepulchre of Oſiris, yet this was not thought to be an objection againſt their worſhipping him as a god.

'Allowing therefore the fact, that in the myſteries ſome account was given of the hiſtory of their gods, which led the initiated to conclude, that the popular deities, even the principal of them, had been originally of the human race, it does not follow, that therefore the myſteries were deſigned to detect the error and deluſion of the vulgar polytheiſm, and to overthrow the worſhip of their deities. Some of the pagans were indeed ſenſible, that if it was once allowed that their gods had been of human extraction, this might be turned to the diſadvantage of the public religion. Hence it was, that the Roman pontiff Scævola, in a paſſage cited before, was for having it concealed from the people that even Hercules, Æſculapius, Caſtor and Pollux, had been once mortal men, leſt they ſhould not regard and worſhip them as gods. And Plutarch, in his treatiſe De Iſid. et Oſir. ſpeaking of thoſe who repreſented ſome of the gods to have been originally famous men, who had obtained the honour of divinity, ſays, that this is to attempt to move things which ought not to be ſtirred, and to bring down thoſe great and venerable names from heaven to earth, and thereby

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to overturn and diſſolve that religious perſuaſion, which hath taken poſſeſſion of the minds of almoſt all men from their birth: that is to open a wide door to the atheiſtical crowd, who are for turning divine things into human, and to give a ſplendid licence to the illuſions of Euhemerus the Meſſenian, whom he there charges as having ſcattered all manner of atheiſm thro' the world. It may ſeem a little ſurpriſing, that Plutarch ſhould here repreſent that as an impious and atheiſtical doctrine, which, according to our learned author, the myſtagogues taught the initiated in the greater myſteries, and which Cicero and others made no ſcruple of declaring. But whatever Plutarch and ſome others might think of it, thoſe that inſtituted and conducted the myſteries ſeem to have been of another mind. If they taught the initiated, that the gods commonly received had been once men, it is reaſonable to ſuppoſe, that they took care that the public religion ſhould not ſuffer by it, by letting them know, that notwithſtanding this they ought to be regarded as gods, and to have that divine honour and worſhip rendered to them which antient tradition and the laws required.

'And indeed this ſeems plainly to follow from the conceſſions which our learned advocate for the myſteries is ſometimes obliged to make. He tells us, that one important uſe, to which what he calls *the detection of the national gods*, that is, the ſhewing that they had been men, was deſigned, was "to excite men to heroic virtue, by ſhewing them what honours the benefactors of nations had acquired by the free exerciſe of it." The honours here referred to are *divine honours*, as he himſelf elſewhere calls them. This alſo appears from the paſſage he quotes from Tully's ſecond book of laws, where it is ordered, that thoſe ſhould be worſhipped whoſe merit had placed them in heaven: as alſo from the fragment of Sanchoniathon, which he ſuppoſes to have been the very hiſtory narrated to the Ἐποπται in the greater myſteries. He aſks, "What ſtronger excitement had heroic minds, than to be taught, as they are in this fragment, that public benefits to their fellow-creatures were rewarded with immortality?" It ſhould have been ſaid, that according to that fragment, they were rewarded with divine honours: for it is there expreſly ſaid, that after their death they were worſhipped as gods, and had ſacrifices offered to them; of which ſeveral inſtances are given. And he repreſents it as "the purpoſe of that fragment to ſhew, that the popular deities were only dead men deified." Now the queſtion is, Whether the deſign of introducing the hiſtory of their gods, as having been deified men, was with a view to condemn the worſhipping them, or to approve of it? It could not be to condemn it, ſince by ſhewing the divine honours which were rendered to them for the ſer-

vices they had done the public, they deſigned to excite men to heroic virtue. If this was one important uſe of the myſteries intended by the legiſlators and magiſtrates, as is plainly aſſerted in the paſſages now produced, this ſhews they did not intend by the myſteries to overthrow the worſhip that was rendered to them. For this would be to counteract and defeat their own deſign. And indeed this is what our author himſelf ſeems expreſly to grant; when ſpeaking of what Virgil calls

" Vana ſuperſtitio, veterumque ignara deorum,"

He ſaith, that " the pagan lawgiver took much care to rectify it in the myſteries, not by deſtroying that ſpecies of idolatry, the worſhip of dead men, which was indeed his own invention, but by ſhewing why they paid that worſhip, namely, for benefits done by thoſe deified heroes to the whole race of mankind." Here it is declared, that the pagan lawgiver did not intend by the myſteries to deſtroy the worſhip of dead men, but rather to give a reaſon for it, which tended to juſtify that practice. And if this were the caſe, I do not ſee how it can be ſaid, that " what the ἀπόῤῥητα overthrew was the vulgar polytheiſm, the worſhip of dead men." Where the reader may obſerve, that *the vulgar polytheiſm* and *the worſhip of dead men*, are uſed as ſynonimous terms.

' I think theſe obſervations are ſufficient to ſhew, that the teſtimonies brought to prove that the popular deities were once men, and were repreſented as ſuch in the myſteries, do not prove that the myſteries were intended to detect the error and deluſion of polytheiſm, and to ſubvert the worſhip of thoſe deities. This indeed was the inference the Chriſtians drew from it, who argued from the hiſtory of their gods to diſprove their divinity. And this probably was the principal reaſon, why the myſtagogues were very careful in their entrance on the celebration of the myſteries, that no Chriſtian ſhould be preſent at them.'

The reader will obſerve that we have only quoted Dr. Leland's obſervations on the firſt part of biſhop Warburton's aſſertion concerning the errors of polytheiſm; what follows with regard to the doctrine of the unity is equally ſenſible and ſpirited, but for this we muſt refer them to the work itſelf, which abounds throughout with excellent remarks, judicious arguments, and ſolid reaſoning.

The book before us is, upon the whole, a moſt uſeful and well written performance, and at a time when ſcarce any thing appears amongſt us but ſuperficial trifles, cannot be ſufficiently admired, at leaſt by all thoſe who pretend to the leaſt regard for the neglected cauſe of virtue and Chriſtianity.

ART.

ART. III. *A Collection of Letters written by Cardinal* Bentivoglio, *to divers Perſons of Eminence, during his Nuncia ure in* France and Flanders. *Tranſlated into* Engliſh, *with the* Italian *in the oppoſite Page.* 12mo. *Pr.* 4*s.* Vaillant.

THE chief view of the editor and tranſlator of the letters now under our conſideration ſeems to be to facilitate the attainment of the Italian tongue, by the publication of a writer who is deſervedly ranked among the foremoſt of his own nation for elegance and purity of diction. In this light the attempt is certainly worthy of applauſe, being an attempt to promote the ſtudy of a language which abounds with ſuch a number of excellent writers, both in proſe and verſe, and which, in ſome meaſure, is become faſhionable in this kingdom, ſince the exhibition of Italian dramas on the Engliſh ſtage.

The Italian is a graceful, ſonorous, and expreſſive language. The uſe of it is of conſiderable extent, being not only ſpoken in Italy, but in Greece, and the iſles of the Levant; it is likewiſe the court language of the emperor, and of ſeveral princes in Germany. It is certainly far more muſical, expreſſive, and copious, than the French, to which we continue to ſhew ſo undeſerved a preference, as to have French boarding-ſchools, even in time of war with that nation, in moſt parts of this kingdom. The Italian took its riſe from the decline of the Latin, which received a moſt ſenſible change in the fourth century, by removing the ſeat of the empire to Conſtantinople. But the ruin of the Latin was intirely completed by the inroads of the Goths and other barbarous nations, who, having made themſelves maſters of Italy, produced a total alteration in the language. It ſubſiſted, nevertheleſs, in ſome meaſure, till the time of the emperor Frederic Barbaroſſa, viz. till the middle of the 12th century, when the Latin was ſpoke in common, but with great impurity and mixture. After that period it was entirely loſt, with reſpect to vulgar uſe, and preſerved only by the clergy. The Italians from thence date the commencement of their language, which aroſe, as hath been obſerved, from the mixture and confuſion of the ſeveral nations that had ſubdued their country. Towards the middle of the 13th century ſome ingenious men appeared, who attempted to write with propriety and elegance in this language, making a proper choice of words, avoiding ſuch as ſeemed harſh and uncouth to the ear, and fixing upon thoſe that were moſt harmonious and agreeable. In this they imitated the Provençals, who are ſaid to have been the firſt that began to ſpeak with propriety and elegance ſince the extinction of the Roman empire, and the firſt that introduced rhime and

verſe into vulgar language, in the manner it now obtains throughout Europe. In the 14th century the Italian tongue ſeemed to have attained its higheſt pitch, being ſo fruitful of good authors, that the Italians call it their age of purity, and conſider it as the Auguſtan age, for the perfection of their language. This is the more extraordinary, as moſt other European nations were at that time in a ſtate of barbariſm; and the vernacular tongues ſpoken in thoſe days, eſpecially Engliſh and French, are at preſent almoſt unintelligible. Then it was that the celebrated Dante flouriſhed, to whom the Italian tongue owes its chief improvements. He lived till the year 1321, and was the firſt of the moderns that undertook to write an heroic poem, which he executed ſo well, that his work is to this day generally admired by the Italians, not only for the ſubject, but for the purity of the language. John Villani was cotemporary with Dante; he wrote the hiſtory of Florence, his country, from its foundation to the year 1348, with great purity and elegance. Petrarch flouriſhed towards the middle of this century, and Boccace appeared much about the ſame time, and both are ranked as writers of the firſt claſs by the modern Italians. The reſtoration of Greek and Roman literature, in the 15th century, ſuſpended for a while the progreſs of this language; but the Italians, ſoon after, began to cultivate it with their former ardour. Then it was that Politianus, Sannazarius, and Bembo, flouriſhed, the latter of whom publiſhed his remarks on the Italian tongue, which he had taken from the authors of the pureſt age. Fortunio wrote at the ſame time as Bembo, and Alunno contributed very much to the ſame purpoſe, as appears by his remarks on Petrarch. To theſe ſucceeded Corſo, Acariſio, Dolce, Ruſcelli, Pergamini, Salviati, Buom Mattei, and ſeveral others, who wrote on the ſame ſubject. And indeed the Italians may boaſt of having taken more pains than any other nation to improve their language, ſince there are upwards of an hundred authors who have endeavoured to aſcertain and embelliſh it. To preſerve a ſucceſſion of able perſons for illuſtrating their mother tongue, the academy della Cruſca was inſtituted, by whoſe care the celebrated dictionary which bears their name was firſt compiled, from the moſt approved authors of the above-mentioned age of pure writing. Thus the Italian may be conſidered not only as a living, but as a dead, language, its purity being aſcertained by a ſtanding academy, and confined to ſuch a number of authors, as are moſt famed for their beauty and correctneſs. But notwithſtanding this care, ſtill it has been ſubject to ſome alterations as a living language, chiefly in regard to orthography, and to the turn and delicacy of expreſſion.

Among

Among thoſe who in the laſt century wrote with the greateſt purity, we may juſtly rank the author of the letters under our examination, cardinal Bentivoglio, who is alſo celebrated in the republic of letters for his hiſtory of the wars of Flanders. The tranſlator gives us a ſhort account of the cardinal's life, worthy of the public curioſity.

Guy, cardinal Bentivoglio, was born at Ferrara, in 1579, of Cornelio Bentivoglio and Elizabeth Benadei. His family had formerly poſſeſſed the ſovereignty of the city of Bologna, and is ſaid to have been deſcended from Entzius king of Sardinia, a natural ſon of Frederic II. Their ſurname is derived from the exceſſive fondneſs of that prince's mother, who, in dallying with her child, uſed often to repeat theſe words, *Enzio che ben ti voglio, Enzio, how dearly I love thee!* After ſeveral revolutions, the family came to ſettle at Ferrara, where it acquired a conſiderable ſhare of eſteem and credit. The author's father Cornelio behaved with great valour in the wars of Tuſcany, and afterwards had the chief command of the troops belonging to Alfonſo II. duke of Ferrara. His ſon Guy, having been ſent, at the age of fifteen, to the univerſity of Padua, made a ſurpriſing progreſs in moſt branches of literature, but particularly in hiſtory, and the ſtudy of canon and civil law. His view was to qualify himſelf for public employments, to which his genius ſeemed to have a natural bent. Of this he gave an early ſpecimen, when he was yet a ſtudent at Padua, upon the deceaſe of Alfonſo II. duke of Ferrara, in 1597. Cæſar, that prince's couſin, having formed pretenſions to the ſucceſſion of Ferrara, was oppoſed by pope Clement VIII. The marquis Hippolito, brother to our Guy, embraced Cæſar's party, and put himſelf at the head of his troops. Cardinal Aldobrandini, general of the pontifical army, being greatly irritated at the marquis's behaviour, Guy thought proper at this juncture, when his brother was in ſuch danger of being overpowered, to wait upon Aldobrandini, in order to appeaſe the wrath of that eccleſiaſtic general. His interpoſition had its deſired effect; and our young negotiator had the further ſatisfaction to conclude a peace with cardinal Bandini, the legate of Bologna, which was ſigned the January following. After this ſucceſs, he was well received by the pope, who repaired to Ferrara, in order to take poſſeſſion of that duchy. Upon embracing the eccleſiaſtic ſtate, and ſettling at Rome, Guy was appointed *Camerier Segreto* by that ſame pontiff; and Paul V. made him *Referendario*.

During his ſtay at Rome he diſtinguiſhed himſelf in the diſcharge of thoſe employments, not only by his learning and polite accompliſhments, but by his ſingular prudence and good conduct. Having diſplayed ſuch marks of penetration and ſa-

gacity, as ſeemed even to ſurpaſs his years, he was preferred, at the age of twenty-nine, to the nunciature of Flanders. How greatly his behaviour was approved during his reſidence at the court of Bruſſels, his ſubſequent promotion plainly demonſtrated; for ſcarce was he returned to Rome, when the pope appointed him nuncio to the court of France. This nomination happened at a very critical juncture, when the affairs of that kingdom were in a moſt unſettled ſituation; yet, ſo wiſely did he conduct himſelf, and ſo highly to the ſatisfaction of both courts, that pope Paul V. a little before his deceaſe, raiſed him to the dignity of a cardinal. This was on the 28th of January, 1621. Bentivoglio was then in France, where king Lewis XIII. and the whole court congratulated him on his promotion. At his return to Rome he was received with all the honours due to his ſingular merit, and ſpent the remainder of his days in that capital. During this whole time he had ſo far gained the public affection and eſteem, by his excellent qualities, that, upon the death of pope Urban VIII. on July 29, 1644, it was expected cardinal Bentivoglio would ſucceed him in the pontificate; but the inconveniency of the heats in the conclave having deprived him for eleven nights of his natural reſt, he was ſeized with a fever, of which he died that ſame year, 1644, on the 7th of September, at the age of ſixty-five.

It was during the cardinal's nunciature in Flanders and France that he wrote his celebrated hiſtory of the wars of the Low Countries, and the collection of letters now under our review, which have been held in ſuch high eſteem ever ſince their firſt publication. This eſteem is founded not only on the elegance and purity of the diction, but likewiſe on their uſe in regard to the political hiſtory of that period. Here the character of courts and princes is more impartially drawn, the paſſions of great perſonages are more ſtrongly painted, the inſtability of human affairs is more beautifully repreſented, and the ſprings of actions are more accurately deſcribed, than we find even in cotemporary hiſtorians. On the other hand, how ſincere a portrait does the author draw of himſelf! With what eaſe and freedom does he open his mind to his intimate friends! With what dignity does he addreſs himſelf to the higheſt potentates and crowned heads! In ſhort, we find him negotiating continually with the greateſt princes of Europe; and his letters are replete with maxims which diſplay the conſummate ſtateſman, ſo that they will ever be admired as a ſketch of the hiſtory of thoſe times, and as a ſchool of refined politics. We only wiſh that the good cardinal, in talking of the reformed religion, had expreſſed himſelf with more moderation, and not written with ſuch aſperity, and even indelicacy, againſt the northern heretics.

But

But this was the ſtile of the court of Rome, and perhaps of the times, when religious wars were in vogue, and Chriſtians of different denominations were cutting one-anothers throats about the interpretation of ſcripture.

The tranſlator has taken the liberty, he ſays, to alter the antient orthography, and, in compliance with cuſtom, has adopted that which obtains among the modern Italians. The tranſlation is as cloſe and literal as the difference of the two idioms would permit. It is printed in the oppoſite page, and keeps pace with the original. This, the tranſlator obſerves, has occaſionally led him into ſome expreſſions and circumlocutions not altogether conſiſtent with the purity of the Engliſh language. Some may therefore, perhaps, deſire a verſion of this work made with greater freedom and elegance, but this would not have been conſiſtent with the tranſlater's deſign, which was to aſſiſt young beginners in the attainment of the Italian tongue; he therefore hopes it will be a ſufficient apology for his being ſometimes deficient in elegance, where he has only aimed at fidelity. And indeed a good tranſlation is a work of great labour and difficulty: the celebrated M. Menage affirms, that it frequently is attended with leſs trouble to write an original work, than to make a good tranſlation; nay he goes ſo far as to ſay, they have not one good verſion in the French language. The famous M. Patru was four years tranſlating the firſt period of Cicero's oration pro Archia, and after all, he has not done juſtice to theſe words, *quod ſentio quam ſit exiguum.* We cannot be ſo ſevere on the tranſlator of Bentivoglio's letters; he has conveyed the ſenſe of the original in a clear eaſy ſtile, which was the only point he had in view; it would have been eaſier for him, according to his aſſertion, to have given a paraphraſtic than a literal tranſlation; but his deſign was not ſo much to pleaſe the ear, as to conſult the utility and improvement of the learner. The reader will be a better judge of the tranſlator's abilities from the following letters, which we give as a ſpecimen of the performance.

I. *A Congratulatory Letter to the Marquis of* Spinola, *on being made Knight of the Golden Fleece.*

'Your excellency both in nobility of blood, and eminence of merit, carried with you into Spain the dignity of grandee before you obtained it; hence it is no wonder that all parts, as it were, ſtrive who ſhall be firſt to applaud this tranſaction. And indeed it may be doubted which will feel moſt pleaſure at it; Italy, which gave you to Spain; or Spain which has conferred this honour on you; or Flanders, which has chiefly furniſhed the

means of deserving it. I can aver to your excellency that the joy of this court could not appear greater; and as to mine, I have no words to express it. I beg your excellency will accept this faint testimony of it; and as we are soon to have you here with us, I hope then to supply with my voice the deficiency of this letter. In the mean time, I pray God to grant your excellency a happy return, with every other prosperity you can desire. I conclude with humbly kissing your hand.

Brussels, April the 10th, 1612.'

II. *A Letter of Complaint of long Silence to the Bishop of* Feltri.

'Though I should not take up the pen, it would run into my hand of itself, that I might lament so cruel a silence. That I should have written to you, and you not have answered me! Where is your former profession of friendship? Where the return to my hearty regard for you? I lately wrote you two letters from Brussels, one informing you of my having asked my dismission, and the other of my having since obtained it. And now behold me already in Trent, that is, almost at the gates of Feltri. To-morrow I shall embark on the Adige; and I hope on the wings of that rapid river, to fly in a day and a half to Verona. How it grieves me that the imprisonment of our good friend Tedeschi is not yet expired, and that I could not now enjoy his company in this city! What strange accidents the world daily makes us either experience in ourselves, or suffer in our friends! I did not find cardinal Madruzzi here, he being at present at Riva. Were I more at liberty, and the season more favourable, all the chains of your arsenal of Venice should not deter me from making an excursion to Feltri; but be assured that this letter brings you a living portrait of myself. I therefore very closely embrace you, and entreat you to let me hear from you after so long a separation; and since we cannot be together in body, keep me company in affection and mind, as I in the same manner remain wholly with you. I should have said with your lordship, that I may conclude this letter with the regard which your dignity demands, and which I owe to you more than to any other: and I conclude with wishing you all manner of true happiness. Trent, 23 Jan. 1616.'

III. *A Letter of Apology for long Silence to Count* Hannibal Manfredi, *giving an Account of the Disturbances in* France, *and the Murder of the Marshal* d'Ancre.

'The disturbances in France, which made me guilty of such a long silence towards you, must still be my excuse. I arrived at Paris when the last commotion was already hatching. The troubles increased in an instant. France was every-where in arms,

arms, and seemed as if it were totally going to ruin. The military tragedies expected in the kingdom were changed into dismal scenes at court; and in this present state of things, we now have some sort of quiet, which has made me take up my pen, in order to amend my past failure in not writing to you for so long a time. I was recovering my health in travelling, as I acquainted you in my former letters, and it is confirmed by my residence here at Paris, where I have found the air of Flanders, which was so kindly to me; the vicinity of the two countries being so great, that as to the temperature there is scarce any difference. In Paris I enjoy the like cool air as at Brussels, and this present June in France differs very little from April in Italy. In every thing else the nations, customs, and courts are very different. The first month of my nunciature in Flanders instructed me in all their highness's manner of living, during the whole nine years which I spent in that office. Here were I to remain nine centuries, never will one day at court be like another. There uniformity, here fickleness, rules; there too much slowness is the fault, here too much eagerness; and, in a word, the like contrariety appears in almost every thing else. But all courts and all nations afford matter for praise and blame; and a public minister is to adapt himself to that temperature of humours, of which each of them is composed. In France therefore, by reason of the continual changes of things, very great novelties fall out; and upon this entrance of my office, some have happened so great and so strange, that even they who were present can scarce believe them. Almost at the same instant all France has taken up arms, and nearly as many factions are sprung as there are governments; and all the factions, but with various pretences, professedly under the king's name. Under this name they, whose chief instigator was Concini, marshal d'Ancre, took up arms; likewise the opposite parties of Nevers, du Maine, and Vendome; and under the same sanction those of many other great noblemen were on the point of rising; as also those of the Hugonots, who, amidst the discords of the Catholic body, ever seek farther to aggrandize their own heretical faction. But at length the king has resolved to be king, and has made his royal prerogative to take place every-where. And, to say the truth, (I now speak of marshal d'Ancre) his arrogance and haughtiness could no longer be borne with, so that at last France would have the blood of that victim, and there was every way a necessity of sacrificing it to her. Of the manner in which it was performed, and with what kind of tragical and cruel circumstances, the news has already reached Italy; and I own I should feel too much horror, if in this letter I were to give you an account of it; as I felt sufficiently already, when

I saw the sanguinary execution of it. But the news of this event will not come to Rome quite unexpected. I several times wrote, that, in the general opinion, d'Ancre's violence would never last; and the higher his ambition raised him, so much the greater would be his fall. Thus has Concini (marshal d'Ancre) finished his scene of empty grandeur, and it is believed that his wife also will end hers in a tragical manner; it being judged that very soon she will be sentenced to death by the parliament, and executed in the public square of Paris. There is no expressing how much the memory of the one and the other is abhorred, as chiefly to them is imputed the separation between the king and his mother, who having now, with great prudence, resigned the government of the kingdom, which before she had so wisely administered, has judged it best to retire to Blois, and remain at that place for some time. But time itself, and shortly (it may be hoped) will manifest its power, in reconciling their majesties afresh. In the mean while the king has taken the government into his own hands, so that the death of only one person seems to have allayed the resentment of the whole kingdom, and to have established obedience and quiet in every part. However the impetuous humour of the nation still remains, which by its nature, will, as I said above, ever be producing strange events, in abundance. Besides this so changeable humour of the nation, we should consider the weakness arising here from the difference of religion, that bane of the kingdom; Calvin's tenets being an extreme totally opposite to the catholic religion, and the republic which the Hugonots are endeavouring to set up, is another extreme, not less opposite to the monarchy of France. Therefore should we pray God to take on him the protection of this realm, and now especially of the king, he being but of so tender an age. Hitherto marks of great judgment and singular piety are seen in his majesty; he was born a king, he bears the name of a king, and for father he had a most glorious monarch; all which are circumstances tending to make him also a great prince. Thus from the conjuncture of times and public affairs, I have not wanted employment hitherto, and shall not hereafter. I have already suited myself to the stile of this court, and the manner of living at Paris; and here I receive all demonstrations of respect. The court is very grand, now especially that all the princes, and most of the chief nobility of the kingdom, are about the king. But the confusion is past all belief; and so very far are they from taking measures to prevent it, that this grandeur rather pleases the more, when it is more tumultuous and noisy. To intrude not only into the king's apartment, or within his sight, but even close up to his side, and this not only by noblemen and

persons

persons of considerable rank, but even those of an inferior class, is here looked on as an addition to the grandeur and state of majesty. I am sometimes quite angry; for at the audiences scarce do I find *sufficient void between my words and the king's ears* *. Paris is well worthy of being the seat of such a grand court, the Seine is a river becoming such a city, and this situation very deserving of being the capital center of such a fine kingdom. The town on all sides is adorned with an infinite number of large villages, and very fruitful lands, and its inhabitants exceed six hundred thousand; hence a situation so delightful and fertile, and a city so large and populous, could not be better suited. But by continuing to write so long, I now recollect that I am really writing; for, deceived by the pleasure, I seemed not to use my pen, but to be speaking to you; and not to be in this Rome of France, but in ours of Italy, and sitting and chatting together, with our usual freedom of converse. Therefore here I finish. Paris, 8 June, 1617.'

IV. *A Consolatory Letter to Lady* Chassencour, *First Lady of the Bed-chamber to the Infanta.*

'Your ladyship's losses are mine, and from my particular desire of serving you, whatever you feel makes an impression on me. You may, therefore, be persuaded, that my grief is intirely joined with yours, for the death of lady Vincenta, who, I hope, is in heaven. But God having, by such manifest signs, called her to eternal rest, as from her exemplary life we have reason to expect, we should comfort ourselves under her departure, and not envy her that felicity to which it behoves us likewise to aspire. I was, nevertheless, willing to acquit myself of the duty which this event lays on me, in sending this compliment of almost joyful, rather than sorrowful, condolance. I conclude most heartily kissing your hand. Brussels, 19 May, 1612.'

V. *A Congratulatory Letter to* Lewis XIII.

'Nothing of greater glory could happen to your majesty, than that, after your arms had been every-where victorious, almost at the same time, your piety should be seen victorious over your arms. And all this your majesty has shewn within a few days, crushing all opposition, and vanquishing, as it were, victory itself, by having afterwards given peace to your kingdom, and established so happy a reconciliation with the queen your mother. Hence it may be a question, which of two so celebrated kings, your majesty, more especially, intended to imitate, either the king your father, in the glory of arms, or the king St. Lewis, whose name you bear, in elevation of piety. I, as foreseeing the joy his

* This is literal from the Italian.

holineſs will feel at ſuch tranſactions, come already to lay it before your majeſty, as one of the greateſt he ever felt; and at the ſame time, I preſume to add my private duty on this public occaſion, in token of my moſt humble regard for your majeſty. May God increaſe your majeſty's preſent happineſs with other and ſtill greater bleſſings in time to come. I moſt humbly kiſs your majeſty's hand. Paris, 6th of Auguſt, 1620.'

VI. *An Exhortatory Letter to the Queen Mother*, Mary *of* Medicis.

'How much his holineſs wiſhes the welfare of France, both for the particular benefit of this crown, and for that of all Chriſtendom, on all occaſions he has endeavoured to manifeſt. And as nothing more contributes to the happineſs of kingdoms, than concord among the perſons reigning, ſo his holineſs has moſt affectionately wiſhed to ſee an entire union between your majeſty and the king your ſon. To this end he has continually offered up the moſt fervent prayers to God, and has ordered me, that, to the ſame effect, I ſhould, in his name, uſe all neceſſary interpoſitions with the king, and likewiſe with you, as I have done already ſeveral times. At preſent, what grief thoſe commotions, which are preparing in this kingdom, ſince your majeſty left Blois, will occaſion to his holineſs, you yourſelf will eaſily judge. Immediately after this event, I have not failed conforming to his holineſs's commands here with the king, in the ſtrongeſt manner, and entreating his majeſty, that, on his ſide, he would incline to that correſpondence, and that perfect reconciliation with your majeſty, which, on ſo many accounts, it is to be wiſhed may be on both ſides. I found the king very well diſpoſed, and I make not the leaſt doubt but your majeſty would have ſhewn the like good diſpoſition, could I have performed that duty in perſon. But as at preſent I cannot be at a diſtance from the king, I take the liberty moſt humbly to requeſt, that your majeſty will be pleaſed to hear in my ſtead father Berulle, and that you will ſuppoſe that every thing he ſhall ſay comes from my own mouth. This father's ſingular zeal and judgment are already very well known to your majeſty; ſo that the opportunity allowed him of going to treat with your majeſty gives me infinite joy. Nor do I in the leaſt queſtion, but you will readily hear his propoſals, and even take his counſels kindly; as moſt certainly they will be directed to the glory of God, the good of France, and your majeſty's particular ſatisfaction. I hope God will bleſs his journey, and proſper his negotiation; eſpecially as it is to be ſupported by that of M. de Bethune, a gentleman of great capacity and worth; and that France will ſoon have an opportunity of rejoicing, at ſeeing the hearts of your majeſties united together more than ever; and

with yours, those of the kingdom also, bound together in the closest obedience and fidelity: for which I pray to God from the very bottom of my heart, and conclude with most respectfully kissing your hand. Paris, 12th of March, 1619.'

VII. *A Letter of Thanks to Pope* Paul V. *on being raised to the Cardinalate.*

'Your holiness, out of your superabundant goodness, began, from the very commencement of your pontificate, to bestow favours on me, and by new additions has since been pleased, from the like superabundance, ever to continue them. But that which I now receive in the dignity of cardinalate, is so great that the more I discern in it your holiness's infinite kindness towards me, the less do I find words sufficient to shew the gratitude I owe you on this occasion. Therefore, with a reverential silence, I come only to acknowledge that obligation, which is too great to be expressed. As for the rest, I hope that God will enable me to behave in this dignity, both with such zeal for the apostolic see, and such dutiful obsequiousness towards your holiness, that you will never have cause to repent your generosity, in conferring it on me, and thus honouring my family. In the mean time, I shall no less esteem the honour of seeing myself promoted to so high a rank by so illustrious a pontiff, who was esteemed worthy of this supreme dignity long before he obtained it, and who, by his administration, has made the church to enjoy all manner of happiness. I, with the lowest humiliation, kiss your holiness's most sacred feet.

Paris, 31 Jan. 1621.'

Art. IV. *The Savages of* Europe. *From the* French. 8*vo.* 2*s.* Davies.

IT is of very little importance to the public, whether this satire was patronised by the French ministry. We think the translator has acquitted himself with sufficient ability, and therefore our observations upon the work are applicable to the author alone.

Satire which is not intended as an instrument of reformation becomes a libel. This, indeed, supposes satire to have an object, tho', we are afraid, upon a fair trial, it will be found, that the piece before us has none. Like an overcharged gun, it bursts, without doing any execution but upon the author; because the vices and follies he pretends to expose have no existence but in his own overheated imagination. Among modern Englishmen the greatest vice and folly with which they can be charged, is their being too

fond

fond of thoſe foreign manners which this ſatiriſt (if he has any meaning) endeavours to recommend. The following ſketch of the work, which we ſhall give the reader without the leaſt exaggeration, will enable him to form a judgment as to the truth of our obſervation, and the propriety of this performance.

Two young perſons, who are neither huſband nor wife, keeper nor miſtreſs, violently attached to one another, and flying from France to England, where they think they can freely indulge their amours, in their voyage fall in with an old Chineſe, one Kin Foe, who has a moſt violent averſion to the Engliſh, and tells our Platonic pair, that they are going to take ſhelter in the regions of brutality, and to expoſe themſelves to be perſecuted and torn in pieces. 'Towards the north, ſay the voyages of Tchin Kao, a Chineſe traveller, which our Anti-Anglican puts into the hands of his fellow-voyagers, of Europe, you find two ſavage nations, the Laplanders and the Engliſh.—The firſt are only ſavage as to their underſtanding.—The darkneſs of their climate communicates itſelf to their minds.—The arts can never flouriſh in ſo barren a ſoil.

'The ſecond are ſavage in their hearts.—They, like all other barbarians, think themſelves the firſt nation on earth, and even the moſt civilized.

'They give themſelves the haughty titles of kings of the ſea, but are really no more than pirates.—They live by plunder.—Their power conſiſts in the art of raiſing a kind of contribution from their neighbours, to prevent tillage.—They know how to rob, but cannot conquer.—It is plain that they are ignorant of the art of war, ſince they have ever been the ſlaves of thoſe who thought them worth the trouble of vanquiſhing.—Almoſt every invaſion which has been made on their iſland has ſucceeded.—The Romans, the Danes, the Saxons, the Normans, have conquered and enſlaved them.'

Can this be called ſatire upon the preſent race of Engliſhmen! Is it not offering a brutal hackneyed inſult to the underſtanding of every man of ſenſe, as well as to the nation in general; not to mention the ridiculous impropriety of a Chineſe traveller and a profeſſed philoſopher becoming a cynic, and, under the pretext of reformation, breathing the ſpirit of malevolence? The lovers, as our author calls them, land at Dover, with their Chineſe acquaintance. 'Their ears were immediately ſtruck with a confuſed medley of cries, oaths, and lamentations.—They caſt their eyes round, and perceived a heap of wretches tied neck and heels, and half ſtripped, hauled unmercifully out of the hold of a ſhip, and thrown aſhore without regard to the inconvenience of their ſituation.——Theſe were French, juſt taken by a Dover privateer, and whom the inhabitants were plundering

ing with the greateſt violence.——Women paſſengers were treated as roughly as the men.——Their beauty was no protection for them.——Theſe wretched victims were loaded with abuſe, ſtript of their cloaths, and driven half naked to ſeek for ſhelter in the fields.

'They ſaw thoſe ladies whoſe hands had, perhaps, twenty-four hours before, been reſpectfully kiſſed by ſighing lovers, now obliged to run helter-ſkelter through mud and filth, with their petticoats about their heels, purſued by the hiſſes and hooting of the brutal mob. In the mean time the priſoners were dragged away to their dungeons by the furious iſlanders.——We may eaſily imagine what our three new comers muſt feel at ſuch a ſight.'

One would think that the ſatiriſt was here deſcribing the manners of the French and not of the Engliſh, whoſe treatment of their priſoners, during the late war, aroſe, almoſt, to mad good nature; who lodged, who fed, and even cloathed their enemies, after their own king and government had moſt infamouſly and barbarouſly abandoned them, and even ſtopped the ſmall pittance that had been allowed them for ſupporting the neceſſary calls of nature. Let us add, that the merit of thoſe benevolent acts is due to the people, as well as the government, of England; witneſs the many generous ſubſcriptions for relieving and cloathing the French priſoners, which came out of the pockets of private Engliſhmen. In common life, to accuſe a man of a crime, when he is conſcious of having, perhaps, exceeded in the practice of the oppoſite virtue, has an immoral tendency, by diſcouraging the exerciſes of humanity, at leaſt in weak minds; and few have the magnanimity to deſpiſe ſuch attacks by a glorious perſeverance in virtue.

Our lover ruſhed upon the Engliſh ſword in hand; but, 'he was trampled under foot by thoſe ſavages, who, at the ſame time, laid hold of the trembling Cecilia, and tore the ornaments from her ears with ſuch brutality, that they ran down with blood.' Our travellers, it ſeems, were then 'driven into thoſe horrid dungeons, where Engliſh ferocity overwhelms and intombs heroiſm.' They eſcaped, however, from this horrid manſion by the aſſiſtance of ſome Dutch ſailors, and they ſet out for London, Delouaville, for ſo our lover is called, with his body beat to mummy, and his arm in a ſcarf.

Their journey from Dover to London is accompanied with all the uncomfortable accommodations that are ſo common upon the French roads, but interſperſed here and there with the moſt bloody invectives againſt the people of England, ſo unjuſt, and, at the ſame time, ſo deſtitute of wit and humour, as makes it doubtful whether the author is beſt entitled to Bedlam or to Bridewell.

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The reception of this company at London, and their adventures there, run in the ſame frantic and illiberal ſtrain. Their inns are wretched, the people rude, and our hero narrowly eſcapes a drubbing from a carman, for enquiring his way to St. James's Park. He and his company then ſtroll to Tyburn, where they ſee an execution, which our Chineſe, who was equally well acquainted with ſavages in all parts of the globe, compares to the human ſacrifices of the American Caribbees. They then viſit a prize-fighting exhibition, which, by the bye, was ſuppreſſed all over England, long before our travellers are ſuppoſed to have viſited it; and this affords them freſh matter for exclamation againſt the Engliſh. Their dramatical entertainments are full as bad; but the author has his revenge, in a moſt ſtupid dialogue he introduces between his travellers and an Engliſhman, who, becauſe he appears to be more of a dunce, is repreſented as being leſs of a ſavage, than the reſt of his countrymen. Nothing can give the reader an adequate idea of this author's abſurdity but his own words, which we ſhall here inſert, to juſtify the cenſure we have beſtowed upon his work. 'Treaties (ſays our Chineſe, are indeed effective among none but civilized nations, who build their repoſe upon that foundation: theſe people glory in diſtinguiſhing themſelves from ſavages by a ſolemn tye, which ſubſiſts in war as well as peace, and is called the law of nations.——It prohibits them from committing any hoſtility without a declaration or war:——It obliges them to reſpect ambaſſadors, and to treat with humanity their priſoners of war. ——Let us now ſee how well the Engliſh are acquainted with the law of nations.

'Have we not ſeen them make themſelves maſters of numbers of French ſhips which were ſecurely ſailing on the ocean, depending on the peace then ſubſiſting?

'Have they not pillaged neutral ſhips only becauſe the cargo ſuited them?

'Have they paid any regard to the perſon of ambaſſadors?—Did they not, but t'other day, aſſaſſinate Mr. de Jumonville, who came to treat with them?

'Have they even the principles of reaſon?—The very laws of nature, which operate among moſt ſavages, have no force with them:—They never diſtinguiſh between juſtice and injuſtice; ——between misfortunes and crimes.——It was but t'other day that they butchered one of their own admirals, becauſe he had not beat his enemy.——Would a civilized people render their fellow-ſubjects anſwerable for the caprices of fortune?

'If I was diſpoſed to touch upon every ſeparate principle of the right of nations, and even of humanity itſelf, I could point out inſtances where the Engliſh have violated each of them, but the

the detail would be too uniform; it would conſiſt only of their crimes:—I will ſpare you the diſagreeable catalogue, I have ſaid enough to prove that they have neither politeneſs, laws, nor religion;——that they pay no regard to treaties;——that they are ignorant of the law of nations;——that they have no idea of ſociety, nor even of the principles of humanity.—— Such a people muſt be allowed to be completely ſavage.'

Thus far our author is only unjuſt to the Engliſh, at whoſe cruelty, he ſays, even the ſavages of the wilds of America tremble; but, in the ſubſequent part of his performance, he is inconſiſtent with himſelf: his Platonic lover goes a-whoring, his Chineſe philoſopher gets drunk, and the reſt of their adventures are too improbable to deſerve to be mentioned, and too barbarous to be repeated.

After all, we are far from ſaying that the people of England have yet worked themſelves clear of all their national prepoſſeſſions, or even prejudices; or that they are quite refined from the droſs of ſeveral habits which ſtill hang about them, and appear uncouth in the eye of reaſon itſelf; but few or none of thoſe habits are hurtful either to themſelves or their neighbours; and perhaps, in this reſpect, the generality of the Engliſh are now leſs liable to reproach than any people in Europe. Let an Engliſh writer paint the French nation at preſent with all the follies, enthuſiaſm, and barbarity, that reigned amongſt them in the time of the *Frond* and league, not much above a century ago, and let us ſee what a figure they would make, without calling in the aid of exaggeration.

If this author has any merit, it lies in his having ſtruck out, for ſome abler and more ſober pen, a plan that might be applied to the trueſt purpoſes of ſatire, that of the public expoſiture of folly, and correction of vice, when either of them lurks under national habits.

ART. V. *The Operations of the Allied Army, under the Command of his Serene Highneſs Prince* Ferdinand, *Duke of* Brunſwic *and* Luneberg, *during the greateſt Part of Six Campaigns, beginning in the Year* 1757, *and ending in the Year* 1762. *By an Officer who ſerved in the* Britiſh *Forces. Illuſtrated with Maps and Plans.* 4*to. Pr.* 19*s. in boards.* Jefferys.

THE Roman orators, in all their pleadings, had the greateſt regard to the CUI BONO; and Cicero admits the moſt finiſhed eloquence, when ſeparated from that capital conſideration, to be no other than *mere prattle*. The work before us is a judicious and candid compilation of military operations for

for six years, that do honour to the name of Britons; but alas! the CUI BONO recurs; for what end, to what purpose, were those amazing acts of courage, those prodigious efforts of generalship, exerted? what purpose did they serve to Great Britain? but to butcher her sons upon the altars of the continent, and to pour forth her treasures in quarrels that ought to be uninteresting to her!

Such are the reflections that unavoidably attend a serious perusal of this work, which commences from the time that prince Ferdinand took upon him the command of the allied army, which we think is improperly so called, as it then consisted only of Germans in the pay of Great Britain or Hanover. But in this the author is very excusable, as in works of far greater importance it has, of late, been customary to give to mercenaries the respectable title of Allies. A short recapitulation of events is prefixed to the main body of the work, which paints the proceedings of the French army after the conclusion of the treaty of Closter-Seven, and upon the Hanoverians resuming their arms, in the most frightful colours.

'On the 13th of December, says our author, the army marched in the same order as on the preceding day. As we advanced the enemy retreated; and, when we arrived within a league of Zell, it evidently appeared that they had no intention to stand their ground; whereupon general Oberg moved briskly forward with the advanced corps, and they all retired on the other side of the Aller through the city, burnt their magazines, which they had in the Fauxbourgs de Luneberg, and kept up a continual fire from a battery that defended the head of the bridge. They also in the night set fire to the fauxbourgs and the bridge. Their cruelty and inhumanity on this occasion was enough to excite horror in any but a savage. The children were burnt in the orphan house, and several of the inhabitants also perished in the flames, not being apprised thereof. The army encamped on the heights opposite the fauxbourgs, its head-quarters being at Altenhagen. The French army at this time consisted of forty-four battalions and forty-two squadrons. The enemy passed that night and all the next day under arms, and then encamped with the city of Zell in the front of their right, and their left extending towards Shaffery. The whole country, through which these marches were made, is open, but intersected by small rivers, whose sides are mostly marshy ground, and difficult of access, so that they are only passable through the villages: it is, therefore, amazing that the French so easily gave way every-where on our approach, without ever attempting to dispute one foot of ground to retard our progress in a country which afforded by nature so many strong posts. Numberless

berleſs were the fatigues and difficulties the ſoldiery had to encounter in a march made in the ſevere ſeaſon of the year thro' a country ſo full of defiles; but they bore them with the greateſt chearfulneſs, fired with emulation and animated with the hopes of relieving their diſtreſſed country from the rapine and avarice of a licentious army; an army of freebooters! an army maintained by depredations at the expreſs commands of their monarch! an army that paid no regard to the laws of war or humanity, whoſe very officers were guilty of the meaneſt actions! Out of the many inſtances that might be enumerated, I ſhall only mention one; when the Hanoverians repreſented to the French generals, that their officers had taken the ſheets from off their beds to make them ſhirts, the only redreſs they had was an order immediately iſſued out for them to furniſh the army with ſhirts, ſhoes, ſtockings, &c. by way of contribution.'

The nature of this work requires that it ſhould be compiled from materials in various languages; therefore we find the author, who ſeems to be entirely of the military caſt, ſometimes acting amongſt the German, and ſometimes amongſt the Britiſh forces. It is not to be expected that we ſhould follow this officer through all his campaigns, which are too recent to require being recapitulated here. We cannot, however, avoid doing him the juſtice to own, that this work contains many curious particulars, which we do not remember to have met with in any other hiſtory of the late war. His account of the taking of Embden by commodore Holmes, which is a detached kind of an operation, is more ſatisfactory than any other we have ſeen. 'On the 17th of March, ſays he, commodore Holmes, with his majeſty's ſhips the Seahorſe and Strombolo, came to an anchor between Delfziel and Knoc; and, on the 18th, came to their ſtation between Knoc and Embden. On the 19th, at ſix in the morning, the French, to the number of two thouſand five hundred, marched out of the town; and, on the 20th, the Auſtrian troops, amounting to one thouſand two hundred and twenty, did the ſame; at noon, the commodore received intelligence, that they had, the night before, been tranſporting their baggage and cannon up the river in ſmall veſſels: he, thereupon, diſpatched an armed cutter with two boats in purſuit of them, who took two of them notwithſtanding the fire of the enemy, who had lined both ſides of the river. On board one of thoſe veſſels, there were ſome French officers, and three of the chief inhabitants, whom the French were carrying away as hoſtages for the payment of the contributions exacted. M. de Clermont had ſent orders to general Piſa to evacuate Eaſt Friezeland, leſt his communication ſhould be cut off, as he had received information that the troops in the neighbourhood of Bremen were

to be joined by a detachment from the allied army, in order to march into that principality. General Piſa alſo gave into a report which had been artfully ſpread, that the Engliſh men of war which had intercepted his communication down the river, were part of a convoy to a fleet of tranſports who were landing a body of 10,000 Britiſh troops about ten miles from thence, which was the cauſe of his evacuating that city ſo ſuddenly. He directed his march on the right of the Ems towards the country of Bentheim, not only deſtroying the bridges at Rhene, Meppen, and Lingen, but alſo ſinking all the boats they found on that river, the better to ſecure his retreat. However, a party of about 500 Hanoverian huſſars, not long after they had quitted Lingen, arrived there, made two French commiſſaries priſoners, and ſeized on a large magazine which was in that place. They alſo obliged the peaſants to weigh up the veſſels and repair the bridge, which was accompliſhed the following night. They immediately ſet forward in purſuit of the enemy, a body of whom, conſiſting of about 1500 men, were overtaken between Githuyſen and Bentheim: theſe they entirely defeated, killed and wounded a great number, and made many priſoners. They afterwards purſued their march to Northern, where they made an Auſtrian major priſoner, and took fourteen baggage waggons richly laden.'

Our author's account of the battle of Crevelt, which was gained by the allies over the French army commanded by prince de Clermont, is perſpicuous, and (which is ſaying a great deal in reviewing a military compoſition) intelligible. The author, to ſhew his impartiality, has, in his account of this and the other chief actions of the war, given us, together with his own, the French accounts of each; and in that of prince Clermont of the battle of Crevelt, we perceive that he has pilfered his chief flower from our Gazette; for Crevelt, as well as *Fontenoy*, has its *fatality*.

The campaign of the year 1758, is introduced by the treacherous ſurprizal of the city of Franckfort, under the command of the prince de Soubiſe, the moſt humane and virtuous of all the French generals.

The following is the account which this officer has given us of the unfortunate action at Bergen, under the hereditary prince of Brunſwic, and it contains ſome new anecdotes. 'February 13th, marched towards Bergen, a village ſituate about two leagues from Francfort on the road to Hanau, where the French having had intelligence of his ſerene highneſs's march, took poſt the preceding day in a camp which they had ſtrongly fortified ſome before. The French general, duc de Broglio, kept this village on his right, put therein eight German battalions,

ons, and in the rear of it placed ſeveral French brigades. His center and left flank were ſecured in ſuch a manner, that the allies muſt neceſſarily attack that village before they could come at his line. At nine o'clock in the morning the army came in ſight of the enemy; and, notwithſtanding the advantage of their ſituation was ſo great, his ſerene highneſs determined to endeavour, if poſſible, to force them, and accordingly made the proper diſpoſitions, under cover of a riſing ground, for the attack of that village. At ten o'clock the grenadiers of the advanced guard made the aſſault with great intrepidity, ſuſtaining with ſurpriſing firmneſs and reſolution, a moſt ſevere fire from the enemy in the village; but though they were ſupported by ſeveral brigades under the command of general Yſemberg, and exerted themſelves with the greateſt vigour imaginable, taking three batteries from the enemy in the village, yet there were ſo many batteries behind one another, that they were obliged to retreat in ſome confuſion behind a body of Heſſian horſe, where they immediately rallied. The troops which defended the village behaved with uncommon ſpirit, and made ſo obſtinate a defence, that the allies were repulſed in three different vigorous attacks made in the ſpace of two hours, and never were able entirely to diſlodge the enemy, or force them in that important poſt, which covered the main body of the French. His ſerene highneſs, perceiving his troops were in ſome diſorder, brought up his artillery, and a moſt furious cannonading began on both ſides. He likewiſe made new diſpoſitions behind the above riſing ground, dividing his infantry into two bodies; one of which he placed on his right, and the other on his left, with his cavalry in the center, covered by a ſmall column of infantry, which was for that purpoſe poſted before it. The army then appeared in the plain, as if it intended to renew the charge, and attack the enemy at the ſame time both in the village and on the left. By theſe movements he amuſed the French the remainder of the day; for his ſerene highneſs, ever watchful and attentive to the ſafety of his troops, had determined to retreat while his loſs was yet not very conſiderable. He judged it imprudent to hazard all to the doubtful iſſue of a freſh attack, on the ſucceſs of which the operations of the enſuing campaign ſo much depended. Accordingly he gave orders to bury his dead, and remove the wounded; and when night came on made a ſafe and honourable retreat, without any interruption or moleſtation from the French, who were ſo effectually deceived by this manœuvre of the prince, that they kept cloſe in their poſts, every moment expecting a freſh attack. The loſs of the allies on this occaſion amounted to about 2000 men in the whole, with five pieces of cannon, which were left behind

in the village. Prince Yſemberg was among the number of the killed, and the generals Gilſoe and count Schulenberg were wounded. The following circumſtance is related of that prince's death. Juſt as he was going to lead his grenadiers to the aſſault, he ſaid with great compoſure, "Come, my friends, whoever has courage let them follow me." Scarce had he expreſſed theſe words, when he received a muſquet ball in his breaſt, and inſtantly expired.'

The glorious battle of Minden, or Thornhauſen, gained over the French commanded by M. de Contades, is thus very laconically deſcribed.

'As ſoon as the infantry of the right wing was drawn up behind a fir wood, the two brigades of Britiſh foot, the Hanoverian guards, and Hardenberg's regiment, marched forward to attack the left of the enemy's cavalry, having bore for about 150 paces a very ſmart cannonading from a large battery of the enemy, the fire of which was croſſed by another battery at Malbergen: but notwithſtanding the loſs they ſuſtained before they could get up to the enemy, notwithſtanding the repeated attacks of all the enemy's cavalry, notwithſtanding a fire of muſketry well kept up by the enemy's infantry, notwithſtanding their being expoſed in front and flank, ſuch was the unſhaken firmneſs of thoſe troops that nothing could ſtop them; and the whole body of the French cavalry was totally routed.'

After this, we have very particular liſts of the troops of the allies, and the French officers who were wounded and taken priſoners; and the author but juſt hints at the unfortunate ſituation of the Britiſh cavalry, 'which loſt them their ſhare of the honour acquired by their countrymen, on that glorious but fruitleſs occaſion.'

The above ſpecimens are ſufficient to give the reader an idea of the letter-preſs part of this work; but ſome, perhaps, may think, that its chief commendation conſiſts in the maps and plans with which it is ornamented: the former are capacious, the latter diſtinct, and both of them neatly executed. We cannot, however, avoid hinting to Mr. Jefferys, if ever he is engaged in a future work of this kind, always to take care to inſert in his maps and plans, the name of every place mentioned in the letter-preſs part of the work. Several omiſſions of that kind have given us ſome trouble in reviewing this performance; but, upon the whole, we think that it is faithfully and accurately executed.

ART.

Art. VI. *Sermons on Various Subjects.* *By* John Brown, D. D. *Vicar of* Newcaſtle. 8*vo.* *Pr.* 5*s.* Davis *and* Reymers.

DR. Brown, who may not improperly be ſtiled the literary Proteus of our age, having aſſumed a variety of forms, and appeared in the world as poet, critic, muſician, ſtateſman, philoſopher, &c. at laſt puts on his canonicals, and exhibits himſelf to the public in the character of a ſober and ſerious divine;

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a form which we could ſincerely wiſh to fix him in for the future, as it is really more becoming than any which he has hitherto figured in. The ſermons before us are much ſuperior to the common run, ſenſible and ſpirited, and written in a clear and nervous ſtile, without that affectation and parade ſo frequently found in the other performances of this copious author.

The volume contains twelve ſermons: the three firſt (which are the beſt) on the principles of education; the fourth and fifth on the mutual connection between religious truth and civil freedom; the ſixth and ſeventh on charitable diſtribution; the eighth on the uſe and abuſe of externals in religion; the ninth on the duty of perſonal ſervice in defence of our country; the tenth on the different provinces of goodneſs, juſtice, and mercy; the eleventh on falſe pleaſure and immoderate gaming, preached at Bath; the twelfth and laſt, which we have already taken notice of, on religious liberty, preached in behalf of the colleges in Philadelphia and New York.

In the diſcourſes on the firſt principles of education, Dr. Brown has attacked, and, we think, fairly refuted, ſome erroneous tenets and opinions of the famous Rouſſeau on this ſubject: what our author ſays on this occaſion is worthy of our reader's attention. Mr. Rouſſeau, in his Emilius, has aſſerted,—"1. That no kind of habits ought to be impreſſed on children, becauſe they will inevitably check the natural liberty of the mind.—2. That you ought never to teach them obedience as a duty, becauſe it will render their minds tyrannical and capricious.—3. That if you leave them to the natural conſequences of their own actions, theſe will ſufficiently rectify the miſtakes they commit in infancy.—4. That when reaſon comes to exert itſelf in a maturer ſtate, the paſſions will naturally rectify themſelves according to this ſtandard, if they are not corrupted beforehand by an improper education."

'With reſpect to the firſt, (ſays Dr. Brown) viz. "That no kind of habits ought to be impreſſed on children, becauſe they

will inevitably check the natural liberty and progreſs of the mind."—'It ſhould ſeem, that in a ſtate of ſociety, the natural liberty of the mind ought to be checked, controuled, and thrown into a particular direction, for the wiſeſt and moſt neceſſary ends. Were man deſigned by nature to roam the foreſts as a ſavage individual, he might properly enjoy his natural liberty to the full; all the powers of his body, mind, and paſſions, might juſtly be left to take their unlimited progreſs without controul: at moſt, none but himſelf would ſuffer by them. But man being deſtined to live with man, it follows that his natural liberty, and all his powers, ought to be checked, in ſuch a manner, as may not only tend to the gratification of his own deſires, but to the peace and welfare of thoſe he lives with. Now the complication of circumſtances in ſocial life is ſo general and important, that if the natural liberty and paſſions of youth are not checked, and alſo accommodated to the laws of that particular ſociety of which they are members, a very weak and imperfect ſtate of policy muſt ariſe; and in the end, a general diſſolution muſt inſue, through want of that particular direction of habit and principle which is the great bond of ſocial union: that bond, in which is concentered the power of the agreeing ſociety; and without which, even the ſtrength of each individual (wanting this common direction and connecting power) would indeed be the weakneſs and deſtruction of the whole.

'Tis neceſſary, therefore, in order to form a *good citizen,* to impreſs the infant with early habits; even to ſhackle the mind (if you ſo pleaſe to ſpeak) with ſalutary prejudices, ſuch as may create a conformity of thought and action with the eſtabliſhed principles on which his *native* ſociety is built. The force of this particularity of inſtitution Mr. Rouſſeau himſelf, at times, confeſſes and applauds. But what he praiſes in an old Spartan or a Roman, as the height of virtue, he attempts to diſparage, in modern life, as a debaſement of the mind. This, however, is certain; that the ſtrong principles of public ſpirit, ſo conſpicuous in Sparta and Rome, were not the effect of ſuffering the young mind to roam at large; but of rigid and particular inſtitutions, of habits impreſſed in infancy, and in a far ſeverer manner than modern nations can boaſt. The effect was proportional: but although that public relation we bear to our country hath loſt much of its force, yet other ſocial relations of a more private nature ſtill remain; and to ſtrengthen theſe in the child's heart, in all their particularity of circumſtance, is no leſs the effect of particular impreſſion than the love of the public and our country. This indeed the writer, in general terms, ſeems to acknowledge: "Our neceſſities vary with our ſituations: there is a great deal of difference between the natural man

in

in a ſtate of ſolitude, and the natural man in a ſtate of ſociety."

'Let us now attend our author in the ſecond propoſition, "that you are never to teach children obedience, merely as a duty; becauſe it will render their minds capricious and tyrannical."—And indeed, ſo far as this rule can be complied with, it is certainly rational and important. To let a child ſee the reaſons of your conduct, ſo far as he is capable of perceiving them, will be attended with the natural and happy conſequence of a rational acquieſcence, beyond what mere authority can produce. But the fact is, that you muſt either in many inſtances treat a child on the principle of mere authority, or you muſt ſuffer him to run into dangers, miſchiefs, abſurdities, and ruin. The acknowledgement which Mr. Rouſſeau makes on this ſubject is indeed very candid: "We may be certain that a child will think every injunction capricious that is contrary to its own inclinations, and for which it ſees not a reaſon: now a child ſees no manner of reaſon in any thing that contradicts its own humour." Moſt people, in this caſe, would conclude, that therefore, till the child could ſee better, the parent's reaſon ſhould ſtand in the place of his own. Nor will this conduct be attended with that conſequence of caprice which the author fears: for I dare venture to aſſert, that if the parent accuſtom the child to obey his command, while he leaves him free with regard to the commands of others, the parent's opinion and command will ſoon ſtand in the place of a reaſon, and this habit will gradually riſe into a moral principle of filial duty, without hurting the ingenuous freedom or natural equity of the mind. The reaſon why a parent's command will be leſs hurtful than any other is this: becauſe from the continued acts of care, tenderneſs, and love, which the child experienceth from the parent, he will naturally gain an habitual confidence in him, and be perſuaded in his heart that all his commands are well intended, and therefore not *capricious*, but *rational*.—On this account perhaps it were to be wiſhed, that every parent's commands were accompanied with certain ſigns or declarations tending to this end, of convincing the child that he is only to *obey* becauſe you *love* him.

'But Mr. Rouſſeau hath bethought himſelf of what he deems a *ſafer* expedient for preſerving the ingenuous freedom and equity of the mind: and this is,

"To leave children to the natural conſequences of their own actions, which will give them a proper conviction, and ſufficiently rectify the miſtakes they commit in infancy."

'It excites one's pity, to ſee what ſhifts a man of genius is put to, when he maintains a paradox untenable. This princi-

ple, if purſued through all its conſequences, and expoſed in all thoſe lively colours with which Rouſſeau can paint, might perhaps alſo move our contempt. Let it ſuffice here to ſhew, that it is void of all foundation; by remarking, that the author expects a *diſcernment* of *conſequences* from a *child*, which we but ſeldom find in *men*. That the paſſions, undirected by reaſon, are blind and headlong; and that though the experience of a child might lead him to the remembrance and future prevention of the *immediate* ill conſequences of his actions, it never could direct him to the knowledge or avoidance of thoſe which are more *diſtant*.——Emilius! how I tremble for thee, while I ſee thee expoſed to the care of thy too ingenious tutor! Fortunate wilt thou be, if thou reacheſt the end of thy fifth year! nay rather, fortunate wilt thou be, if thoſe accidents which muſt inevitably attend thy ſituation, deprive thee of a life *deſtined* to future miſery from the ills of body and of mind, contracted though this early and continued indulgence of thy infant caprices!—I ſee thee wilful to thy parents, domineering in the nurſery; ſurfeiting on meats, burſting with liquids; inflaming thy body with noxious humours, thy mind with unquiet paſſions; running headlong into dangers which thou canſt not foreſee, and habits which thou canſt not eradicate; miſchievous to others, but fatal to thyſelf!

'Our author's next propoſition is indeed more plauſible, againſt the neceſſity of early habits of action. "That when reaſon comes to exert itſelf in a maturer ſtate, the paſſions will naturally rectify themſelves according to Reaſon's ſtandard, if they are not corrupted before-hand by an improper education."

'This opinion is not peculiar to Mr. Rouſſeau; but is indeed one of the moſt common, and moſt dangerous maxims in the education of children: it will therefore be more neceſſary to expoſe its fatal tendency.

'By this early and continued indulgence (as appears ſufficiently above) a great variety of ill habits muſt take root in the infant heart: now theſe will gain ſuch a degree of ſtrength, as the moſt aſſiduous care, and the ſevereſt correction, will hardly be able to deſtroy. For the infant paſſions are eaſily bent to the deſired ſhape: but ſuch is the effect of time and habit, that every year's growth adds ſtrength and ſtubbornneſs. Therefore, beſides the increaſing danger of failing totally in the deſired end, there is nothing gained, but rather much is loſt, even in the article of neceſſary correction. For as the habit is ſtrong, the correction muſt be ſevere. A new-born habit, which might have been checked by a frown, when it hath gathered force by age, will require the rod: and, what is worſe, I am well perſuaded,

ſuaded, that they whoſe miſtaken tenderneſs induced them to with-hold the firſt of theſe diſcouragements, will never put on the reſolution to apply the latter.

'Farther: The pretended plea, of arguing a child out of his follies or vices when he comes to the uſe of reaſon, is perhaps one of the moſt groundleſs hopes that ever entered the thoughts of a fond and deluded parent. For which is moſt likely to conquer? a confirmed and ſtubborn habit, or an argument, perhaps not underſtood, certainly little attended to? The voice of the paſſion is both louder, more intelligible, and more perſuaſive, than that of Reaſon. And the only chance that Reaſon hath for victory, is when the paſſions are before-hand inliſted in her ſervice.

'But this is not the worſt. For they are but ſuperficially informed of the frame and tenor of the human mind, who think that *Reaſon* (as it exiſts in man) is more than a power of diſcerning and chuſing the propereſt means for obtaining the *deſired end*, whether that end be *good* or *evil*. The paſſions and pre-eſtabliſhed habits of mankind are the univerſal motives to human action: and where theſe point not to an *end deſired*, Reaſon may indolently exerciſe its eye, but can never find nor create an object of force ſufficient to put the powers of the ſoul and body in motion. Hence, human reaſon muſt always receive its particular caſt and colour from the pre-eſtabliſhed habits and paſſions; and will always form its ruling ideas of good and evil, right and wrong, juſt and unjuſt, from this great fountain of human action.'

Theſe obſervations are extremely ſenſible and judicious: the ſermons in this volume on the connection between religious truth and civil freedom, with that on externals in religion, have likewiſe a great deal of merit, and ſhew the author very capable of diſtinguiſhing himſelf in the pulpit, and making a figure in his own profeſſion; to which, if he has any regard to his reputation, we would adviſe him to apply for the future, inſtead of throwing away good talents and abilities in ſupport of paradoxes and hypotheſes, or loſing his time in the purſuit of ſtudies which are ill ſuited to his genius and capacity.

ART. VII. *The Adminiſtration of the Colonies.* 8vo. *Pr.* 2*s.* 6*d.* Wilkie.

THIS very ſenſible author is of opinion, that the adminiſtration of our colonies ought to be eſtabliſhed on a new footing; either to put the whole executive adminiſtration under the ſecretary of ſtate, making the board of trade a mere committee

mittee of reference and report; or, if this is impracticable, (which it certainly is) he propoſes that a new ſecretaryſhipſhall be erected for that department only; and he takes it for granted that this laſt meaſure, from the nature of the ſervice, muſt neceſſarily, ſome time or other, take place. He then enters into a very judicious diſcuſſion upon the nature of colonies, and the ſpecial circumſtances which render it neceſſary in commercial governments, to eſtabliſh, cultivate, and maintain them. In this diſcuſſion he eſtabliſhes the reciprocality of intereſts that ought to ſubſiſt between the mother-country and her colonies, by the former preſerving the latter in all the rights that have been granted them, and having thereby (and thereby only) an excluſive right to the external profits of their labour, and to their cuſtom.

He then proceeds to obviate the common ſuggeſtion of the danger of our colonies becoming independent of their mother-country. In this he makes uſe of arguments that have been often urged on the ſame head; and he gives ſome reaſons for the cauſes of the various perplexities thoſe governments abroad have laboured under from the undefined ſtate of their relation to, and dependance upon, their mother-country, which he thinks ought to be ſettled. He next points out the principles on which this regulation ought to proceed. 'If it be a point determined, that it lies wholly with the crown to fix and actuate this order of government—the crown will duly avail itſelf of that power, with which it is entruſted, to enforce its adminiſtration. But if it be found that, however this may lie with the crown as of right, yet the crown is not in power to eſtabliſh this right,—it will of courſe call in aid the power of the legiſlature to confirm and eſtabliſh it. But if, finally, it ſhould appear, that theſe colonies, as corporations within the dominions of Great Britain, are included within the imperium of the realm of the ſame,—it will then of right become the duty of legiſlature to interpoſe in the caſe; to regulate and define their rights and privileges; to eſtabliſh and order their adminiſtration; and to direct the channels of their commerce. Tho' the firſt of theſe meaſures ſhould be, in ſtrict juſtice, the crown's right—yet the ſecond is the only next practicable one: and although the ſecond, as ſuch, may moſt likely be adopted—yet the third is the only wiſe and ſure meaſure.'

From the cloſe of this quotation the reader may form ſome judgment of our author's doctrine upon this ſubject. But we apprehend it may meet with great oppoſition, founded on the original terms upon which our colonies were firſt formed, the immenſe expences which attended the ſettlement of them, and the prerogative of the crown, which formerly was the moſt

important conſideration in this matter, the rights of the ſupreme legiſlature, and various other conſiderations; not to mention the danger of granting them, what is in fact, a civil independency, upon a preſumption that their principles and intereſts will always keep them in a commercial dependency. It muſt be acknowledged that our author is an able advocate for what he lays down, which, indeed, tends to unhinge the whole of our preſent ſyſtem of government in America, by depriving the royal commiſſion, granted to its governors, of almoſt all its operations. But the Americans ſhall, in the words of our author, ſpeak for themſelves.

'The King's commiſſion to his governor, which grants the power of government, and directs the calling of a legiſlature, and the eſtabliſhing courts, at the ſame time that it fixes the governor's power, according to the ſeveral powers and directions granted and appointed by the commiſſion and inſtructions, adds, "and by ſuch *further powers, inſtructions*, and authorities, as ſhall, at any time hereafter be granted or appointed you, under our ſignet or ſign manual, or by our order in our privy council." It ſhould here ſeem, that the ſame power which framed the commiſſion, with this clauſe in it, could alſo iſſue its *future orders and inſtructions* in conſequence thereof: but the people of the colonies ſay, that the inhabitants of the colonies are intitled to all the privileges of Engliſhmen; that they have a right to participate in the legiſlative power; and that no commands of the crown, by orders in council, inſtructions, or letters from ſecretaries of ſtate, are binding upon them, further than they pleaſe to acquieſce under ſuch, and conform *their own actions* thereto; that they hold this right of legiſlature, not derived from the grace and will of the crown, and depending on the commiſſion which continues at the will of the crown; that this right is inherent and eſſential to the community, as a community of Engliſhmen: and that therefore they muſt have all the rights, privileges, and full and free exerciſe of their own will and liberty in making laws, which are neceſſary thereto,—uncontrouled by any power of the crown, or of the governor, as derived therefrom; and, that the clauſe in the commiſſion, directing the governor to call together a legiſlature by his writs, is declarative and not creative; and therefore he is directed to act conformably to a right actually already exiſting in the people, &c.'

All thoſe claims are enforced by our author with great perſpicuity and ſtrength of argument, and upon general principles of government, which we have not room to tranſcribe, and it would be doing injuſtice to curtail them.

The author next proceeds to conſider the nature of paper currency, for which he is an advocate, as it is impoſſible for the coloniſts

coloniſts and merchants to create a ſilver currency, even if they were permitted to trade with the French and Spaniards; and ſo long as the ballance of trade is againſt them they can derive none from their mother-country. He thinks that this matter likewiſe ought to be regulated by ſome fixed ſtandard. Upon this head he prints and recommends in this pamphlet a tract which was written ſome years ago in Penſylvania, intitled, "Conſiderations on a paper currency," which appear to be ſolid and judicious, but how far it is practicable, experience alone can determine. The author then reſumes his original ſubject, the adminiſtration of the colonies, and recommends a reviſion of the laws of trade, particularly of the navigation act; and thinks it would be for the intereſt of the mother-country to extend the colony trade to other countries beſides Great Britain, where Britiſh markets might be eſtabliſhed; but this extenſion, we apprehend, never can take place. Upon the whole, this writer opens too much of his plan for its being carried into execution; but ſome parts of it, particularly with regard to paper-currency, are rational and practicable, and deſerve the moſt ſerious attention of government.

ART. VIII. *An humble Addreſs to the Clergy of* England; *recommending a Method for the more ſpeedy Augmentation of the Income of their indigent Brethren; and for rendering the Proviſion of their Widows and Orphans more general, adequate, and certain.* 8vo. *Pr.* 6*d.* Beecroft.

THE very ſenſible and candid author of this addreſs has, with equal judgment and humanity, pleaded the cauſe of his diſtreſſed brethren the inferior clergy of this kingdom, recommending a method for a ſpeedy augmentation of their income, and an adequate proviſion for their widows and orphans. In the performance before us, after ſome very ſtriking and judicious obſervations on the inequality of livings, he remarks, that there are two ways which may be propoſed to remedy the preſent inconveniencies——The one to take from larger and add to ſmaller benefices, the other to make an addition to the poorer livings, and let thoſe which are well endowed remain as they are; the latter of which, for reaſons ſufficiently obvious, and for which we refer our readers to the pamphlet itſelf, he prefers to the former, and, in conſequence of his arguments on this head, makes the following propoſal, viz. 'Let every biſhoprick, living, benefice, &c. (how great or ſmall ſoever, and under whatſoever denomination diſtinguiſhed) pay annually, at the Eaſter viſitation, a deduction of 5 per cent. out of its amount

amount into the hands of a clerk or treaſurer, (ſuppoſe, if agreed to, the clerk of the office of their reſpective archdeaconries) to be applied to the following purpoſes:

20 l. per annum to the relict of every beneficed clergyman, of what degree ſoever, from a biſhop to a vicar, or perpetual curate, of the loweſt income, during their widowhood; no annuity or eſtate whatever, or any thing elſe, ſave a proof of incontinency, diſqualifying them from the receipt thereof.

10 l. to be paid to the ſon or daughter of any beneficed clergyman at the age of fourteen, and

10 l. more (or 10 l. to every ſuch ſon or daughter) at the age of twenty-one, whoſe parents are both deceaſed.

10 l. Salary to the clerk or treaſurer.

'As in moſt archdeaconries this deduction of 5 per cent. will be found, I hope, in a few years to exceed the above demands; let the remainder, as ſoon as ever it amounts to 200 l. be given to the pariſh of the leaſt income within the archdeaconry, which by the act of Queen Anne requires that ſum to claim her bounty.

'Thus will that glorious and charitable benevolence have a more quick and eaſy way of communication, agreeable to the intention of its royal founder.'

'The deduction from the income of biſhops to be equally divided among the different archdeaconries in the dioceſe, and what they may happen to enjoy as rectors, &c. to the uſe of the archdeaconry where ſuch rectory, &c. is ſituated.

'By this, or ſome ſcheme of this nature, with little or no difficulty would the great inequality of livings be leſs and leſs complained of; the rich would be no longer reproached with diſregard of their poorer brethren; and they, on the other hand, would find their income increaſing, their families, after their deceaſe, in ſome meaſure provided for; and, conſequently, they themſelves be enabled to paſs through the world with that decent degree of honour and reputation, becoming the ſervants of God and miniſters of the goſpel.'

In ſupport of this benevolent ſcheme, our author brings many excellent and perſuaſive arguments to prove the neceſſity, utility, and practicability of it. 'In the army and navy (as he very properly obſerves) deductions are made from the pay of the officers, which imply a poſſibility of the ſame being done in the church.

'And thoſe gentlemen too, who nobly, in the late times of danger and diſturbance, in compliance to the laws, led out the provincial ſtrength of their country for its ſupport, conſidering the diſproportion of their pay, agreed to throw into one common purſe monthly, ſo many days ſubſiſtence as would defray the

the expence in ordinaries of the whole corps. By this means an enſign lived for three ſhillings, as well as his captain for ſeven and ſixpence, or his colonel for eighteen ſhillings.

'The generoſity of the ſuperior officers of the militia found it extremely eaſy to take care of their younger brethren; and why might not ſomething like this be done in the caſe before us?'

He then proceeds to ſolve the difficulties, and reply to the objections which may probably ariſe to his propoſal. In the courſe of his reaſoning we meet with many well-founded remarks on the dignity and uſefulneſs of the miniſterial office, and the neceſſity, conſidered as well in a civil as religious light, of ſupporting it as it ought to be ſupported. The whole is extremely well written, and demands the conſideration of the clergy, and all who are well affected to them.

But, notwithſtanding what the author of the humble addreſs has advanced, we have little reaſon to hope that his ſcheme will ever take place, as very few of the ſuperior clergy, we are afraid, will ever conſent to a deduction of 5 per cent. from their ſcanty incomes. When any thing of this kind has been propoſed, it has always met with inſuperable objections from this quarter. *Quod infra nos nihil ad nos*, is equally true with its oppoſite maxim: as ſuch it is univerſally received amongſt the rich and great; and though the heads of our church are remarkable for their charity and humility, it cannot be expected they ſhould impoveriſh themſelves for the relief of thoſe to whom they are utter ſtrangers.

ART. IX. *The Private Tutor to the* Britiſh *Youth. For the Uſe of Schools. By* John Sterling, *D. D.* 8*vo. Pr.* 1*s.* Crowder.

THE education of youth is an article of ſuch importance to ſociety, that every attempt towards improving any branch of it, moſt certainly deſerves the approbation of the public. In this light the treatiſe now before us, naturally recommends itſelf to our acceptance, being a new plan for facilitating, that is, for abridging the uſual courſe of claſſical learning. A ſcheme of this kind ſeemed to be highly neceſſary at the preſent time, when the ſelfiſh deſigns of many ſchool-maſters are carried to ſo great a length, as to detain their pupils ſeven or eight years in learning a dead language. Loud complaints indeed have been made againſt ſo tedious and expenſive a practice, as calculated rather for the lucrative views of the maſter, than for the ſpeedy improvement of the ſcholar. The reverend Dr. Sterling, a gentleman well known in the republic of letters, has ventured to break the fetters of this cuſtomary inſtitution, and to publiſh his new plan, by which the Britiſh youth are not only

only prepared for entering on their classical studies, but conducted through the whole course, in a familiar, easy, and expeditious method. The present essay is a kind of initiation, which contains a century of select sentences in Latin and English, extremely well adapted for impressing a knowledge of the Latin tongue, as well as for instilling the principles of morality and religion. *Oportet*, says a learned writer, *prius animas, postea linguas fieri eruditas.* This is the author's main design; to make piety and learning go hand in hand, and to banish all impurity either of sentiment or expression from juvenile studies. A caution of this kind is chiefly requisite in reading the Latin poets, where the levity of the fable and the obscenity of the language, are but too apt to vitiate the imagination, and of course to corrupt the morals of the young pupil. Thus Chærea justifies his debauching Pamphila by the example of Jove impregnating Danae in a shower of gold.

At quem Deum? qui templa cæli summa sonitu concutit:
Ego homuncio hoc non facerem? Ter. Eun. Act III.

In regard to the manner in which our author executes his design, in every page the text is reduced to the natural order of construction, the words are properly accented, and a literal translation is added, in which the Latin ellipses are supplied, that is, English words are substituted in Italics in the room of those which are omitted through elegance in the original. The sentences are divided into so many short lessons, and to each the author subjoins the parsing of every word. This will be a means of preventing much labour and loss of time, which is often spent in the consulting of dictionaries. The Doctor proposes, should he meet with encouragement, to enlarge and improve his plan by an addition of other branches of useful science and the liberal arts, so as to favour us with a complete system of classical erudition. His method of explaining the authors comprized in this system, is exemplified by a specimen * from Phædrus and Horace, and is so very easy and effectual, that when the young scholar has finished this course, he will be able to surmount every difficulty in any other classic. Upon the whole: We wish the present essay may be an excitement to school-masters to exert themselves with greater ardour in so noble a field as that of juvenile institution; this would be the only way of restoring the dignity of a profession, which, if rightly attended to, is, perhaps, the most useful, and, therefore, ought to be ranked among the most honourable, in civil society. *In erudienda juventate summam curam esse oportet, qua sublata pereat respublica necesse est.*

* The Doctor has given us some more specimens in his printed proposals; but his distance from the press seems to have occasioned a few typographical errors in those specimens.

Art.

ART. X. Gotham. *A Poem. Book II. By* C. Churchill. 4to. *Pr.* 2*s.* 6*d.* Kearſly, &c.

HIS majeſty of Gotham has at length iſſued forth another poll-tax of half a crown per head, to be paid by all his liege ſubjects in return for his moſt gracious ſpeech from the throne, conſiſting of about thirty pages, the firſt part of which is employed in general obſervations on the preſent ſtate of poetry, and Mr. Churchill's own extraordinary merit; and the latter in a kind of poetical hiſtory of the life, character, and behaviour, of the Stuart family. In this poem, as in all the reſt of Mr. Churchill's productions, we meet with a great many trite ſentiments, and much proſaic metre; for which, notwithſtanding, we are amply recompenſed in other parts, by ſome fine ſtrokes of genius, and great powers of poetical expreſſion. Thus, for inſtance, when ſpeaking of moral writers, our poet ſays,

'In vain for ſuch miſtakes they pardon claim,
Becauſe they wield the pen in Virtue's name.
Thrice ſacred is that name, thrice bleſs'd the man
Who thinks, ſpeaks, writes, and lives on ſuch a plan!
This, in himſelf, himſelf of courſe muſt bleſs,
But cannot with the world promote ſucceſs.
He may be ſtrong, but, with effect to ſpeak,
Should recollect his readers may be weak;
Plain, rigid truths, which ſaints with comfort bear,
Will make the ſinner tremble, and deſpair.
True Virtue acts from love, and the great end,
At which ſhe nobly aims, is to amend;
How then do thoſe miſtake, who arm her laws
With rigour not their own, and hurt the cauſe
They mean to help, whilſt with a zealot rage
They make that goddeſs, whom they'd have engage
Our deareſt love, in hideous terrour riſe!
Such may be honeſt, but they can't be wiſe.'

The reader of taſte ſees, perhaps, nothing more in theſe lines than what might have flowed from the innocent pen of the herring poet: but,

'When gay Deſcription, Fancy's fairy child,
Wild without art, and yet with pleaſure wild,
Waking with Nature at the morning hour
To the lark's call, walks o'er the op'ning flow'r
Which largely drank all night of heav'n's freſh dew,
And, like a mountain nymph of Dian's crew,
So lightly walks, ſhe not one mark imprints,
Nor bruſhes off the dews, nor ſoils the tints;
When thus Deſcription ſports'——

and

and when th s Mr. Churchill writes, we no longer grudge our half crown, but throw it down with pleasure in Mr. Kearsly's shop, and put the poem in our pockets. Our author's pourtraitures of the Stuart line are introduced by the following spirited lines.

'O my brave fellows, great in arts and arms,
The wonder of the earth, whom glory warms
To high atchievements, can your spirits bend
Thro' base controul (Ye never can descend
So low by choice) to wear a tyrant's chain,
Or let, in Freedom's seat, a Stuart reign.
If Fame, who hath for ages far and wide
Spread in all realms, the cowardice, the pride,
The tyranny, and falshood of those lords,
Contents you not, search England's fair records,
England, where first the breath of life I drew,
Where, next to Gotham, my best love is due.
There once they rul'd, tho' crush'd by William's hand,
They rule no more, to curse that happy land.'

His picture of James I. is finely drawn, though the features, to an impartial eye, seem rather exaggerated.

'Lies were his play-things, parliaments his sport,
Book-worms and catamites engross'd the court;
Vain of the Scholar, like all Scotsmen since
The *pedant* scholar, he forgot the prince,
And, having with some trifles stor'd his brain,
Ne'er learn'd, or wish'd to learn the arts to reign.
Enough he knew to make him vain and proud,
Mock'd by the wise, the wonder of the croud;
False friend, false son, false father, and false king,
False wit, false statesman, and false ev'ry thing,
When he should act, he idly chose to prate,
And pamphlets wrote, when he should save the state.'

This is strong poetical colouring, but perhaps inferior to the following animated conclusion.

'At length (with white let Freedom mark that year)
Not fear'd by those whom most he wish'd to fear,
Not lov'd by those, whom most he wish'd to love,
He went to answer for his faults above,
To answer to that God, from whom alone
He claim'd to hold, and to abuse the throne,
Leaving behind, a curse to all his line,
The bloody legacy of RIGHT DIVINE.'

Our author's reflection on the martyrdom of Charles the firſt, is ſenſible and judicious.

'Had'ſt thou in peace and years reſign'd thy breath
At Nature's call, had'ſt thou laid down in death
As in a ſleep, thy name, by Juſtice borne
On the four winds, had been in pieces torne.
Pity, the virtue of a gen'rous ſoul,
Sometimes the vice, hath made thy mem'ry whole.
Misfortunes gave what Virtue could not give,
And bade, the tyrant ſlain, the martyr live.'

The lines immediately ſubſequent to theſe are, perhaps, the beſt in the whole poem; as ſuch we cannot refuſe our readers a ſight of them.

'Ye princes of the earth, ye mighty few,
Who, worlds ſubduing, can't yourſelves ſubdue,
Who, goodneſs ſcorn'd, wiſh only to be great,
Whoſe breath is blaſting, and whoſe voice is fate,
Who own no law, no reaſon but your will,
And ſcorn reſtraint, tho''tis from doing ill,
Who of all paſſions groan beneath the worſt,
Then only bleſs'd when they make others curſt;
Think not, for wrongs like theſe unſcourg'd to live;
Long may ye ſin, and long may heav'n forgive;
But, when ye leaſt expect, in ſorrow's day,
Vengeance ſhall fall more heavy for delay;
Nor think that vengeance heap'd on you alone
Shall (poor amends) for injur'd worlds atone;
No; like ſome baſe diſtemper, which remains,
Tranſmitted from the tainted father's veins,
In the ſon's blood, ſuch broad and gen'ral crimes
Shall call down Vengeance e'en to lateſt times,
Call vengeance down on all who bear your name,
And make their portion bitterneſs and ſhame.'

At the end of the character of Charles the ſecond, which is well drawn, we meet with theſe verſes.

'To make all other errors ſlight appear,
In mem'ry fix'd, ſtand Dunkirk and Tangier;
In mem'ry fix'd ſo deep, that Time in vain
Shall ſtrive to wipe thoſe records from the brain,
Amboyna ſtands——Gods, that a king could hold
In ſuch high eſtimate, vile, paultry gold,
And of his duty be ſo careleſs found,
That, when the blood of ſubjects from the ground

For

For vengeance call'd, he ſhould reject their cry,
And, brib'd from honour, lay his thunders by,
Give Holland peace, whilſt Engliſh victims groan'd,
And butcher'd ſubjects wander'd, *unaton'd!*
O, dear, deep injury to England's fame,
To them, to us, to all! to him, deep ſhame!
Of all the paſſions which from frailty ſpring,
Av'rice is that which leaſt becomes a king.'

We would not call in queſtion Mr. Churchill's hiſtorical knowledge, but are apprehenſive he is miſtaken in his chronology with regard to the affair of Amboyna, an error ariſing probably from haſte and inadvertency, to which muſt alſo be attributed the appearance of ſome few verſes * in this poem which are the property of other authors.

We muſt not conclude this article without paying our proper acknowledgements to Mr. Churchill, for the particular notice which he hath thought proper to take of the Reviewers.

—— 'Bards (ſays he) mild, meek men,
In love to critics ſtumble now and then.
Something I do myſelf, and ſomething too,
If they can do it, leave for them to do.
In the ſmall compaſs of my careleſs page
Critics may find employment for an age;
Without my blunders they were all undone;
I twenty feed, where MASON can feed one.'

There is ſomething arch in this remark, particularly in the laſt line: but what he ſays afterwards, in his ſerious addreſs to us, may ſeem to deſerve an anſwer, though it is really not worthy of one. But let us hear this poetical leviathan.

'Ye mighty *Monthly* judges, in a dearth
Of letter'd blockheads, conſcious of the worth
Of my materials, which againſt your will
Oft you've confeſs'd, and ſhall confeſs it ſtill,
Materials rich, tho' rude, enflam'd with thought,
Tho' more by fancy than by judgment wrought,
Take, uſe them as your own, a work begin,
Which ſuits your genius well, and weave them in,

* Such as, in page 2.

'Waſte their ſweetneſs in the deſart air.'

'If you mean to profit learn to pleaſe.' p. 5.

'With all her imperfections on her head.' p. 9.

'Perſecution rais'd her iron rod.' p. 17.

Fram'd for the critic loom, with critic art,
Till thread on thread depending, part on part,
Colour with colour mingling, light with ſhade,
To your dull taſte a formal work is made,
And, having wrought them into one grand piece,
Swear it ſurpaſſes Rome, and rivals Greece.
'Nor think this much, for at one ſingle word,
Soon as the mighty critic *fiat*'s heard,
Science attends their call; their pow'r is own'd;
Order takes place, and Genius is dethron'd;
Letters dance into books, defiance hurl'd
At means, as atoms danc'd into a world.'

However rich theſe lines may ſeem to the poet himſelf, or, as he chuſes to ſtile them, enflam'd with thought, if put into plain proſe, they would certainly mean no more than that the Reviewers have often acknowledged Mr. Churchill's merit as a poet, and yet, as not thinking him infallible, have taken the liberty ſometimes to point out his blemiſhes,

—— —— —— 'finding like a friend
Something to blame, and ſomething to commend.'

a method which they will always be proud to continue in, nor can they indeed ſee any reaſon why Mr. C. ſhould imagine that, when they praiſe him, it ſhould be *againſt their will.* For our own parts, we can aſſure both this gentleman and the public, that what we moſt value ourſelves upon, and endeavour always to preſerve, is candour, and the higheſt praiſe we aſpire to is the praiſe of impartiality.

ART. XI. *Privilege. A Poem.* 4*to.* *Pr.* 1*s.* 6*d.* Ridley.

THIS writer outdoes Churchill in more reſpects than one; being more indiſcriminate in his ſatire, and more correct in his numbers. In the beginning of the poem a noble lord, the author of a monody, which (if any compoſition ever was) is dictated by the anguiſh of affection at the loſs of a beloved wife, is accuſed of being a ſtranger to nature. Abuſe, like this, defeats the chief end of ſatire, by prepoſſeſſing us ſtrongly againſt the author's intention, and againſt thoſe paſſages that have truth and juſtice for their foundation. In the preſent caſe, a reader who has had the pleaſure to peruſe lord L.'s monody, and has never had the misfortune to read any-thing of Brown's, is apt to conclude that the ſatire upon the latter is as unjuſt as the abuſe upon the former. Mr. Hume is treated with equal judgment by this characteriſtical ſatiriſt; for he is accuſed of having a bad

bad heart. Sterne, Warburton, and Smollett, meet with the ſame impartial abuſe: but the author, as if to ſhew his readers that it is not from ignorance but whim, that he is ſo outrageouſly ſarcaſtic, deviates into a very juſt and beautiful compliment to Mrs. Macaulay, in the following lines.

> 'But ye, inſpir'd by truth's ſeverer laws,
> Who ruſh undaunted in your country's cauſe,
> Macaulays firm, who ſoar on Freedom's wings,
> No dupes to ſtateſmen, and no ſlaves to kings,
> Who frown on Stuarts with a gen'rous zeal,
> Each thought directed to the public weal;
> Diſtinguiſh'd patriots! in whoſe ſtrains we find
> The pureſt language of a manly mind.'

Si ſic—omnia dixiſſet, we ſhould not have been under the diſagreeable neceſſity of cenſuring an author, who certainly has great abilities as a poet. Like Churchill, he takes an opportunity of reviewing the reigns and characters of ſome of our Engliſh and Britiſh monarchs, beginning with Henry the 8th, whom he paints as being ſomewhat worſe than an incarnate fiend. His deſcription of queen Elizabeth and her reign, the heads of which he has evidently taken from the ſketch which Mrs. Macaulay gives of that princeſs (ſee vol. xvi. p. 323) is not only juſt but maſterly; and we believe every reader of taſte will acknowledge it to be ſuperior in all reſpects to Mr. Churchill's recapitulation of the Stuarts reigns in the ſecond book of Gotham.

> 'One tyrant dead, when with unbounded hand
> Another tyrant rules the wretched land;
> Such, while Eliza's arm the ſceptre ſway'd;
> Each wayward paſſion of their queen obey'd;
> Fawn'd at her feet, and truckled to her nod,
> And rais'd an earthly puppet to a god;
> Lords in full ſenate full applauſes ſhow'r,
> And laviſh incenſe at the ſhrine of pow'r,
> With liberal ſoul th' indulgent commons grant
> Repeated treaſures to their ſov'reign's want;
> Schemes proſper'd *then* by able ſtateſmen plan'd,
> And conqueſt roſe beneath the warrior's hand;
> O'er earth, o'er ocean, tow'r the martial train,
> And grace the ſacred annals of her reign;
> Sprung from this ſource, the ſov'reign's merit ſhone,
> Uſurping wiſdom to herſelf alone;
> Hence ev'ry virtue in her boſom rul'd,
> Enflam'd with courage, and with prudence cool'd;

Her's the full triumph of eternal fame,
Which long forgotten patriots vainly claim.
' To thoſe, ambition prompted to be great,
Flatt'ry, rank flatt'ry won the ſmile of ſtate;
Who ſeek th' indulgence of their queen to prove,
Her mind muſt rev'rence, and her form muſt love;
By wiſdom fir'd, like Sheba's queen, her mind
In form an angel ſent to bleſs mankind,
— Each charm, which niggard nature dar'd deny,
Their praiſe muſt kindle, and their tongues ſupply.'

We are ſorry that the bounds of this article does not admit our giving more extracts from this performance, in which the author falls in with the modern taſte of complimenting lord B. at the expence of the preſent adminiſtration.

ART. XII. *The Shipwreck. By a Sailor. A new Edition, corrected and enlarged.* 8vo. *Pr.* 2*s.* 6*d.* Millar.

WE cannot help congratulating ourſelves upon the character we gave * of this performance, as, at the ſame time, we animadverted upon its irregularity and incorrectneſs, which, we obſerved, might be owing to the author's education and occupation. He has, in this edition, fully removed thoſe objections, by introducing moſt beautiful poetical connections, which fill up the chaſms that rendered it irregular. Thoſe additions are ſo many that it almoſt new-models the poem. The following addreſs to Memory is the firſt addition that we obſerve to be introduced.

' She comes conſeſt, auſpicious to the ſight,
O'er all my ſoul diffuſing ſacred light,
Serenely mild her look; around her head
Refulgent wreaths of azure glory ſpread:
Her radiant wings like Iris' flaming bow,
With various hues in rich profuſion glow;
With theſe, along th' immenſity of ſpace,
She ſcours the rapid intellectual race:
In her right hand an ample roll appears,
Containing annals of preceding years;
With every wiſe and noble art of man,
Since firſt the circling hours their courſe began:
Her left a ſilver wand erect employs,
Whoſe magic touch Oblivion's gloom deſtroys:
The fugitive ideas ſhe reſtores,
And calls the wandering thought from Lethe's ſhores,

† See Critical Review, vol. xiii. p. 440.

To

To things long paſt, a ſecond date ſhe gives;
And hoary Time from her freſh youth receives;
Congenial ſiſter of undying Fame,
She ſhares her power, and Memory is her name.'

Though we are ſorry to criticiſe any-thing that comes from the pen of ſo moral, and, indeed, ſo deſerving, a writer as Mr. Falconer; and though the above deſcription is, in the main, very beautiful and poetical, yet there is certainly an impropriety in his introducing Memory with an hiſtorical roll of paſt events in her right hand. The author's deſcription of the ſhip's loſing ſight of land, is, likewiſe, very fine, and entirely new.

'Adieu! ye pleaſures of the ſylvan ſcene,
Where peace and calm contentment dwell ſerene.
To me in vain on earth's prolific ſoil,
With ſummer crown'd, th' Elyſian vallies ſmile.
To me thoſe happy realms no joy impart,
But tantalize with pain my aching heart.
For them, alas! reluctant, I forego
To viſit ſtorms and elements of woe.
Ye ſympathetic tempeſts hither come,
And, o'er my ſoul, expand your ſullen gloom!
In diſmal progreſs, lo! they hover near.—
Hail, ſocial horrors! like my fate ſevere.
Come hither too, companions of the ſea!
And fearleſs view this awful ſcene with me.
Ye native guardians of your country's laws!
Ye brave aſſertors of her ſacred cauſe!
The muſe invites you, judge if ſhe depart
Unequal, from your thorny rules of art.
In practice train'd, and conſcious of her power,
She boldly moves to meet the trying hour.
For this alone of all the warlike train,
That joyleſs wander o'er the deſart main,
Her voice, attempting themes before unknown
To muſic, ſings diſtreſſes all her own.'

Mr. Falconer has enriched this edition with ſeveral other additional deſcriptions, epiſodes, characters, and perſons, which fall ſhort in no reſpect of the ſpecimens we have given; and we ſeldom have the pleaſure to recommend a performance ſo truly poetical as this is, and formed upon a plan ſo moral, ſo virtuous, and ſo affecting. To this edition is added an occaſional elegy, never before printed, ſuppoſed to be written by the author upon a ſhipmate, his friend, who periſhed by the ſhipwreck here deſcribed, and upon a young lady who was betrothed to him, but could not ſurvive the account of his death. This elegy likewiſe has its beauties; but we think it a little too much ornamented, nor is it of an original caſt.

ART. XIII. *Oriental Anecdotes: Or, The Hiſtory of* Haroun Alraſchid. *In two Volumes.* 12*mo. Pr.* 6*s.* Durham, *and* Nicoll.

THE original of this production is, it ſeems, written in French by a lady of diſtinction for birth and wit, and was never printed. The editor of the Engliſh tranſlation, of which we are to give an account, has prefixed to it an intereſting ſummary of the author's principal adventures, her proteſtation againſt her vows, extorted from her by the violence of a parent, and annulled thereon by a ſentence of the court of Rome; with other particulars that contribute to render her productions an object of curioſity.

The work itſelf is an entertaining novel, in form of the hiſtory of the celebrated Haroun Alrachid; in which are interwoven ſeveral real points and paſſages of oriental hiſtory, and eſpecially that incident which brought on the extermination of the Barmecides, ſo famous in the ſongs and tales of the Eaſt. The ground-work of the ſtory is as follows. Haroun Alrachid had conceived a violent paſſion for his own ſiſter, which all laws human and divine forbid him to gratify; and as he was moreover, by the cuſtoms of his country, which are very ſevere with reſpect to the women's apartments, debarred the ſatisfaction of a free converſe with her, he bethought himſelf of an expedient for, at leaſt, indulging, without too much ſcandal, the pleaſure of ſeeing and talking to her. As he reſorted often to the houſe, or apartments, of his favourite the vizier Giaſar, he imagined that, under cover of that privity, he might enjoy, what he could not think of living without, the ſatisfaction of her company, without exceeding the bounds preſcribed to him by the nearneſs of blood.

But at the ſame time the jealouſy of the lover ſo far prevailed on him, that he could not bear the thought of another's having that happineſs with her which he himſelf was debarred. In this mood, he married this ſiſter to his favourite, but not before he had exacted from him the moſt ſacred oaths he could deviſe to bind him with, that he would not uſe the privileges of a huſband with her. On this condition ſhe was betrothed and delivered into his poſſeſſion by Haroun, who, to make him ſome amends, if, in ſuch a caſe, any amends could be admitted, loaded him with favours. But that ſoon happened which it was ſo natural to expect would happen, and ſo cruel to reſent as a crime for its happening. The couple were both young, both handſome, and conſequently ſoon ſo agreeable to each other, that the injunction laid on the huſband formed a ſtate of torment to both, the natural deſire of being delivered from which,

joined

joined with the innocence of the means, overcame any reſpect to an oath ſo illegally impoſed, the obſervance of which interfered with the vows of the matrimonial union. In the notion then that the brother's unjuſtifiable paſſion would, in time, be mitigated enough to hear reaſon, and poſſibly too, in the hopes that the ſecret might not come to light, the freedom and frequency of opportunity, and the ſenſe of connubial rights, produced, at length, a thorough diſobedience to the caliph's injunction.

For a ſpace of time, this intercourſe continued undiſcovered; but whether the innocence of their mutual paſſion threw them too much off their guard, or that they depended more than it was adviſeable to do on the favour and affection of the caliph, the ſecret was, at length, diſcovered to him. His rage thereon was inexpreſſible, and the more implacable, for the pretext which the vizier's violation of an oath that ought never to have been exacted, afforded him for covering the real motive of his cruelty, his offended jealouſy; in the tranſports of which he was not contented with putting to death the unfortunate Giafar, but involved in the ſentence all his neareſt relations, among whom was the venerable father of Giafar, a man of extreme old age. Thus fell, univerſally pitied and lamented, a family the moſt renowned of thoſe times in the Eaſt, not only for its opulence, but for the liberal uſe they made of it.

Such is the ground-work of this production, which the author has embelliſhed with the embroidery of a number of incidents and collateral circumſtances of the life of Haroun Alrachid. And indeed there can hardly be imagined a ſtory, taken, as this is, from real life and matter of fact, more ſuſceptible of pathetic images and deſcriptions. Nor has the author failed of taking all the advantages that the grounds of ſuch an event ſo naturally preſent. The long combated paſſion of the brother, the innocence of the ſiſter, the merit of Giafar, the prevalence of love over all fears or conſiderations, the invincible fury of jealouſy, the ſufferings of an unfortunate guiltleſs family, are all intereſtingly painted in the courſe of this work. There are alſo ſeveral epiſodical adventures introduced, which, being connected with the main ſubject, throw into it not an unpleaſing variety.

In ſome of the paſſages there is ſome reaſon to imagine that the author alludes to certain ſituations in her own life, and eſpecially to her own ſentiments in thoſe ſituations, too warmly expreſſed and painted only for fiction to have produced them. To conſider this, however, in the rigour of criticiſm, and without allowance for the temptation of a lady to ſpeak of herſelf under the cover of feigned names, it is a kind of ſin againſt propriety, becauſe it gives to that part of the ſtory a colour too modern, too

French for an oriental tale, however it may to ſome readers appear but the more intereſting for the ſuppoſed alluſion to real adventures, either of the author or her friends.

The character of Mirza is downright that of a French *Petit-maitre*, while that of Fatima preſents an edifying inſtance of the ſacrifice of the juſteſt cauſes of complaint to the ſuperior conſiderations of duty and love.

In ſhort, in this aſſemblage of hiſtory and romance, there is to thoſe who read for the ſake of entertainment, or relaxation from graver ſtudies or employment, enough of real incidents to afford the pleaſure of inſtruction, and of the ſeaſoning of fiction, to ſave the peruſal from the tedioufneſs of merely dry hiſtorical matter of fact; while from both combined, there reſults a moral, which, for its being ſo much neglected, is ſurely the more neceſſary to be repeatedly inculcated, the capital importance of a guard againſt the exceſs of the paſſions, and their fatal conſequences.

ART. XIV. ENGRAVING.

AT the firſt appearance of the old man's head of the late Mr. Frye, in mezzotinto, at the exhibition of polite arts, we ventured to pronounce, that the art would be improved under a maſter of ſo much knowledge and eminence in painting; whoſe ſtrokes muſt be all certain, and the ſlighteſt touch have its due and proper effect. This moſt ingenious man juſt lived long enough to verify our aſſertion, and for us, with the lovers of the fine arts, to regret his loſs. We have, however, the ſatisfaction to acquaint the curious, that one of his diſciples, whoſe name is Pether, ſeems to follow his maſter's ſteps very cloſely. We form our opinion of his abilities from a mezzotinto he has juſt executed, after a fine picture of Rembrant (in the collection of the duke of Devonſhire) of an old man, in an eaſtern habit, ſaid to be one of the beſt paintings of that celebrated maſter. The character of age is finely marked in the face and in the hands; and the linnen that compoſes the turban is artfully intertwiſted. The eye paſſes from the figure into the ſtudy, to which, we may ſuppoſe, this venerable perſon is going, in which there is a chair, and a table with a book open; over it is placed a ſerpent winding round a ſhaft, at the foot of which, on one ſide, is a lamp, and on the other a ſcull. The ſerpent, we imagine, has an alluſion to the brazen ſerpent, and may be emblematical of the art of phyſic, as that in the wilderneſs had the power of healing. From theſe circumſtances, we think him intended for a Jewiſh phyſician, though the engraver has called him a rabbi. The print has great force; but there is a peculiar irradiation about the figure in the original (and indeed of every painting of Rembrant) that ſhould have been

been attended to. We moſt heartily wiſh this young artiſt ſucceſs; it is his promiſing genius that has drawn from us theſe ſtrictures. Drawing is the foundation of all the graphic arts; on this he muſt depend for reputation. He muſt remember his maſter's excellence in this particular made him at once the firſt, and, perhaps, the moſt rapid worker in mezzotinto of any that ever handled a tool, many of his beſt and largeſt heads having been performed in 70 or 80 hours. We mean this advice for all our engravers, who are, in general, too deficient in this great eſſential; and, as example goes farther than precept, we have dwelt longer upon the merits of the ingenious Mr. Frye, as we conceive him to have been an ornament to the arts which he profeſſed.

There are likewiſe juſt publiſhed forty-four prints, after drawings of Guercino da Cento, moſt of them etched by F. Bartolozzi (the reſt by the ingenious gentleman to whom the public are obliged for this publication *) from a part of Guercino's works, which are in the firſt collection in Europe. The ſubjects of theſe prints are a ſaint and an angel; two or three repreſentations of concerts, ſome groups of boys, two landſcapes, two or three Madonas, and the reſt, for the moſt part, ſingle heads. They are etched with great freedom, and enter much into the manner and ſpirit of Guercino. As the originals, we are told, are in the firſt collection in Europe, it is very eaſy to gueſs who has the poſſeſſion of them.

Mr. Cooper has publiſhed his print of the Madona and Child, from an original picture of Coreggio, in the Ormond collection, belonging to John Butler, Eſq. inſcribed to the queen.

In the piece before us, the face and air of the Virgin expreſs mildneſs, and the moſt tender affection, mixed with a conſcious dignity, which ſpeaks her being the mother of a Divinity. The ſprightly innocence of the child ſtrongly exhibits the happineſs and ſecurity which he enjoys in the boſom of his mother. The whole of this performance, for beauty, graceful expreſſion, and the ſtriking effect of light and ſhade, with a majeſtic ſimplicity that is diffuſed over all, is truly admirable.

The print is engraved in a bold manner; and we are of opinion that Mr. Cooper has been very happy in the execution, which expreſſes the true ſpirit of the original: and we think it at leaſt equal, if not ſuperior, in merit to the print of king Charles's children, publiſhed by the ſame artiſt laſt year †.

We muſt take notice of a mezzotinto head of a boy, ſcraped by Mr. Watſon, a young artiſt, from a portrait of the very ingenious Mr. Cotes: there is a clearneſs in this little print that pronounces it the performance of a riſing genius.

* Mr. Dalton, librarian to his majeſty.

† See Critical Review for March, 1763.

Art. 15. *A Defence of Mr.* Vanſittart's *Conduct, in concluding the Treaty of Commerce with Mbir* Coſſim Aly Chawn, *at* Mongheer. *By a Servant of the Company, long reſident in* Bengal. *4to. Pr. 6d.* Becket *and* De Hondt.

WE flatter ourſelves that we have been ſo explicit in our two laſt publications, concerning the affairs of the Eaſt India company, that our readers have been able to form a tolerable judgment of that very intereſting conteſt; it is not, therefore, to be expected that we ſhould enter farther into it than, as new and important materials preſent themſelves. The author of this pamphlet has been at great pains to vindicate the neceſſity of Mr. Vanſittart's immediately checking the illicit trade of the company's ſervants in Bengal, which he repreſents as being a grievance of a long ſtanding, and repeatedly forbid by the court of directors, under the ſevereſt and moſt poſitive reſtrictions. In other reſpects we find little new in this performance, excepting its clearing Mr. Vanſittart from the charge of making the late nabob a preſent of a couple of cannons, by which he conſtructed others. 'It is, ſays the author, a notorious truth, that at the capture of Coſſimbuzar and Fort William, the government had ſtore both of cannon and field pieces with their carriages, which they had ſix months in their poſſeſſion.——Surajad Dowla had twenty of the latter ſo well conſtructed by his own people, that they could hardly be known from thoſe made in Europe. But we will not affront your underſtanding, by dwelling longer in the refutation of a charge ſo repugnant to ſenſe as well as decency.'

Art. 16. *A Vindication of Mr.* Holwell's *Character, from the Aſperſions thrown out in an anonymous Pamphlet, publiſhed* March 6th, 1764, *intitled, "Reflections upon the Preſent State of our* Eaſt India *Affairs." By his Friends. 4to. Pr. 3s. 6d.* Becket *and* De Hondt.

This very voluminous pamphlet (if it may be ſo termed) contains little information that can be intereſting to any but a reader who has immediate connections with the Eaſt India company. It produces, however, the moſt unanſwerable proofs of that gentleman's abilities, zeal, and integrity, in the company's ſervice, and it will require a very uncommon degree of evidence to invalidate them. The introductory ſteps and meaſures that preceded the terrible tragedy of the Calcutta black-hole, are here minutely delineated; and the public is admitted to a more intimate knowledge of the company's affairs and conſtitutions in India,

India, than perhaps ſome of the directors may apprehend to be for their intereſt.

Art. 17. *The Hiſtory of the Adminiſtration of the Leader in the* India *Direction. Shewing by what* great *and* noble *Efforts he has brought the Company's Affairs into their preſent* happy *Situation.* 4*to.* *Pr.* 1*s.* Kearſly.

This pamphlet, though written with good ſenſe and ſpirit on the ſide of a noble lord's reſuming his command in India, contains nothing new; but we are, upon reading it, doubtful as to ſome of its facts, as we can ſcarcely bring ourſelves to have ſo mean an opinion of the honour and underſtanding of any ſet of men, ſuch as this author repreſents the c—t of d——rs to have been.

Art. 18. *A Letter from* Albemarle-ſtreet *to the Cocoa-tree, on ſome late Tranſactions.* 4*to.* *Pr.* 2*s.* Almon.

This letter-writer is a kind of a party ſcavenger, for he has heaped into his heavy dung cart of politics all that filth of faction, which is in danger of ſpreading infection through its noiſomeneſs. In argumentation and ſtile he yields in execrability to no writer that ever took pen in hand. Like another Falſtaff, he beſtrides the dead carcaſe of *Droit le Roy*, and moſt unmercifully hacks and hews it; and brings the ravings of that Hotſpur as charges againſt the adminiſtration. As a mark of his candour and conſiſtency, as well as of his deep acquaintance with the preſent ſtate of parties, we beg leave to preſent our readers with the following extract from his pamphlet, which we have ſelected as being leſs loaded with tautology and falſe Engliſh than the other parts of his performance.

'A ſet of men diſtinguiſhed by nothing but public and private blemiſhes, even in the exceſs of them—poſſeſt of the reins of g——t—and ſweets of office, preſent and reverſionary—preſuming to give law to their ſ——n in the moſt inſolent manner ——even in the privacies of his friendſhip——that friendſhip, which *they* at leaſt have applauded, and to which ſome of them owe their daily bread, though they have made their benefactor eat his in *baniſhment*, the more ignominious, as they had the power to impoſe it, and this under the ſpecious colour of delivering majeſty from a pretended intention of the ſame kind of tyranny in others, who truly *feel* for the honour of their maſter, who never had in the late reign, or in this, a ſuperiority of influence, but from ſuperiority of talents and ſervices to their king and country, and who have ſcorned to give themſelves even the trouble of contradicting that prepoſterous heap of abſurd falſhoods, palmed, ſo induſtriouſly, upon the public credulity, laſt autumn, certain

tain that they would die and ſtink, like their authors, in the noſtrils of every honeſt man: a ſecond ſeſſion of parliament almoſt elapſed ſince the ſignature of the preliminaries, without ſo much as one ſtep taken, however promiſed, towards ameliorating our revenue.'

For a full and fair refutation of this rhapſody, we muſt refer our readers to his majeſty's ſpeech, and to thoſe moſt accurate, judicious, and inſtructive authors, the compilers of the votes of the houſe of commons.

Art. 19. *The Political Theatre.* 4to. *Pr.* 1s. 6d. Wilkie.

This is an arch ſenſible performance, meant to expoſe the characters, perſons, and abilities of the gentlemen in the oppoſition. We doubt, however, whether the truth of the author's obſervations can make amends for the perſonalities it contains, or whether, in ſuch controverſies, the *prior læſit* is a ſufficient apology for introducing into ſubjects, that ought to be national, reflections that are perſonal. The abilities of this author as a writer, are equal to the diſcuſſion of any ſerious argument in a manly, convincing, manner; and, could our advice be taken, perſonalities ſhould be confined to one party only, upon this maxim, that *loſers have a right to talk.* We are ſincerely of opinion that when the facts which are entered upon record during the laſt ſeſſion of parliament, are properly illuſtrated and compared with the buſineſs of many preceding ſeſſions, they contain a more effectual refutation of the minority pamphlets, than all that can be urged by any writer in favour of the adminiſtration, ſhould he join the wit and irony of Swift to the ſpirit and reaſoning of Bolingbroke.

Art. 20. *A Letter to the Gentlemen of the Oppoſition: Wherein their Principles and their Conduct are conſidered in reſpect to each other, to their own Welfare, and to the Public Good.* 4to. *Pr.* 1s. Wilkie.

This is a decent, though we do not think a very maſterly, performance, and, like the laſt, written on the ſide of government. The zeal of the author for the public tranquility is commendable and well enforced. He has, with great juſtice, expoſed the meaſures that have loaded the nation with its preſent immenſe debt; and, in fact, he proves that the minority now have no object of conſtitutional oppoſition. He animadverts upon the vaſt diſparity between the meaſures of the preſent government and thoſe of that which rendered the Revolution neceſſary. In the concluſion, he draws ſeveral juſt obſervations upon the futility of the minority members boaſting of the

the merits performed by their anceſtors at that important juncture, and upon the fatal conſequences of their continuing their diſputes, which muſt end in a total anarchy.

Art. 21. *A Letter to the Common Council of the City of* London. *With Remarks on Lord Chief Juſtice* Pratt's *Letter to the City of* Exeter. 8*vo*. *Pr.* 1*s*. Nicoll.

This letter comes from no common hand, and contains ſeveral ſenſible and ſpirited remonſtrances upon certain late popular proceedings, as being highly improper and unconſtitutional. The common-council of London are impeached (from the nature of their conſtitution, by which its members, as ſuch, do not even elect their repreſentatives in parliament), for thanking the latter 'for their zealous and ſpirited endeavours to aſſert the rights and liberties of the ſubject, *by their laudable attempt* (laſt Friday) to obtain a ſeaſonable and parliamentary declaration, *That a general warrant for apprehending and ſeizing the Authors, printers, and publiſhers, of a ſeditious libel, together with their papers, is not warranted by law*. And to *expreſs* to them our warmeſt exhortations, that they ſteadily perſevere in their duty to the crown, and uſe their utmoſt endeavours to ſecure the houſes, papers, and perſons of the ſubject, from arbitrary and illegal violations." Such, notwithſtanding its ungrammatical connection, is the reſolution of the common-council; but we think this letter-writer, by ſeeming to admit that the majority of conſtituents, when they inſtruct their members, have a right to their obedience, advances a doctrine, which, if adopted, muſt deſtroy the freedom and independency of parliament.

The letter-writer then examines the purport of their reſolution, which he treats as being highly indecent, becauſe it relates to a point that has not yet been determined by the legiſlature. Our author next attacks the compliment they paid to the lord-chief-juſtice of the court of common-pleas. He affirms that they compliment him for deciding againſt the doctrine as a judge, which he had followed as an attorney-general. The letter-writer, however, we believe, is miſtaken as to the grounds of his fact; for we have ſome reaſon to believe, that it never was the cuſtom to conſult the attorney-general upon the form of a ſecretary's warrant, tho', perhaps, he might be conſulted as to the matter upon which they were iſſued, and which alone is the object of his proſecution. He then rallies the members, whom he ſtiles *heaven-born lawyers*, for their ridiculouſly deſiring his lordſhip to ſit for his picture.

'With what reaſon therefore can you ſuppoſe, ſays he, that lord chief juſtice Pratt will comply with your ridiculous deſire, by ſitting

ſitting for his picture? What! can you imagine that his lordſhip will *literally* lend *his countenance* to men, who have indirectly pronounced his practice, in a former ſtation, to have been arbitrary and illegal —To men, who have offered him the groſſeſt inſult in his high office of chief juſtice, by preſuming to judge of the *honeſty*, *deliberation*, and *legality*, of his deciſions.—To men, who have violated the order of government, and uſurped to themſelves a power unknown to the conſtitution.—Can you preſume that his lordſhip will ſubmit to be the *willing inſtrument* by which faction would ſhew its contempt of government?—No: never expect that he will ſo far diſgrace his character by ſuch an indiſcreet condeſcenſion. His good ſenſe, his pride; nay, his duty to his king and country, forbid it.'

After this and ſome other obſervations, the author proceeds to anatomize his lordſhip's letter to the city of Exeter, which he treats with an aſperity which we neither dare venture to imitate or to recommend; we hope that his lordſhip ſpeaks better than he writes, even to *old friends*. In the mean while, we cannot help taking notice, that the letter-writer ſtrains too hard to find a malevolent meaning couched under ſome expreſſions in the letter. As we do not pretend to be lawyers, we ſhall ſay nothing with regard to this author's reaſoning upon privilege, or whether Coke or Holt were miſtaken in their opinions on that head, though in our own private opinions we think they were groſsly.

Art. 22. *An Eſſay upon Gratitude. Conſidered as a Religious Duty, and a Social Virtue. In Two Parts. By* Edward Watkinſon, M. D. *Rector of* Chart, P. *in* Kent, *Author of an Eſſay upon* Œconomy. 8*vo*. *Pr.* 1*s*.

Our readers, during the courſe of our Review, have had many opportunities of admiring Dr. Watkinſon as a critic and a ſcholar, but the performance before us recommends him as a Chriſtian and a philoſopher. It was an old ſaying, *Ingratum ſi dixeris, omnia dixeris*; and if ingratitude includes every vice, by analogy gratitude comprehends every virtue, which we think the Doctor in this performance has fully proved, both from ſacred and prophane learning. This eſſay is replete with the former; and the texts of ſcripture (which are more numerous than we have obſerved in works of this kind) are always aptly and judiciouſly applied; and, what is very extraordinary, without diſcompoſing the periods or the flow of language in the text, and without that roughneſs which ſcriptural quotations too often introduce. The like may be ſaid of his references to antient learning. From the Engliſh hiſtory the author brings a ſtrong inſtance of ingratitude in the conduct of the great Sir Francis Bacon towards his

his benefactor the earl of Eſſex, who had always behaved to him with a profuſion of kindneſs; but Sir Francis, perhaps from the inadvertency of the printer, is ſuppoſed at this time to have been lord chancellor.

The Doctor, after conſidering gratitude as a ſocial, proceeds to treat it as a religious, duty, and he is equally happy in this part of his eſſay. To give the reader ſome ſpecimen of the Doctor's manner, we ſhall inſert part of his character of the *Te Deum*, which is as follows.

'Conſider it well, and read it with attention, and *then* ſay, whether you do not find your minds *filled*, and your affections *elevated* in an extraordinary manner, by the beautiful and ſublime images, which there occur to you——whether you do not perceive yourſelves tranſported (as it were) above yourſelves ——your ideas carried (whither you know not), whilſt you were peruſing it; *theſe effects*, (of which every one, who fervently joins in this hymn, muſt be *ſenſible* of,) are owing to that *majeſtic* plainneſs, and ſimplicity of thought,—that vein of *true piety*, which runs through it—unadorned by words, unenlivened by figures,—'tis the matter alone, which *ſupports* the expreſſion—and becauſe the matter therein contained, is the excellencies of the Divine nature (the pure and genuine objects of praiſe) therefore is the hymn itſelf ſo *lofty* and *moving*.'

The author, after this, branches out the different advantages and bleſſings that attend the practice of gratitude; and it is but doing him juſtice to acknowledge, that, through the whole of this excellent eſſay, he writes as a man who powerfully feels the virtue he ſo warmly recommends.

Art. 23. *The Reign of* George VI. 12*mo*. *Pr.* 2*s.* 6*d.* Nicoll.

It often happens in a book, that the wit of its contents makes amends for the abſurdity of its title; but the reader will be moſt miſerably miſtaken ſhould he imagine that to be the caſe with regard to the publication before us, which is nothing but the rhapſody of a crude, uninformed writer, hurried away by the fumes of an indigeſted imagination. His work is deſtitute of genius, and admits of no application; becauſe the virtues, the atchievements, and the grandeur of this fame George VI. never can exiſt in one perſon. He is a mere Drawcanſir in arts, ſciences, war, politics, and government, and the diſturbed fancy of the author gives him an empire in them all.

The ſame frantic idea creates a new world, new places, new ſituations, new intereſts, names, qualities, and ſyſtems of power in Europe, without meaning, method, or conſiſtency. George VI. conquers France, Mexico, and the Philippine iſlands, invades Spain, and is crowned in Paris, after the ſtrangeſt hodge-

podge of adventures and victories that ever disgraced romance. With regard to particulars, they are below all observation, but in one respect, and that is, he is remarkably fond of his hero's character as the patron of the fine arts. George is particularly fond of projectors and poets, and he provides for them with a profusion of bounty; which induces us to believe that this production springs from the brain of an unsuccessful schemer or a needy poet, and very probably both.

Art. 24. *Some Political and Literary Observations on reading some of the Works of the Reverend Mr.* Churchill; *and particularly the* Conference. *In a Letter to that Gentleman.* 4to. *Pr.* 2*s.* Hinxman.

This pamphlet, containing no less than seventy pages in quarto, consists of a multitude of miscellaneous, or, as the author chuses to call them, *multifarious*, sentiments, on various topics, thrown together without any order or connection, *a la mode de Montaigne.* The writer gives us his opinion of ministers, the peace, the national debt, the police, the several forms of government, the merit of writers, &c. &c. &c. Some of his remarks are sensible and judicious, and others very trifling, the style throughout harsh and obscure: those, however, amongst our readers who are fond of this loose desultory manner of writing, will find some entertainment in it.

Art. 25. *Remarks upon the Life, Character, and Behaviour, of the Rev.* George Whitefield, *as written by Himself, from the Time of his Birth, to the Time he departed from his Tabernacle. Demonstrating, by Astronomical Calculation, That his Ascension, Meridian, and Declination were necessarily actuated by planetary Influence; and that his Doctrine was not from Divine Mission, but from a mere Fatality, evident, as daily seen in the fatal Catastrophe of his unhappy, gloomy, and misguided Followers. The whole being a choice New-Year's Gift for Methodists, and one of the most valuable Prizes that ever were drawn for Methodists since Methodism has been in being.* By John Harman, *Astronomer.* 8vo. *Pr.* 1*s.* Hinxman.

In this curious pamphlet Mr. Harman the astronomer abuses Mr. Whitefield the methodist, and demonstrates, by astronomical calculation, that his ascension, meridian, and declination, were necessarily actuated by planetary influence. He informs us, that in the nativity of Whitefield there was an opposition of Jupiter and Mars, and Mercury and the Moon, in a square to each other, just as it was at the birth of Nero; that the same aspects must produce the same effects; that Mr. Whitefield, here-

therefore, is as bad as Nero: that the defect in his ſight, particularly in his left eye, is occaſioned by the moon, which ſignifies the left eye, being afflicted of Saturn, by being in conjunction with him: this, with a great deal more of the nonſenſe of judicial aſtrology, Mr. Harman brings by way of argument againſt his adverſary Mr. Whitefield.

Thus one fool lolls his tongue out at another,
And ſhakes his empty noddle at his brother.

Art. 26. *The Life and Adventures of Mr.* Francis Clive. *In Two Volumes.* 12*mo.* *Pr.* 5*s.* Lowndes.

This ſame Mr. Francis Clive is the moſt aukward, ſtupid, hum-drum fellow that ever had the good or bad luck to get into print. Without one grain of humour, ſenſe, or ſpirit, his fortune is made by a fooliſh old rich batchelor, who is poſſeſſed of that capricious good nature which ſhines ſo very flat in modern romances, and, by being eaſily deſcribed, is become common amongſt the painters of ſtill-life. From Mr. Clive's firſt ſetting out in the world, his biographer diſcovers a manifeſt biaſs, or what we may call a hankering, for tranſporting his hero and his wife (whom the reader is of courſe to ſuppoſe to be the very pink of perfection, both in body and mind) to Ireland. We are uncertain, however, how his majeſty's attorney-general and he may agree concerning his uſurping the regal power, by nominating a lord-lieutenant to that kingdom, who is a moſt precious ſcoundrel, and who attempts to do Mr. Clive the honour of making him a cuckold.

If there is a ray of merit in the hackneyſhip of this author, it conſiſts in his making one of thoſe artful proſtitutes, one of thoſe compounds of luſt, rapaciouſneſs, and inhumanity, get the better of his hero's uxorioufneſs and phlegm, by ruining him and his family, and degrading him into one of the wickedeſt as well as weakeſt beings of nature; but even this event is worked up in ſo bungling a manner, that it cannot ſave the performance from being judged, by every reader of ſenſe or taſte, to be execrable.

Art. 27. *The Hiſtory of Lady* Louiſa Stroud, *and the Honourable Miſs* Caroline Stretton. *In Two Volumes.* 12*mo.* *Pr.* 6*s.* *bound.* Noble.

This work is ſo unequal in its compoſition, that we conjecture it to be the product of different pens. A gay ſprightly lady, Miſs Stretton, is, for certain indiſcretions in her conduct, carried down to her uncle's houſe in the country, where ſhe

commences a correſpondence with her friend, lady Louiſa Stroud, who is of a very different character, being as prudent and ſolid as the other is wild and volatile Miſs Stretton, however, has, at the bottom, a good underſtanding, and a virtuous heart, which ſhe beſtows upon a young gentleman whom ſhe meets with at her uncle's; and, in the mean while, her amiable friend, the lady Louiſa, loſes her's to a nobleman here called lord Roxburgh.

This hiſtory is carried on in the way of correſpondence by letters between the two ladies, which commences ſoon after Miſs Stretton is carried down into the country. Several letters in the firſt volume are written in a genteel eaſy manner, but the incidents and characters are few, flat, and unintereſting. We think the ſecond volume is far inferior in merit to the firſt; but, upon the whole, it has a recommendation, which is very uncommon in modern novels, we mean, that the moſt cautious parent may truſt it in the hands of a child of either ſex.

Art. 28. *The Hiſtory of Miſs* Charlotte Seymour. *In Two Volumes. 12mo. Pr. 5s. ſewed.* Burnet.

This lady is a mere ſalamander; for her virtue triumphs amidſt all the fiery trials of temptation, courtſhip, pain, poverty, perſecution, ſickneſs, impriſonment, and a thouſand other different ills the fleſh is heir to. In the commencement of her ſtory we were in hopes of finding ſomewhat that might be entertaining, if not humorous; but we were miſerably diſappointed, for the ſequel contains only a cento of hackneyed incidents, that have been a hundred times retailed, perhaps from the ſame hands, which ſeldom or never deviate from inſipidity.

Art. 29. *The Life of the Right Honourable Sir* John Holt, *Knight, Lord Chief Juſtice of the Court of* King's Bench; *containing ſeveral Arguments touching the Rights and Liberties of the People, delivered by his Lordſhip, with great Reaſon, and remarkable Courage, upon moſt important Occaſions, during the Reigns of their Majeſties, King* William *the Third, and Queen* Anne; *taken from the Report of Lord Chief Juſtice* Raymond, *&c. and an Abſtract of Lord Chief Juſtice* Holt's *Will, Codicils, &c. Alſo Points of Law reſolved by his Lordſhip, on Evidence, at* Niſi Prius. *With a Table of References to all his Lordſhip's Arguments and Reſolutions in the ſeveral Volumes of Reports. Never before publiſhed. By a Gentleman of the* Inner Temple. *8vo. Pr. 2s. 6d.* Worrall.

The hiſtorical part of this half-crown pamphlet may, upon the whole, make near two pages; the ſubſtance of which is, that this learned judge was the eldeſt ſon of Sir Thomas Holt, Knt. that

that he was born in 1642, put to ſchool at Abingdon; from thence went to Oxford; from thence to Gray's Inn; from thence to the bar, where he was appointed council for the earl of Danby. In the reign of James II. he was knighted, and made recorder of London, from which office he was removed becauſe he would not comply with that prince's meaſures. In the ſame reign he was made a ſerjeant at law, and was choſen member of the convention parliament called by the prince of Orange (the author does not tell us for what place), a manager at the conferences with the lords, where he diſtinguiſhed himſelf in the debates about the words *abdication*, and the *vacancy of the throne*. In 1689 he was made lord-chief-juſtice of the King's Bench. Soon after he was choſen one of the governors of the Charter houſe, and next year he was ſworn into the privy-council; after which he had a diſpute with the duke of Grafton about the diſpoſal of a law place, which he carried; and he might, it is thought, have been lord-chancellor if he had pleaſed. He died in the 68th year of his age, in 1709, and he married Anne, daughter of Sir John Cropley.

This is all the perſonal hiſtory, which might eaſily have been collected from news-papers and pamphlets, that we find in the voluminous pamphlet now before us. The body of the work is compiled, we apprehend, entirely from law-books, and contains, among many other arguments, thoſe of his lordſhip in the caſes of the bankers, lord Banbury (whom he refuſed to try for murder, as a commoner, and therefore he never was tried) and the great cauſe of the Ayleſbury men; with all which caſes the public was well acquaintad before: nor was there occaſion to put the moſt uninformed proteſtant ſubject his majeſty has, to the expence of half a crown to be told that lord Holt was an able, honeſt, and ſpirited lawyer, his virtues as ſuch being almoſt proverbial. As the author is probably of the ſame profeſſion, it was natural to have expected that, among the many caſes and arguments he gives us of this judge, he would have touched upon a late litigated point, in which his lordſhip's authority was cited, concerning a *dictum* of lord Coke, to prove that privilege of parliament generally holds, unleſs in three caſes, treaſon, felony, and the peace, and that it holds as well in caſes of indictments or informations for breach of the peace, as in caſes of actions; on this great point, which alone could make this publication ſeaſonable, the author, as far as we can perceive, is entirely ſilent.

We cannot, therefore, venture to recommend this performance to any but young practitioners in the law, who are deſtitute of the many expenſive volumes from which it is extracted. As to the moſt intereſting facts to which his lordſhip's opini-

ons and arguments relate, they are to be found in the common hiſtories of the times.

Art. 30. *The Earl of* Warwick; *or, The King and Subject. A Tragedy. Tranſlated from the* French. 8*vo.* *Pr.* 1*s.* 6*d.* Kearſly.

This is a poor and flimſy tranſlation of a ſpirited French tragedy, lately performed at Paris, written by Monſ. de la Harpe. The better to recommend it to the *Coterie*, to whom it is dedicated, the author has thought proper to give it the ſecond title of *King and Subject*, without any reaſon or propriety. It was offered, it ſeems, to the managers of Drury Lane theatre, who, for reaſons ſufficiently obvious, refuſed to accept it. The ſubject, which in the original is extremely well treated, in good hands, might furniſh out an excellent tragedy for the Engliſh ſtage; though the copy of it now before us is a work of very little merit.

Queen Margaret, one of the principal characters in the piece, tells her confidante Nevil, in the firſt ſcene, ſpeaking of her ſon,

'Should ſhe ſucceed to reinſtate his ſire
On the great throne of his forefathers,
He then will know how much he owes a parent,
And from what various perils ſhe has ſnatch'd him.'

To which Nevil replies,

'Such as hiſtory will hardly *b'lieve*.'

When a poor word has but two ſyllables (like *believe*) it is rather cruel to cut off one of them, eſpecially as we have more monoſyllables in our language already than we know what to do with; but the ſtile of this performance throughout the whole, is equally low and contemptible. King Edward talks of

'The treaty *pending* now 'twixt France and us,'

and aſſures us that

'The claims of kingdoms are not eas'ly ſettled,'

Queen Margaret, a little after, addreſſes him thus;

'*While that* I live thou never ſhalt know quiet.'

The king talking of Elizabeth ſays,

'I found myſelf far gone e'er well aware.'

When Warwick reproaches Edward for breaking his word with regard to the king of France's ſiſter, Edward ſays,

'To

'To be th' ally of France I don't decline,
But *can not*, *will not*, *ſhall not*, ſerve the ſiſter.'

And after Warwick's reply, exclaims in a paſſion,

'I care not, I've chang'd my mind: let that ſuffice,
Nor, to pleaſe others, will I force my ſentiments.'

The reſt of the tragedy is of a piece with theſe few extracts; we therefore leave our readers to determine whether it would not be better to conſult M. de la Harpe's original than this very indifferent tranſlation.

Art. 31. *The Royal Shepherd, an* Engliſh *Opera; as it is performed at the Theatre-Royal in* Drury-Lane. *The Muſic compoſed by Mr.* Ruſh. 8*vo.* *Pr.* 1*s.* Owen.

The arts of muſic and poetry are often called ſiſters, and, like other ſiſters, they ſeldom agree, but are jealous of, and abuſe, each other: we are told, indeed, that, in former times, they were very good friends, but at preſent the caſe is extremely different. If the muſical compoſers amongſt us have any merit, they generally pick out the pooreſt ſcribblers they can find to *make words*, as the phraſe is, for the performance; probably to ſerve by way of foil: in conſequence of this the poet (for ſo he is called) falls upon ſome celebrated writer, ſelects an opera, and *does it into* Engliſh. To ſay the truth, the muſical tribe, however well ſkilled they may be in the gamut, have ſeldom any idea of poetry. It is well known that the great Handel added two balderdaſh lines, worthy of Tom Durfey, to Dryden's fine ode on St. Cecilia's day, which he ſet to muſic. We are not, therefore, to wonder, that the Royal Shepherd, which, on account of its muſical merit, has given the town ſo much pleaſure, ſhould appear in the cloſet a moſt contemptible performance, as it is nothing more than a vile tranſlation of Metaſtaſio's Il Ré Paſtore, which the Engliſh opera-writer has moſt miſerably mangled. We will juſt give our readers a glimpſe of the original, that he may compare it with the copy. In the 4th ſcene of the ſecond act Metaſtaſio makes his Amintas ſpeak thus:

" Ah per voi la pianta umile
Prenda, o Dei, miglior ſembianza
Eriſponda alla ſperanza
D'un ſi digno agricoltor
Tranſportata in colle aprico
Mai non ſcordo il boſco antico
Ne la man che la ficonda
D'ogni fronda, e d'ogni fior."

Nothing can be more elegant than both the ſentiment and diction in the Italian writer: pray, gentlemen, now obſerve the Engliſh Royal ſhepherd.

'Ye gods! to me, a lowly plant,
Oh, give improvement ſcope;
That fully I may anſwer, grant,
My cultivator's hope.
Nor may I now, ſet in rich land,
Forget my native wood:
Much leſs the kind, parental, hand,
Whence flow'd my preſent good.'

The quartetto at the end of the ſecond act is exactly in the ame ſtile, and concludes thus:

'*Eliza* — — — Have I then loſt my faithful ſwain?
Thamiris —— — My true love fled is he?
Amintas and *Agenor*. My heart is burſting with the pain.
All. —— —— — What will become of me?

If the author's intention had been to have written a burleſque opera to ridicule Metaſtaſio, could he have done it more effectually than by ſuch language? When nonſenſe like this is exhibited to crouded houſes, have not Taſte, Genius, and the Engliſh Stage, reaſon to join this gentleman's chorus, and cry out

What will become of me?

Art. 32. Midas; *an* Engliſh *Burletta*. *As it is performed at the Theatre-Royal, in* Covent-Garden. *Pr.* 1*s.* 6*d.* Kearſly.

Burleſque (as the author, or, as he ſtiles himſelf, editor, of this piece obſerves) in all times, from the ſtage of Athens down to the Dragon of Wantley, has been eſteemed one of the provinces of the drama; its humour principally conſiſts in making dignified perſonages raiſe in our minds trite and ordinary ideas, or in giving to trivial objects a ſerious air of gravity and importance. In the performance before us the former end is propoſed, and the deſign, in our opinion, as well executed as the nature of it would permit: but Midas is already ſo well known to moſt of our readers, that it is unneceſſary to ſay any more concerning it, than that the humour and pleaſantry which runs through it, joined to the merit of the muſic and repreſentation, render it, upon the whole, a very agreeable entertainment to all thoſe who are not too ſenſible to laugh, or too wiſe to be diverted.

Art.

Art. 33. *An Eſſay on Satire and Panegyric.* 4to. *Pr.* 1*s.* 6*d.* Wilſon *and* Fell.

This piece is written by the author of the poem called Beneficence, (of which we have given an account in a former number *) and may boaſt of an equal degree of merit; for, as a facetious bard long ſince obſerved,

"None but himſelf can be his parallel."

The piece begins thus:

'Reveal my muſe, in pleaſing mood reveal,
The mazy channel where flows praiſe genteel;
And where in eaſy lapſe, or ſolemn pride,
Juſt ſatyr rolls adown her golden tide.'

The whole that follows through four and thirty pages, is an abſurd jumble of ideas, without any order or connection, without any beauties of ſentiment, or diction. What kind of an ear for poetry this gentleman has, will appear from the following lines.

'Whether adown the ſtream of life we glide,
Or roll tempeſted on the ſtorm-vex'd tide;
Whether to Wiſdom's lore our voyage tend,
Or thro' the vale of Ignorance deſcend:
Do we to Riot's grave in full career
Go down, or to gain Glory watchful ſteer?
Let Vice high-ſhooting ſpread contagion dire,
Or love of Virtue all the ſoul inſpire!
As well, or ill, the voyage we perform,
Embrace propitious gales, ſuſtain the ſtorm;
And Ignorance diſſipate by Science-rays,
We merit Satyr, or we merit Praiſe.'

'And into monſter *tranſform* all the man!'

'While modern rays of glory *oblique* fly,'

'When *Moroſe*, Falſtaff, *demure* Vellum riſe.'

Common writers, we imagine, would have laid the accent of theſe words *tranſform*, *oblique*, &c. in a very different manner. But this is the art, as Mr. Bays ſays, to elevate and ſurpriſe. For the ſame reaſon, this ingenious author makes *true* rhime to *grow*, *lore* to *power*, *thought* to *coat*, *thou* to *view*, &c. calls *Macenas*, *Macænas*, and *Rabelais*, *Rebelais*——The following lines are inimitable.

——'when true merit in our ſphere we meet,
See it rewarded, fill diſtinguiſhed ſeat:

* See Critical Review for January laſt, p. 80.

Each

Each generous breaſt feels tranſport, drinks delight;
Ev'n inſect I muſt panegyric write;
Merit promoted in Auguſtus' reign,
Inveſtigate—How praiſe to give leaſt pain?
Small things with great compare. The God of day
Moſt pleaſing beams his genial oblique ray;
Between the tropics lie the fair degrees
Of pleaſure, while within—theſe burn, thoſe freeze.'

Nothing can be more poetical than the laſt well-turned antitheſis, with the ſignificant daſh before it,

'while within——theſe burn, thoſe freeze.'

This excellent performance concludes thus:

—— —— 'While I blame in ſpite,
Contagious ills infect me as I write:
In grateful reader ſevere ſatyr raiſe;
Yet to deſerve ſome little boon of praiſe.
Lo! whitening cliffs appear upon the ſtrand!
Safe, ſafe conducted to the long-wiſh'd land,
I terra firma gladſome hail with you,
And to the muſes court bid long adieu.

We are very glad to hear that this gentleman is going to leave the *muſes court*, as we believe he would meet with no great preferment there, and ſincerely hope that his *long* may be his *laſt* adieu.

Art. 34. *The Patriot Poet, a Satire. Inſcribed to the Reverend Mr.* Ch——ll. *By a Country Curate.* 4to. *Pr.* 2*s.* Wilkie.

Politics and poetry are in their nature ſo eſſentially different from each other, that they ſeldom mix kindly together. The author of this little performance has, notwithſtanding, by dint of genius, ſo contrived as to blend them with tolerable ſucceſs, and has given us his political creed in very good metre. He harangues on the miſeries of war, expatiates on the bleſſings of peace, deſcribes the ill conſequences of faction, gives his reaſons for preferring a monarchy to a republic, and handles ſeveral other apparently unpoetical ſubjects in a manner that at once pleaſes and ſurpriſes the reader: the whole, indeed, ſeems to point out the author as a man of uncommon abilities, inſpired by the love of honour, and a virtuous indignation at the vile proſtitution of talents which he ſeverely cenſures in his brother bards of the preſent age. The greateſt part, however, of our author's vengeance falls on the famous Mr. Churchill, whoſe ſhoulders are broad enough to bear it. He attacks him firſt as a poet in the following lines. '— thou

' — thou, ſonorous Ch——, teach my line
To flow exuberantly wild like thine:
Teach me to twiſt a thought a thouſand ways,
And ſtring with idle particles my lays;
That, one poor ſentiment exhauſted, *when*
The weary reader hopes a reſpite, *then*
I may ſpring on with force redoubled, *till*
I break him panting breathleſs to my will;
And make him, tir'd in periods of a mile,
Gape in deep wonder at my rapid ſtile.'

When he comes to conſider Mr. C. in another light, he treats him with a ſtill greater degree of ſeverity, whether deſervedly or not the reader will beſt determine: the lines, however, are ſtrong and poignant.

' Long hath that fierce Goliah's haughty ſtride
The armies of the living Lord defy'd;
Long hath he unreſtrain'd in error trod,
Apoſtate to his country, king, and God.
I know, as novice in the muſes' train,
He'll curſe me by his gods in proud diſdain;
All theſe his midnight orgies' gods invoke,
Revel, the loud looſe laugh, the lewd coarſe joke;
And yet I'll face him: he in whom I truſt,
Shall lay th' enormous giant in the duſt.'

' Ev'n where thy painting's ſtrongeſt I can trace
Low keen-ey'd malice in the outrag'd face;
Malice, which often prompts th' illiterate tongue
To paint defects with energy of ſong.'

In the laſt line but one, perhaps the word *illib'ral* would have been more proper than *illiterate*, as we cannot readily comprehend how an illiterate tongue could produce energy of ſong. The following addreſs to C—— is bold and ſpirited.

' Thou talk'ſt of freedom—what? without controul
Do what we liſt in wantonneſs of ſoul?
Fly, Ruffian, from the haunts of men, repair
To Lybian wilds, and ſeek thy freedom there.
Mix with the tygers, and, in ſavage joy
Vagrant at large, be mangled or deſtroy.'

He calls him afterwards poor drudge, vile proſtitute of parts, &c. and ſeems, to ſay the truth, to take more liberties with Mr. C.'s character, than a man ſhould, who does not put his name to his performance. The effects of party rage are at preſent ſo ſenſibly and univerſally felt amongſt us as to confirm the truth of the following deſcription.

'The rage of party ſoon deforms the ſcene.
Soon thwarting views and claſhing intereſts burſt
Th' attractive ſocial chain, that join'd at firſt;
The ſyſtem into various fragments flies;
And jarring faction's thouſand forms ariſe.
The ſweets of concord now are known no more:
They hate as warmly as they lov'd before.
Not beaſts of prey eternal battles wage,
A league of friendſhip oft ſuſpends their rage;
Diſcordant ſtates oft whirl their arms aſide,
Damning their wrath they own themſelves ally'd,
And in the foe once more acknowledge man:
Theſe can forgive: but parties never can.
They burn with ſtedfaſt and immortal hate
Quench'd only in the ruins of the ſtate.'

Several other parts of this poem have at leaſt equal merit with thoſe which we have quoted; we doubt not, therefore, but our readers will be glad to ſee the whole.

Art. 35. *The Remonſtrance. A Poem.* 4to. *Pr.* 1s. Burnet.

This little piece, which ſeems to have been written by a ſenſible man, though it contains ſome judicious obſervations on the reigning manners of the times, has not poetical merit enough to recommend it to the public: great part of it is employed in giving advice to Mr. Churchill, which he will probably never take.

'A genius pregnant with celeſtial fire,
Which Greek or Roman ages might admire,
Who ſtoops his proſtituted gifts to lend
To laſh the guiltleſs, or the vile defend;
Set on by party, whether wrong or right,
To lay about him, worry, ſlaſh, and bite,
What is he elſe, with ſuch rare talents bleſt,
But a blind, murd'ring Hercules at beſt?
The party-ſlave, this maxim I'll advance,
If he be right, 'tis mere effect of chance;
Does he not wed for better and for worſe,
And with the purer ore take all the droſs?
The faults of one alike in all we find,
And ductile error ſpreads thro' all the kind;
That who defends a thing, makes it his own;
Then might not hence each character be known;
If Curio for th' adult'rer Clodius plead,
Wou'd it be thought he diſapprov'd the deed?
Who praiſes W——s, yet ſcruples to commit
Whatever immorality thought fit?'

Our

Our readers will perceive that several of these lines are incorrect and prosaic. The rest of the poem is nearly on a level with this, unless the following remark on the caprice of fashion with regard to writers, may be deemed an exception.

'Awhile, a little while, in bright abodes
Blind fashion feats us, and we feast with gods;
But soon this air-blown bubble of a name
Bursts, and we sink to earth from whence we came.'

We wish these lines may not be prophetic of the poet's own fate, as the author of the Remonstrance, however he may be admired at present, has, we fear, little chance of being handed down, with any degree of reputation, to posterity.

Art. 36. *The Nun: An Elegy. By the Author of the* Magdalens. *4to. Pr. 6d.* Dodsley.

If a poem, like a circle, is to be admired, not so much for the size as the completeness of it, this little performance is intitled to no inconsiderable share of public approbation: to all those who have feeling hearts the subject is interesting, and to all those who have a taste for poetical beauty, the manner of treating it will appear excellent. It is written in the stile of the elegant Hammond, in the alternate rhime, a measure which seems best adapted to elegy. The scene is supposed to lay in a convent, where a nun, who has already taken the veil, addresses another who is just entering into the same state. She describes, in a most pathetic manner, her own unhappy situation, and the cruelty of parents in forcing their children to take this irretrievable step; many of the lines are finely turned, and in the true spirit of poetry, as the reader will see by the following short quotation.

'Reflection sickens at the life-long tie,
Back-glancing mem'ry acts her busy part,
Its charms the world unfolds to Fancy's eye,
And sheds allurement on the wishful heart.

Lo! Discord enters at the sacred porch,
Rage in her frown, and Terror on her crest:
Ev'n at the hallow'd lamps she lights her torch,
And holds it flaming to each virgin breast.'

The author afterwards describes, in charming numbers, the deceitful pomp and parade which the Romish superstition makes use of to decoy so many unhappy victims.

'The pealing organ's animating sound,
The choral virgins' captivating voice,
The blazing altar,' &c.

This

This whole description, for the rest of which we refer our readers to the poem itself, is inimitably beautiful: and the nun's address to her father, in the conclusion, where she speaks of her approaching death, is to the last degree tender and affecting.

'Ah! when extended on th' untimely bier
To yonder vault this form shall be convey'd,
Thoul't not refuse to shed one grateful tear,
And breathe the *Requiem* to my fleeting shade.

With pious footstep join the sable train,
As thro' the lengthening isle they take their way:
A glimmering taper let thy hand sustain,
Thy soothing voice attune the funeral lay:

Behold the minister who lately gave
The sacred veil, in garb of mournful hue,
(More friendly office) bending o'er my grave,
And sprinkling my remains with hallow'd dew

As o'er the corse he strews the rattling dust,
The sternest heart will raise Compassion's sigh:
Ev'n then no longer to his child unjust,
The tears may trickle from *a father*'s eye.'

Upon the whole: This little poem is one of the prettiest of the kind we have seen, and if bound up in the same volume with Gray and Hammond, would do no dishonour to its elegiac brethren.

Art. 37. *The Nativity, a Poem. Being the First Book of the* Messiah, *a Sacred Poem.* 4to. *Pr.* 2*s.* 6*d.* Coote.

Another sacred poem! dear good religious gentlemen, why must we so often repeat to you, that poetry and Christianity will never mingle properly together, for reasons which we have given more than once? We tell you, however, once again, even Milton failed in the attempt; why then will the author of the *Nativity*, who seems scarce to know how many feet make an heroic verse *, enter on so arduous a task? The piece before us contains a number of good and pious sentiments, which thrown

* As appears from the following verses:

'Horrid, tho' celestial! joy thro' out heav'n.'
'Know, this world's a garden; its keeper, man;'
'Brighter shone than erst, as clouds from moon light.'
'God's fall'n fav'rites, who, tho' fall'n, still were dear.'

Such lame ducks as these waddle through almost every page of the poem.

into

into honeſt proſe, might furniſh out any young divine with a tolerable Chriſtmas ſermon, though, as a poem, it is altogether contemptible; as the following ſhort quotation will abundantly teſtify.

'What, tho' corruption did from Adam ſpring,
And all the ſoul's primæval purity
Infected and defil'd; from Chriſt ſprung grace,
Original impurity to cleanſe,
And cleanſing, rectify. In being *frail*,
To *Adam*, juſtly, we impute the cauſe;
But for *Damnation*, thine, not *Adam*'s guilt,
Incurs the puniſhment, and gives a hell.
Offended wrath, ceaſe, therefore, to arraign,
As rigid or ſevere; for all is right,
However miſcreants frown. If curs'd the root,
Muſt not the branches ſuffer in the curſe?
Nor is the fruit exempt; for all terreſtrial
Virtues, ſavour of their terreſtrial hue,
Weak, vapid, ſpiritleſs, corrupt, impure;
Think not, ye ſinners! then, the ſentence harſh,
In puniſhing the whole, becauſe two err'd;
Their error, Us; Themſelves, they unclean made.
Know, this world's a garden; its keeper, man;
And *Vice* the interdicted *fruit* confeſs'd:
Learn, therefore, thy firſt father's fault to ſhun,
Tho' tempted, ſtand; obey, and never die.'

What think you, gentle readers, of *terreſtrial virtues ſavouring of terreſtrial hue!* To *ſavour of a hue*, is juſt as good an expreſſion as if we were to ſay, an ill-natured man *looked* like the *ſmell* of ſour ſmall-beer; add to this the very unpoetical method which this gentleman frequently makes uſe of, of putting the adjective at the end of one line, and the ſubſtantive at the beginning of the other,

—— —— 'for all terreſtrial
Virtues'—— —— ——

But this performance is already ſunk into oblivion, and therefore we will ſay no more about it.

Art. 38. *The Temptation, a Poem. Being the Second Book of the* Meſſiah, *a ſacred Poem.* 4to. *Pr.* 2*s.* 6*d.* Coote.

A ſecond part of the ſame dull tune, by the ſame dull author, whom, as he ſeems to be an honeſt and well-meaning, though a miſerable, poet, we would adviſe by all means to proceed no farther in this work, as it can do him no credit, and at the ſame time

time may be the means of turning the New Teſtament into ridicule, and prejudicing that cauſe which we believe he honeſtly means to ſerve.

Art. 39. *The Conteſt. A Poem.* 4*to.* *Pr.* 1*s.* 6*d.* Almon.

A very indifferent poem on a very indifferent ſubject, the late election of a high-ſteward in one of our univerſities; as the conteſt to which it alludes is now at an end, and the performance calculated merely for the meridian of Cambridge, our readers will readily excuſe our giving them any quotations from it.

Art. 40. *An Addreſs to the Members of the Senate of the Univerſity of* Cambridge, *&c.* 8*vo.* *Pr.* 1*s.* Briſtow.

A pamphlet of ſixty pages on the ſame ſubject, which may now be tranſplanted from the ſenate-houſe at Cambridge to the temple of Cloacina.

Art. 41. Clodius, *a Poem. Addreſſed to* C. Churchill, *and the Writers in the Oppoſition. By* G. T. 4*to.* *Pr.* 1*s.* 6*d.* Nicoll.

Of all the poetical toad-ſtools that have ſprung up in the hot-bed of party, this is one of the moſt contemptible, the verſes being rather inferior to the bell-man's. The author tells us, that

'— Ch—ll's deeds run croſs to what he writes.'
'For Ch—ll lately, in fair ſurplice clad,
The church's ſervice in St. Marg'ret's read;
Then the next night to Venus' temple flew
With virgin nymph, in ſpite of marriage vow.'

Art. 42. *Extract of a Private Letter to a Critic. Folio.* *Pr.* 6*d.* Flexney.

This poem begins thus:

'Shou'd puſs ſuſpect the mighty 'ſquire's approach,
(Don't laugh; the 'ſquire has Latin on his coach)
And liſtening quit not her precarious bed,
No wonder it be quickly bellow'd "*DEAD.*"

If any gentleman will explain to us theſe firſt four lines, we will make him a preſent of the whole performance, which is equally harmonious, ſenſible, and clever throughout. If the author of it is engaged in any trade or profeſſion to amuſe himſelf, we would adviſe him, by all means, to apply himſelf to it, and never think of writing verſes again; becauſe, to uſe his own words in the doughty piece before us,

'— 'tis as true as * ought Apollo ſaid,
Genius alone can teach Apollo's trade.'

* This word *ought* to be ſpelt in another manner; and, for *aught* we know to the contrary, always is.

THE CRITICAL REVIEW,

For the Month of *May*, 1764.

ARTICLE I.

An Inquiry into the Human Mind, on the Principles of Common Sense: By Thomas Reid, D. D. *Professor of Philosophy in* King's College, Aberdeen. 8*vo*. *Pr.* 6*s. in Boards.* Millar.

THIS is a sensible, and, we think, candid, attempt to restore the intimate connection that ought to subsist between two very old acquaintances, we mean philosophy and common-sense. We wish that the ingenious author had attacked a more formidable performance than the Treatise of Human Nature, which was published in 1739, the conclusion of which Dr. Reid seems to think cannot be refuted without examining and destroying its principles. The doctor being a declared enemy to scepticism, entered into this disquisition, which opens a far larger vineyard for literary labour than what the above pamphlet affords. In short, he attacks the antient, and, among some great philosophers, the prevalent, hypothesis, 'That nothing is perceived but what is in the mind that perceives it: that we do not really perceive things that are external, but only certain images and pictures of them imprinted upon the mind, which are called *impressions* and *ideas*.' 'If this be true, continues the doctor, supposing certain impressions and ideas to exist presently in my mind, I cannot, from their existence, infer the existence of any-thing else; my impressions and ideas are the only existences of which I can have any knowledge or conception: and they are such fleeting and transitory beings, that they can have no existence at all, any longer than I am conscious of them. So that, upon this hypothesis, the whole universe about me, bodies and spirits, sun, moon, stars, and earth,

friends and relations, all things without exception, which I imagined to have a permanent exiſtence whether I thought of them or not, vaniſh at once.'

This author thinks that the above hypotheſis is deſtructive of all philoſophy, religion, virtue, and common-ſenſe, however univerſally it has been received; and, without regard to this or any other hypotheſis, he begins a new inquiry, which is built upon the properties of the five ſenſes, and the operations of the human mind, which every man, with due attention, may diſcern within himſelf. The reſult of the inquiry, at firſt, was put into the form of academical prelections to his pupils. It was next ſubmitted to the judgment of a private philoſophical ſociety, and it now ventures abroad.

This diſcuſſion is opened by an introduction which propoſes for an object of ſtudy an anatomy of the mind, which the doctor thinks to be far more difficult than that of the body. He adopts Cicero's famous maxim, but without quoting it, That "the mind of man is his exiſtence." *Mens cujuſque is eſt quiſque.* But he is of opinion that this ſtudy is confined in each man to his own mind; for though he may from outward ſigns, collect the operations of other minds, yet theſe ſigns are, for the moſt part, ambiguous, and muſt be interpreted by what he perceives within himſelf. Our author, after ſome very ſevere animadverſions on the preſent modes of philoſophy, proceeds as follows:

'It muſt therefore require great caution, and great application of mind, for a man that is grown up in all the prejudices of education, faſhion, and philoſophy, to unravel his notions and opinions, till he finds out the ſimple and original principles of his conſtitution, of which no account can be given but the will of our maker. This may be truly called an *analyſis* of the human faculties; and till this is performed, it is in vain we expect any juſt ſyſtem of the mind; that is, an enumeration of the original powers and laws of our conſtitution, and an explication from them of the various phænomena of human nature.

'Succeſs, in an inquiry of this kind, it is not in human power to command; but perhaps it is poſſible, by caution and humility, to avoid error and deluſion. The labyrinth may be too intricate, and the thread too fine, to be traced through all its windings; but if we ſtop where we can trace it no farther, and ſecure the ground we have gained, there is no harm done; a quicker eye may in time trace it farther.'

We ſhall not here enquire into the propriety of this language in philoſophical diſquiſitions; but we muſt be of opinion, that, if an analyſis of the human mind is impracticable (which we,

we are afraid it is) and yet neceſſary for forming a juſt ſyſtem of it, our author deviates a little from his own principle of common-ſenſe, which ſeldom or never attempts a taſk which it cannot compaſs.

The doctor, in the third ſection of this introduction, examines the preſent ſtate of this part of philoſophy, and likewiſe the opinions of Deſcartes, Malebranche, and Locke. He attacks the latter for reſolving that perſonal identity conſiſts in conſciouſneſs. "That is, ſays he, if you are conſcious that you did ſuch a thing a twelve-month ago, this conſciouſneſs makes you to be the very perſon that did it. Now, conſciouſneſs of what is paſt can ſignify nothing elſe but the remembrance that I did it. So that Mr. Locke's principle muſt be, That identity conſiſts in remembrance; and, conſequently, a man muſt loſe his perſonal identity with regard to every-thing he forgets.'

We own that we are by no means ſatisfied with this reaſoning, nor do we ſee how it can affect that of Mr. Locke. The latter ſays that identity conſiſts in conſciouſneſs: the doctor ſeems to think this is abſurd; for, ſays he, if this principle is true, identity muſt conſiſt in remembrance. But is not all remembrance conſciouſneſs? Undoubtedly it is; nor, indeed, can conſciouſneſs exiſt in any other manner but during the very punctum, or επωχη, as the Greeks call it, of thinking. As to a man's loſing his perſonal identity, with regard to every-thing he forgets, he certainly does, while he forgets it; but then it is recoverable again by memory, and the very operation that recovers it, is the effect of conſciouſneſs. The doctor then ridicules the attempts made by Deſcartes, Malebranche, and Locke, to prove the exiſtence of a material world, as if common-ſenſe did not prove it, without having recourſe to their philoſophical reaſoning, which he thinks is extremely defective and unſatisfactory on that head. 'Let my ſoul, ſays the doctor, live with common-ſenſe!'

Our author, in the fourth ſection of his introduction, attempts to apologize for his coarſe treatment of thoſe great men, who, he thinks, led mankind into the road of experience and accurate reflection, cleared the way for new diſcoveries, and argued with a diſtinctneſs and perſpicuity unknown before their time. But he demoliſhes all the merit he might have claimed from this apology, by charging them with preſuming to bring common-ſenſe to the bar of philoſophy, which is her offſpring, and ought to be her hand-maid; and he accuſes them of having made a ſeparation between them, to the great prejudice of both. He then ſpends ſome ſections in examining the ſceptical ſyſtems adopted by biſhop Berkley, and the author of the Treatiſe upon Human Nature, whom he uſes with ſome ſeverity; and at laſt he is of

opinion, that the ſyſtem of all the philoſophers and writers he has mentioned, terminate in ſcepticiſm. 'If, therefore, continues he, a man find himſelf intangled in theſe metaphyſical toils, and can find no other way to eſcape, let him bravely cut the knot which he cannot looſe, curſe metaphyſic, and diſſuade every man from meddling with it. For if I have been led into bogs and quagmires by following an *ignis fatuus*, what can I do better than to warn others to beware of it? If philoſophy contradicts herſelf, befools her votaries, and deprives them of every object worthy to be purſued or enjoyed, let her be ſent back to the infernal regions, from which ſhe muſt have had her original.'

'But is it abſolutely certain that this fair lady is of the party? Is it not poſſible ſhe may have been miſ-repreſented? Have not men of genius in former ages often made their own dreams to paſs for her oracles? Ought ſhe then to be condemned without any farther hearing? This would be unreaſonable. I have found her in all other matters an agreeable companion, a faithful counſellor, a friend to common-ſenſe, and to the happineſs of mankind. This juſtly intitles her to my correſpondence and confidence, till I find infallible proofs of her infidelity.'

The doctor thinks that philoſophy may be vindicated by entering upon an analyſis of the human faculties, in which the five external ſenſes are to be firſt conſidered. Of thoſe ſenſes he gives the preference not to the nobleſt or moſt uſeful, but to the moſt ſimple, becauſe it is the leaſt fallible in the diſcernment of objects; and he ranges the ſenſes in the following order, viz. Smelling, taſting, hearing, touch, and ſeeing. It would be doing the doctor injuſtice to pretend to follow him through the mazes of reaſoning which this analyſis contains, being precluded from ſuch an attempt by the bounds allotted to this undertaking; but he is welcome to what juſtice we can do him. In treating of ſmelling, he deſcribes the medium and organ of that ſenſe, and conſiders it abſtractly. He then introduces ſenſation and remembrance, as being natural principles of belief, and accurately diſtinguiſhes it from the remembrance and imagination of it. He eſtabliſhes the two former as original principles of belief, but excludes the latter, becauſe it is relatively or ſimply by itſelf. He then maintains that judgement and belief may precede this ſimple apprehenſion. He thinks that the belief or knowledge which accompanies ſenſation and memory, cannot be defined; and, if we underſtand him rightly, the ſpirit of defining belief has been of great diſſervice to true philoſophy. He concludes that the belief of the preſent exiſtence of our ſenſations, and the paſt exiſtence of what we remember, is as much

a part

a part of the human conſtitution as the belief that two and two make four. After apologizing for metaphyſical abſurdities (which he does not pretend to account for) he conſiders that of maintaining, that there may be a ſenſation without a ſentient, which, he ſays, is a conſequence of the theory of ideas. He maintains that the human conſtitution ſuggeſts to us the conception and belief of a ſentient being or mind, and that comparing the related ideas does not always beget the notion of relations. He then examines how the ſmell of bodies is connected in the imagination with ſenſation, and reſolves the notion of this, as well as all other natural virtues or cauſes, into a principle in human nature. The concluſion of this analyſis of ſmell is as follows:

'The relation which the ſenſation of ſmell bears to the memory and imagination of it, and to a mind or ſubject, is common to all our ſenſations, and indeed to all the operations of the mind: the relation it bears to the will, is common to it with all the powers of underſtanding: and the relation it bears to that quality or virtue of bodies which it indicates, is common to it with the ſenſations of taſte, hearing, colour, heat, and cold: ſo that what hath been ſaid of this ſenſe, may eaſily be applied to ſeveral of our ſenſes, and to other operations of the mind; and this, I hope, will apologize for our inſiſting ſo long upon it.'

From the laſt quotation the reader may perceive that a great deal of what our author has ſaid concerning ſmell is applicable to taſte, and therefore he is very ſhort in his analyſis of that ſenſe, which contains a thouſand different modifications. His chapter upon hearing is curious, and more intelligible than many other parts of his work. He ſhews that the place and diſtance of ſounds, which, like ſmell and taſtes, are infinitely various, may be learned by cuſtom, without reaſoning; and he very accurately diſtinguiſhes between artificial language, which conſiſts of artificial ſigns, and natural language, which conſiſts of natural ſigns. Here we think the doctor is a little unfortunate in his terms: for, in the language of common-ſenſe (for which he is a profeſſed advocate) ſigns are the objects of ſeeing and not of hearing; nor do we think that it can, with any propriety, be ſaid, that we converſe with a blind man by ſigns. We conceive, therefore, that the doctor would have been more clear on this head, if, inſtead of the word ſigns, he had introduced that of expreſſions, for this reaſon, that every ſign is an expreſſion, but every expreſſion is not a ſign, at leaſt in the common acceptation of words. On this ſubject of hearing our author affects to lament the ſubſtitution of artificial inſtead of natural language.

'Artificial signs, says he, signify, but they do not express; they speak to the understanding, as algebraical characters may do, but the passions, the affections, and the will, hear them not: these continue dormant and inactive, till we speak to them in the language of nature, to which they are all attention and obedience.'

When our author talks in this manner, he puts us in mind of the sophist, who declaimed so learnedly in praise of ignorance, that Muretus said, he hated learning all the time he was speaking. The above is by no means the language of common-sense; and the doctor upon the same principle might have declaimed against all the improvements that have been made in medicine since Esculapius travelled about with his dog and his goat, the one to serve as a surgeon for all outward ailments, and the other as a physician for all inward ones. 'The perfection, says our author, of all artificial language, is surely the corruption of the natural.' We should have been glad if he had given us some specimens of this natural language (for we put no kind of faith in the translations of the French missionaries from the speeches of the Hurons, Iroquois, Tsonnonthouans, and their other savages); and we are afraid that his doctrine on this head cannot be admitted, without destroying his own fundamental principle of common-sense; for it will be found that if an Algonquin is more eloquent than a Tully, a buffalo must be more so than an Algonquin. 'Abolish, says our author, the use of articulate sounds and writing among mankind for a century, and every man would be a painter, an actor, and an orator.' Now it is agreed that the Esquimaux of America, and the negroes of Africa, have among them no writing, and, indeed, according to the best authorities, no sounds that can be called articulate; yet we never heard of a painter or orator among them: so that it shocks one's common-sense to agree with the doctor's reasoning in this particular.

Our author then enquires into the sensations arising from heat and cold, hardness and softness. He enters upon a discussion of natural signs, extension, the existence of a material world, and he destroys the systems of philosophers concerning the senses. He says, that Aristotle himself did not properly distinguish sensations, which can have no existence but when they are felt from the things suggested by them; and that all philosophers who have written systems about our senses and their objects, have split on the same rock; and that even Berkley, the most acute of them, argues from an hypothesis against fact, and the common-sense of mankind; in short, that it is ridiculous to discard a material world, or to offer up common-sense as a sacrifice to metaphysics. All that our author says on

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thoſe ſubjects may be very fine, and is very philoſophical; but we cannot think that he has proved more than the clown did, when, by moving his body, he confuted the philoſopher's arguments againſt motion.

The doctor then proceeds to his analyſis of ſeeing, which employs one half of his work. After a copious declamation on the excellence and dignities of this faculty, he concludes with telling us, that 'ſeeing is looked upon, not only as more noble than the other ſenſes, but as having ſomething in it of a nature ſuperior to ſenſation. The evidence of reaſon is called *ſeeing*, not *feeling*, *ſmelling*, or *taſting*.' Here we are afraid the doctor will be found deficient not only in common ſenſe but common language, which expreſsly gives the preference to feeling. For inſtance, I *feel* the force of an argument; I *feel* the beauties of Shakeſpeare; I *feel* the agonies of that mother, in the maſſacre of the innocents: all of them much higher compliments to eloquence, poetry, and painting, than the application of the word *ſee* would infer.

The doctor then proceeds to account for the reaſon why ſight diſcovers almoſt nothing which the blind may not comprehend, and he brings the late Dr. Saunderſon of Cambridge as an illuſtrious and well-known example of this propoſition. Our author approves of biſhop Berkley's obſervation, "That the viſible appearance of objects is a kind of language uſed by nature, to inform us of their diſtance, magnitude, and figure." If we are not miſtaken, the biſhop's argument upon this head is, that there is ſuch a diſproportion between the magnitude of the *retina* of the eye, and that of a large body, whether near or at a diſtance, that the contact of rays between them muſt be in a ſtraight direction, which takes from the eye all power of judging of diſtance; ſo that, were it not for this invention, as we may call it, of the Deity, (for we do not remember that the biſhop makes uſe of the word nature) the eye could be no judge of diſtance. Without entering upon the doctrine of acute or obtuſe angles, formed by the viſual orb, which indicate the diſtance between it and the object, we will venture to ſay, that the biſhop's reaſoning on this point is very uncommon; nor did we expect to find it adopted by a profeſſed advocate for common-ſenſe.

Our author then enters upon a ſeries of optical diſquiſitions; and, among other things, he proves, that colour is a quality of bodies, and not a ſenſation of the mind. After proving this propoſition, he infers, that its oppoſite is a paradox, which, tho' it has been eſteemed as a great diſcovery, when examined to the bottom is nothing elſe but an abuſe of words; and he

next infers, 'That none of our ſenſations are the reſemblances of any of the qualities of bodies.' In eſtabliſhing thoſe two concluſions the doctor has certainly aimed a deadly blow at abſtracted and metaphyſical reaſoning, and the faſhionable doctrine of ideas. He next treats of viſible figure and extenſion, and the geometry of figures, and the parallel motion of the eyes; in all which he ſhews himſelf a very able reaſoner, as indeed he does in all the optical propoſitions he lays down; and we cannot help thinking that his adhering a little more cloſely to his profeſſed principle of common ſenſe, would have ſhortened his labour, though perhaps it might have abridged the pleaſure of his very philoſophical, anatomical, optical, mathematical, and phyſical readers. His ſpending a vaſt number of pages of his work upon the hypotheſis of ſquinting, and upon ſingle and double viſion, might, perhaps, have been diſpenſed with by readers who want to eſtabliſh philoſophy upon common-ſenſe, as well as the great pains he has taken in confuting the theories of other philoſophers and writers who have treated of viſion. His laſt ſection on this ſubject treats 'of the analogy between perception and the credit we give to human teſtimony.' This ſection is well worth the peruſal of every friend to common-ſenſe, though we think, in ſome things, the author reaſons too much upon ſocial habits, with which he ſeems not to have been ſufficiently acquainted. The concluſion of his work contains 'reflections upon the opinions of philoſophers on the ſubject of the human mind,' and he ends with the following very modeſt apology.

'I intended to have examined more particularly and fully this doctrine of the exiſtence of ideas or images of things in the mind; and likewiſe another doctrine, which is founded upon it, to wit, That judgment or belief is nothing but a perception of the agreement or diſagreement of our ideas: but having already ſhown, through the courſe of this inquiry, that the operations of the mind which we have examined, give no countenance to either of theſe doctrines, and in many things contradict them, I have thought it proper to drop this part of my deſign. It may be executed with more advantage, if it is at all neceſſary, after inquiring into ſome other powers of the human underſtanding.

'Although we have examined only the five ſenſes, and the principles of the human mind which are employed about them, or ſuch as have fallen in our way in the courſe of this examination; we ſhall leave the farther proſecution of this inquiry to future deliberation. The powers of memory, of imagination, of taſte, of reaſoning, of moral perception, the will, the paſſions, the affections, and all the active powers of the ſoul, preſent a vaſt and boundleſs field of philoſophical diſquiſition; which

which the author of this inquiry is far from thinking himself able to survey with accuracy. Many authors of inquiry, ancient and modern, have made excursions into this vast territory, and have communicated useful observations: but there is reason to believe, that those who have pretended to give us a map of the whole, have satisfied themselves with a very inaccurate and incomplete survey. If Galileo had attempted a complete system of natural philosophy, he had, probably, done little service to mankind: but by confining himself to what was within his comprehension, he laid the foundation of a system of knowledge, which rises by degrees, and does honour to the human understanding. Newton, building upon this foundation, and in like manner confining his inquiries to the law of gravitation and the properties of light, performed wonders. If he had attempted a great deal more, he had done a great deal less, and perhaps nothing at all. Ambitious of following such great examples, with unequal steps, alas! and unequal force, we have attempted an inquiry only into one little corner of the human mind; that corner which seems to be most exposed to vulgar observation, and to be most easily comprehended; and yet, if we have delineated it justly, it must be acknowledged, that the accounts heretofore given of it, were very lame, and wide of the truth.'

That we may conclude in our turn, we sincerely think that Dr. Reid has succeeded, upon the whole, in his design, in founding philosophy on the principles of common-sense; and that he has foiled the advocates for metaphysical and ideal reasoning at their own weapons, and by confuting scepticism, has at least laid a foundation for rational, religious, philosophy, without having recourse to that kind of reasoning upon which we cannot reason, and in which a man may be a complete master without being either wiser or better, without having his intellects improved, or his morals amended. Don Quixote himself was a most excellent ideal philosopher; but when he began to explain to Sancho, in a learned discourse, that it was owing to the obtusity of the instrument with which the blows were laid on, that he was not cut instead of being bruised; Z——ds, master, interrupts the squire, what signifies all that stuff to me, while I feel myself damnably mauled. Can you give me any-thing that will cure me?

Upon the whole: if this article should be thought by some of our readers to want precision, it is owing to the nature of the inquiry which we review, and which, being only a *tentamen*, or essay, towards opening a rational system of philosophy, which could not be done without demolishing the sceptical systems; the doctor has contented himself with doing that, and has left it to his reader to form what inference he pleases.

ART.

ART. II. *The* Semi-Virgilian *Husbandry, deduced from various Experiments: or, An Essay towards a New Course of National Farming, formed from the Defects, Losses, and Disappointments, of the Old and New Husbandry, and put on the true Bias of Nature, in the Production of Vegetables, and in the Power of every Ploughman, with his own Ploughs, &c. to execute. With the Philosophy of Agriculture. Exhibiting, at large, The Nutritive Principles derived from the Atmosphere, in a Rotation of Nature, from their being exhaled, to their Descent into the Pores of the Soil, when duly prepared, for the Purposes of Vegetables. By Mr.* Randall, *some Time since Master of the Academy at* Heath, *near* Wakefield, Yorkshire. 8*vo*. *Pr.* 6*s*. Law.

WE have, with great attention, read Mr. Randall's work; we thank him for the valuable present he has made to the public, and recommend the reading of it to such as are fond of philosophical researches, and would wish to see the British agriculture flourish in a more improved state.

Our author seems to search deeper into the secrets of nature, and the causes of vegetation, than most who have preceded him. The arguments he makes use of to convince his readers are founded on reason and probability, and not a few of them are illustrated and explained by a variety of experiments, which he has himself, at different times, made.

Mr. Randall, by way of apology for any seeming omission either in point of method or expression, observes in his preface, that this treatise was written about eight years ago, and sent to the publisher of an evening-paper, in order to be communicated from time to time, through that channel, to the public, for the benefit of such gentlemen as are desirous of improving agriculture. A few sheets were in this manner published, without the author's name; which meeting with approbation from some who were judges of the subject, the bookseller was induced to treat with the author for the whole copy, in order to its being printed in the present form.

Before our author enters on a description of the Semi-Virgilian, he enters on a long train of reasonings, often from facts, on the principles and causes of vegetation, &c. being, as he says, intended, by way of contrast, to shew his readers the defects in conducting agriculture on the principles and practice of both the old and new husbandry. This gentleman writes not from theory, having experienced all the three forms; and he recommends the Semi-Virgilian method in preference to the other two, on account of the great facility in executing it, and because it is of such a nature, as to be in the power of every ploughman

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to put it in practice, without being either plagued or puzzled with difficulties in the instruments, a capital objection to the new method recommended by Mr. Tull.

Mr. Randall, through the whole course of this work, seems to declare it as his opinion, that, by the Semi-Virgilian method, successive good crops of wheat, turneps, barley, &c. may be raised without the assistance of dung, which he thinks does almost as much harm to the land, by the amazing number of seeds of weeds it brings in with it, as it does good by its enriching qualities. He depends entirely on proper tillage for reducing in size the larger particles of earth or mould, in order to fit them for giving forth all their nourishing qualities to the plants which stand in need of their assistance; and we agree with him entirely in his opinion, that such plants are the sweetest and most wholesome which grow on a fresh undunged loam.

We could wish, for the sake of his practical readers, who cannot be supposed to understand philosophical reasonings, that this ingenious writer had laid down, in a plain, simple, and unadorned narrative, the methods of practice he would wish to recommend: we are sensible these methods are to be found interspersed throughout the work; but had this part been detached from the argumentative theory, which the plain farmer will never be brought to relish, the work before us would have been more extensively useful, and the ends of the author, perhaps, much sooner completed. As it now stands, we rather think it calculated to form a taste in our gentry for such commendable studies, than to influence the incurious practical farmer to lay aside his absurd, though old, methods of husbandry.

This we mention as an objection to the form of this work; but it may not be amiss to let the author say a few words for himself on this head. He observes, that, 'If the reader should think some philosophical principles, or some circumstances relating to the sun, &c. might have been omitted; he will be pleased to consider, that though an author is sometimes too redundant, in bringing in his materials from so vast a circuit of nature; yet this is no disadvantage to the subject, when this redundancy is compared with a scarcity of principles, in making out the propositions.' As a farther apology for the seemingly abstruse parts of this treatise, we shall insert the following paragraph from the preface, after which we shall proceed to give our readers as good an idea of what kind of entertainment and instruction he may expect to find in the volume now before us.

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'The parts of knowledge for a gentleman, who would underſtand this treatiſe, are, the philoſophy of earth (mould) in general, the nutritive principles which promote vegetation, the philoſophy of the atmoſphere, and how the celeſtial influences affect the ſoil. Theſe principles in general are here premiſed, under the title of a *Preface*; and elſewhere repeated, when neceſſary, in order to give the reader enlarged thoughts of what may be connected with the theory of agriculture, and neceſſary to eſtabliſh the new huſbandry we would introduce into the world; and the remainder of the principles will be found in Chapter I. which, with the Introduction, was diſmembered from the Preface, for reaſons no ways neceſſary to be mentioned, but will be rather a convenience to the reader than a diſadvantage.'

In the introductory part of this work, which begins in this preface, our author gives an idea of the conſtitution of the globe of the earth, in order properly to diſtinguiſh in the maſs, that mould which is ſo generally eſſential to vegetation. To illuſtrate and explain the principles here laid down, he forms in idea an experiment tending to ſhew ſpecific gravity, that ſome conception may be formed of the general ſubſidence and final cauſes, at the creation of the globe of the earth, for the purpoſes of vegetation; hence he accounts for our enjoying the ſtrata of moulds, inſtead of having the heavier fluids diffuſed over the face of the globe. This idea is prettily imagined, and conveys to the mind of the thinking reader all the author would wiſh. Next follows an enquiry into the nature of mould, as divided into ſtiff loam, and light, with all the intermediate claſſes: he then deſcants on their various qualities, and informs his reader why one ſort is deemed more proper for vegetation than another, concluding this introductory part of the preface with a very encouraging, though true, remark, that all claſſes of ſoils are proper for vegetation, or may be made ſo by man's induſtry and ſkill.

The introduction, properly ſo called, is but ſhort. In this our author gives it as his opinion, that the philoſophical part of agriculture can never riſe as a ſcience, but by imitating natural philoſophy, in making experiments; obſerving, that the chief and practicable deſiderata in huſbandry are now as much wanting as in any dark age of the earlier periods of the world. Perhaps this is rather too refined reaſoning, as it is evident, that though agriculture in Britain is far from being in a ſtate of perfection, yet, in a comparative ſenſe, whether reſpecting former ages, or our neighbours, it is in a ſtate of improvement.

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Mr. Randall, in his essay, on which we are now about to enter, sets out with considering the general nature of the atmosphere, as consisting of various principles of consequence in the growth of plants. The vapours derived from the atmosphere are, he observes, raised from the surface of the earth for the purposes of vegetation; and the air itself is of consequence in the production of vegetables, as without it, and the balance being on all parts preserved, they could not live. The next observation that occurs, is that clots are washed away, as the expression is, to a lesser size, in rainy weather, by the principle of repulsion, or fermentation, and that the only agents in nature that render a soil clotty or fine, are the expansive and contractive principles; hence our author deduces a train of reasoning, explaining in what manner these opposite principles operate. He then describes the effect a frost and thaw have upon a soil, giving his readers the philosophy of those principles, with their use in vegetation. The damage resulting from treading the ground when it is not in order, is next at large set forth; and it is from uncontrovertible arguments proved to be a very destructive practice, though, through negligence, it is a matter too little attended to. Our author, after having proceeded so far in laying down his principles, observes, that no seed should be sown till the ground is intirely divested of destructive weeds; and to inforce this practice, he recommends an effectual method, easily executed. This useful writer then lays down the philosophy of burying weeds; observing, that no intestine motion or fermentation can ensue, unless the ground is replete with vegetable principles. Letting in the scorching heat of the sun, in preparing the soil, burns up the embrios of the weeds, and destroys the radical moisture of such of their seeds as lie concealed; and this action of the sun is most considerable in the destruction of weeds in ridge-work, especially in double spitting. Mr. Randall recommends, with great reason, that in the preparation of land, it should be made very fine, in order to give all the weeds an opportunity of growing, that will then appear, as by this means they may, by the subsequent ploughings, be the more easily destroyed before their seeding.

As introductory to the knowledge of his Semi-Virgilian system, our author next observes, that a worn-out soil, provided it is naturally good, may, by ploughing only, be made to produce an excellent crop of wheat; and then proceeds to point out the defects and inconveniencies of the old husbandry, to which he applies some remedies. As an encouragement to the farmer, he will here find what he would scarcely think credible, that a stiff soil, properly prepared, and absolutely clear of weeds,

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may, in a moderate ſeaſon, without dung, produce forty-eight buſhels of wheat per acre; and the reaſon aſſigned is, that dung is commonly replete with weeds, which rob the crop of one-fourth part of the produce, even after an excellent fallow. What will ſtill more ſurpriſe our farmer is to be informed, that the ſame principles for puſhing on the buſineſs of vegetation are found in virgin mould, as in rotten dung. In expoſing the defects of the old huſbandry, our experienced author proceeds to obſerve, that when mould is reduced to a *caput mortuum*, or diveſted of the nutritive or chemical principles it contained, it will not give motion to plants; ſo by cropping ground ſeveral ſucceſſive years, the matrices are over-ſtrained, and the tone of the earth ſome way or other ſecretly injured. Theſe are ſome of the defects of the old huſbandry, yet are farmers ſo infatuated to cuſtom, and attached to old habits, that, rather than depart from their invariable practice of ſowing wheat ſeed on their fallows, let them be ever ſo full of weeds, they will ſuffer their families to be ruined.

We now come to the part of this uſeful work, in which the conveniencies and advantages, difficulties and dangers, of the new huſbandry are particularly pointed out, and the mixed, or Semi-Virgilian huſbandry introduced, being compounded of the old and new forms. We are very ſenſible that the complicated forms of practice in the new huſbandry are a great obſtacle to its progreſs; if, therefore, ſowing the ſeed by hand, inſtead of drilling it in, will anſwer the ſame and better ends, it is certainly moſt to be recommended, being a method that ploughmen will much ſooner be brought to practiſe; and we are as well convinced that plants raiſed on freſh undunged land enjoy a genuine purity, and do not give to the fleſh of cattle, milk, &c. any diſagreeable taſte or quality.

Our author next particularizes ſeveral very material advantages attendant on the method of practice he would recommend; as that the Semi-Virgilian, or mixed huſbandry, may be capable of producing double the crops of the old practice of cultivation; that the ground in the mixed huſbandry keeps improving without dung, and in the old forms degenerating, though the dunghill be perpetually applied; and that the quantity of corn which duly prepared ſoils will bring forth, is really amazing, conſidering how well contented farmers are with their crops. Mr. Randall is, with ſufficient reaſon on his ſide, a great advocate for the total deſtruction of weeds, which, he obſerves, is not effected by ploughing the ground, making it fine by midſummer, and ſowing turnep-ſeed; other meaſures are to be taken, which he lays down in a very diſtinct manner. We then find ſuch parts of the old huſbandry ſet forth, which ought to be retained,

ed, as not being capable of improvement in the manner of ſowing the ſeed, and that the ſeeds of vegetables grown for ſale will be brought to a ſurprizing ſize, and turn out to much more profit by the new than by the old huſbandry. This laſt matter is, indeed, well worth attention, as is alſo what our author next aſſerts, that by ſubſtituting the Semi-Virgilian huſbandry, the drill and horſe-hough principles are preſerved, without the neceſſity of drill machines to ſow the corn. In ſetting forth the diſadvantages attendant on bad ploughing, he ſays, that the owner of the land would be frighted could the ſoil be diveſted all at once of its looſe ſtratum; thence he concludes that the whole ſucceſs in agriculture depends on cutting the ground true at bottom, as low as the plough reaches, and making the ſoil fine. It is certain that the effect of the expanſive and contractive principles in nature is retarding and accelerating the motions in vegetation, and that the tubular interſtices of the fibres, being thicker nearer the plants, the greater quantity of nutritive fluids will be conveyed to the vegetables, there being no truth in mathematics more certain, than that the finer land is made, the more it will produce; yet are there ſome rational objections to this doctrine in the work before us; for though to reduce the ſoil indiſcriminately is to promote vegetation in perfection, yet the produce will be plenty of weeds and ſome corn together. The next point debated, ſomewhat at large, is the reaſon why farmers have agreed to plant their ground every year with different grain. Our author thinks there is no foundation for ſuch practice, at leaſt that the reaſons alledged by the farmers and gardeners are futile and vague, being contradicted by undoubted facts in the practice of the new huſbandry. Notice is then taken of the proportion of loſs to the owner and to the nation, when arable land in general lies in open fields; and this ingenious writer thinks, that the preſent practice of incloſing open fields, and raiſing the rent, is a benefit to the landlord, but not ſo much to the public or the tenant, unleſs agriculture is put upon a better footing.

We now come to a very important part of this work, which is the Semi-Virgilian huſbandry applied to the culture of cabbages for the nouriſhment of oxen, cows, and ſheep. Our author ſtrongly recommends this culture, and dedicates many pages to illuſtrate the arguments he makes uſe of on the occaſion. To inſert the whole of what is ſaid on this ſubject, would take up much more room than the nature of our publication will permit; but we are ſenſible our readers will be far from being diſpleaſed with our laying before them the great advantages which reſult from the uſe of this plant for feeding cattle.

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'Any gentleman, who makes the experiment, may expect a very great return for all his care, in seeing these directions carried into execution, if the summer has proved suitable to the cabbages, and the seed of the right sort; and he may easily conceive, that the soil, by the preceding year's fallow, and the two winters, and this year's operations, is pretty well divested of those enemies, the weeds, and in a fine condition to receive barley seed into it, after the cabbages are disposed of. We have said before, that the number of cabbages on an acre is 6970, if they have all stood to maturity, and to which the skill of the gardener may contribute in chusing the plants; and as they will grow to a large size, if we allow an ox twelve cabbages per day, they will serve six oxen three months; and this is by much over-straining the point, to proportion so many cabbages to each beast, per day, if the season and management have been suitable. The oxen will grow very fat from such food; and though we have given it to many cows, for a long time together, there never was the least disagreeable taste, either in the milk or butter: on the contrary, the milk is rather richer and sweeter, for it is most delightful food to those creatures; and they, like oxen, are exceeding greedy of it. Sheep will grow surprisingly fat on them; and we never could find that there was any thing disagreeable in the mutton: and as they are also fond of this sort of food, they improve in their flesh very fast: there perhaps is no vegetable which will raise lean sheep, of the largest breed, sooner than cabbages. And as they come in, or will stand on the ground, some part of winter, they are of the greatest consequence to sheep, oxen, and cows.'

Our author then proceeds to give a detail of several methods in which the cabbages should be sown and planted, and how they are to be managed, whilst on the land; concluding with directions relative to the method of using them, which we shall extract, as it shews the profit attending this culture.

'The cabbages are to be cut in the usual practice of gardeners, and given to the beasts, either under cover, or carried to them in the grass ground, when any of the cabbages begin to decay, and will keep no longer. Of this ripeness there is great variety, some being able to stand a much longer time than others; but it is much to the profit of the owner to have them continue on the soil as long as possible, to be food for oxen, cows, and sheep, far into the beginning of winter, of which the Scotch cabbages are frequently capable, by the manner of the Semi-Virgilian culture of them, in disturbing their fibres alternately, as already described. In a fine growing season, the cabbages will grow to an enormous size, by the rules laid down according to the first method; but if we run them at

three

three quarters of a ſtone a piece, one with another, upon a medium, and allow each ox to eat nine ſtone a day, which is twelve cabbages; then ſix oxen will live three months upon one acre of them; which is in the proportion of three times more benefit than can be expected from an acre of the beſt Virgilian crop of turneps, as was mentioned before; that is, one acre of cabbages will feed as many oxen three months, as three acres of the beſt Virgilian turneps, ſuppoſing one acre of the latter will be ſufficient, during that time, for two oxen.'

One of the methods our author recommends is to plant cabbages and turneps in alternate rows, which he repreſents as more profitable than planting the whole land with cabbages only, obſerving that 'by the poſitions, in the ſecond method of growing cabbages, they are to be a crop equal to the firſt method, though only half the number of plants; therefore, from thoſe premiſes, ſix of the former muſt ſtand inſtead of twelve of the latter, in a fine growing ſeaſon, and with exquiſite management. Alſo, by the poſitions, in growing turneps between the cabbages, the former is to be, at leaſt, equal to a very good crop of Virgilian turneps, that is, to feed two oxen, of which the Semi-Virgilian cabbage crop of turneps may be capable: for allowing each turnep ſix feet of ground, there will be 7260 turneps on an acre; and putting them at one quarter of a ſtone apiece, in a fine ſeaſon, with exquiſite management they will feed two oxen three months, allowing each nine ſtone of turneps a day; but the probability lies in their doing much more, upon ſeveral accounts, though we put them at two oxen only, for the ſake of being below the value of the turnep crop. Hence, then, the probability in the cabbage and turnep crop conſiſts in feeding eight oxen from one acre; which is four times more benefit than one acre of the beſt Virgilian crop of turneps can produce by that general culture.'

In the appendix to this work is a deſcription of ſeveral new inſtruments of huſbandry, which do not, however, belong to the treatiſe (the ſkeleton ſingle horſe-hough excepted) being only mentioned for gentlemen's private uſe. 'The firſt of theſe is the ſpikey roller, of great uſe on many occaſions, as in making the fallows for the reception of the ſeed, in burying the ſeed and throwing fine mould into the holes, after the harrows have done their office in the common way, and inſtead of ploughing the ſwarth, to lay it down to more advantage, the ſpikey roller, by bruiſing the ground, may produce the ſame effect. The ſkeleton ſingle horſe-hough is to clear the weeds from intervals where plants are ſet in form of the new huſbandry, and the ſkeleton double horſe-hough deſtroys weeds in the wide intervals, when there is not leiſure to uſe the foot-plough. The double plough is of great conſequence to earth up plants that

have intervals three feet wide, and another double plough our author deſcribes, of great uſe in making fine fallows, and the double lifting plough follows laſt, and double ſpits the ground, raiſing the earth upon the ſingle ridges, to imitate the garden culture, in deepening and fining the ſoil.

We have not the leaſt doubt but that a perfect idea may be formed of the merit and importance of this work by what has been already ſaid. It contains a great number of very uſeful obſervations, the more to be depended on as they are almoſt all the reſult of the author's experience. We could wiſh, indeed, the pages had been leſs crouded with philoſophical definitions and reaſonings; for though we ſee the neceſſity of this method, from the infancy of the ſcience, yet are we ſenſible that it will be a great obſtacle to this work's being ſo univerſally read as it merits. Farmers are in general beſt ſatisfied with what takes them leaſt time to learn, their ideas are ſimple and uncompounded, and if they have the ability, they moſtly want the inclination to trace effects up to their cauſes; if they ſee the immediate effect of a mediate operation and approve of it, its primary cauſe they leave to be inveſtigated by others who have more leiſure. We can, after all, venture to pronounce, that the rational part of our country gentlemen will readily give this book a place in their libraries; but we muſt caution them not to read it merely as matter of entertainment: it is not to be run over in a curſory manner, as we would do a modern romance; on the contrary, to reap any conſiderable benefit from the many uſeful maxims it contains, it muſt be leiſurely read, with a diligent attention.

ART. III. *The Works in Verſe and Proſe of* William Shenſtone, *Eſq. moſt of which were never before printed. In Two Volumes, with Decorations.* 8vo. *Pr.* 12*s.* Dodſley.

MR. Shenſtone was the eldeſt ſon of a plain uneducated country gentleman in Shropſhire, who farmed his own eſtate. The father, ſenſible of his ſon's extraordinary capacity, reſolved to give him a learned education, and ſent him a commoner to Pembroke College in Oxford, deſigning him for the church: but though he had the moſt aweful notions of the wiſdom, power, and goodneſs of God, he never could be perſuaded to enter into orders. In his private opinions he adhered to no particular ſect, and hated all religious diſputes. But whatever were his own ſentiments, he always ſhewed great tenderneſs to thoſe who differed from him. Tenderneſs, indeed, in every ſenſe of the word, was his peculiar characteriſtic; his friends, domeſtics,

tics, his poor neighbours, all daily experienced his benevolent turn of mind. Indeed, this virtue in him was often carried to ſuch exceſs, that it ſometimes bordered upon weakneſs: yet if he was convinced that any of thoſe ranked amongſt the number of his friends, had treated him ungenerouſly, he was not eaſily reconciled. He uſed a maxim, however, on ſuch occaſions, which is worthy of being obſerved and imitated; "I never (ſaid he) will be a revengeful enemy; but I cannot, it is not in my nature, to be half a friend." He was in his temper quite unſuſpicious; but if ſuſpicion was once awakened in him, it was not laid aſleep again without difficulty.

'He was no œconomiſt; the generoſity of his temper prevented him from paying a proper regard to the uſe of money: he exceeded therefore the bounds of his paternal fortune, which before he died was conſiderably encumbered. But when one recollects the perfect paradiſe he had raiſed around him, the hoſpitality with which he lived, his great indulgence to his ſervants, his charities to the indigent, and all done with an eſtate not more than three hundred pounds a year, one ſhould rather be led to wonder that he left any thing behind him, than to blame his want of œconomy. He left however more than ſufficient to pay all his debts; and by his will appropriated his whole eſtate for that purpoſe.

'It was perhaps from ſome conſiderations on the narrowneſs of his fortune, that he forbore to marry; for he was no enemy to wedlock, had a high opinion of many among the fair ſex, was fond of their ſociety, and no ſtranger to the tendereſt impreſſions. One, which he received in his youth, was with difficulty ſurmounted. The lady was the ſubject of that ſweet paſtoral, in four parts, which has been ſo univerſally admired; and which, one would have thought, muſt have ſubdued the loftieſt heart, and ſoftened the moſt obdurate.

'His perſon, as to height, was above the middle ſtature, but largely and rather inelegantly formed: his face ſeemed plain till you converſed with him, and then it grew very pleaſing. In his dreſs he was negligent, even to a fault; though when young, at the univerſity, he was accounted a beau. He wore his own hair, which was quite grey very early, in a particular manner; not from any affectation of ſingularity, but from a maxim he had laid down, that without a too ſlaviſh a regard to faſhion, every one ſhould dreſs in a manner moſt ſuitable to his own perſon and figure. In ſhort, his faults were only little blemiſhes, thown in by nature, as it were on purpoſe to prevent him from riſing too much above that level of imperfection allotted to humanity.'

To this account of Mr. Shenſtone, which we have extracted from the preface to his works, Mr. Dodſley (his editor) has ſubjoined a character of his writings, which evidently carries with it the marks of partial friendſhip, attributing a much larger ſhare of merit to Mr. Shenſtone as an author, than he is really poſſeſſed of; for, though we ſhall readily allow, with this good-natured publiſher, that there is an amiable elegance and ſimplicity in many of the poems, we cannot find that great genius and ſublimity which Mr. Dodſley aſcribes to them. The firſt volume conſiſts of elegies (of which there are twenty-ſix) odes, ſongs, and ballads, levities, or pieces of humour, and moral pieces. The elegies and odes are moſt of them pleaſing; the ſongs and ballads very indifferent. What the author has thought proper to call levities, or pieces of humour, have, in our opinion, no humour in them. Though Mr. Dodſley ſays they are excellent *Jeux d'Eſprit*, to us they appear vulgar, coarſe, and indelicate. The moral pieces have nothing in them very ſtriking or remarkable, and might, perhaps, better have been omitted: we muſt, however, except the concluding poem of the School-miſtreſs, a piece univerſally and deſervedly admired, and which is, to ſay the truth, fairly worth the whole collection. After the great and merited applauſe which Mr. Shenſtone met with on account of this little imitation of Spenſer, we are ſurpriſed to find nothing of the ſame nature occurring thro' all his works. The elegies and odes being, as we before obſerved, the beſt part of the poetical volume, we will give our readers an extract or two from them.

In the eleventh elegy, where the author complains how ſoon the pleaſing novelty of life is over, we meet with the following lines, which are, to the laſt degree, elegant and picturesque.

'O youth! enchanting ſtage, profuſely bleſt!
Bliſs ev'n obtruſive courts the frolic mind;
Of health neglectful, yet by health careſt;
Careleſs of favour, yet ſecure to find.

Then glows the breaſt, as op'ning roſes fair;
More free, more vivid than the linnet's wing;
Honeſt as light, tranſparent ev'n as air,
Tender as buds, and laviſh as the ſpring.

Not all the force of manhood's active might,
Not all the craft to ſubtle age aſſign'd,
Not ſcience ſhall extort that dear delight,
Which gay deluſion gave the tender mind.

Adieu ſoft raptures! tranſports void of care!
Parent of raptures, dear deceit, adieu!
And you, her daughters, pining with deſpair,
Why, why ſo ſoon her fleeting ſteps purſue!

Tedious

Tedious again to curſe the drizling day!
Again to trace the wint'ry tracts of ſnow!
Or, ſooth'd by vernal airs, again ſurvey
The ſelf-ſame hawthorns bud, and cowſlips blow!

O life! how ſoon of ev'ry bliſs forlorn!
We ſtart falſe joys, and urge the devious race:
A tender prey; that chears our youthful morn,
Then ſinks untimely, and defrauds the chace.'

In the fourteenth elegy the author declines an invitation to viſit foreign countries, and takes occaſion to intimate the advantages of his own: the following compliment to Britain is well turned, and extremely poetical.

'I covet not the pride of foreign looms:
In ſearch of foreign modes I ſcorn to rove;
Nor, for the worthleſs bird of brighter plumes,
Wou'd change the meaneſt warbler of my grove.

No diſtant clime ſhall ſervile airs impart,
Or form theſe limbs with pliant eaſe to play;
Trembling I view the Gaul's illuſive art,
That ſteals my lov'd ruſticity away.

'Tis long ſince freedom fled th' Heſperian clime;
Her citron groves, her flow'r-embroider'd ſhore;
She ſaw the Britiſh oak aſpire ſublime,
And ſoft Campania's olive charms no more.

Let partial ſuns mature the weſtern mine,
To ſhed its luſtre o'er th' Iberian maid;
Mien, beauty, ſhape, O native ſoil, are thine;
Thy peerleſs daughters aſk no foreign aid.

Let Ceylon's envy'd plant perfume the ſeas,
Till torn to ſeaſon the Batavian bowl;
Ours is the breaſt whoſe genuine ardours pleaſe,
Nor need a drug to meliorate the ſoul.

Let the proud Soldan wound th' Arcadian groves,
Or with rude lips th' Aonian fount profane;
The muſe no more by flow'ry Ladon röves,
She ſeeks her Thomſon, on the Britiſh plain.'

The twenty-firſt elegy, containing a character of the Ancient Britons, the twenty-fifth to Delia, complaining how much his benevolence ſuffered on account of his humble fortune; and the laſt, deſcribing the ſorrow of an ingenuous mind, on the melancholy event of a licentious amour, have a great deal of

merit. Amongſt the odes, the firſt, intituled Rural Elegance, to the ducheſs of Somerſet, and that to Memory, are by far the beſt. From the latter we cannot help giving our readers the following lines, which are as pretty as any we remember to have read on the ſubject.

'Dull to the ſenſe of new delight,
On thee the drooping muſe attends;
As ſome fond lover, robb'd of ſight,
On thy expreſſive pow'r depends;
Nor would exchange thy glowing lines,
To live the lord of all that ſhines.

But let me chaſe thoſe vows away
Which at ambition's ſhrine I made;
Nor ever let thy ſkill diſplay
Thoſe anxious moments, ill repaid:
Oh! from my breaſt that ſeaſon raſe,
And bring my childhood in its place.

Bring me the bells, the rattle bring,
Bring me the hobby I beſtrode;
When pleas'd, in many a ſportive ring,
Around the room I jovial rode:
Ev'n let me bid my lyre adieu,
And bring the whiſtle that I blew.'

The ſecond volume contains Mr. Shenſtone's proſe works, and conſiſts of ſeveral detached obſervations on men, manners, and things, thrown together in ſmall chapters, without any order or connection, extracted, as we ſuppoſe, from his common-place book. His ſentiments and reflections are, for the moſt part, natural and juſt, many of them new, lively, and entertaining, a few of them rather paradoxical, and ſome that are falſe and ill ſupported; though, upon the whole, they ſeem to have been the genuine fruits of a good underſtanding, and an excellent heart. Amongſt thoſe ſentiments which have the beſt claim to novelty, and which, therefore, will be moſt agreeable to our readers, are the following.

Speaking of the impromptu, or extempore performance, our author ſays,

'It appears to me to have the nature of that kind of ſallad, which certain eminent adepts in chemiſtry have contrived to raiſe, while a joint of mutton is roaſting. We do not allow ourſelves to blame its unuſual flatneſs and inſipidity, but extol the little flavour it has, conſidering the time of its vegetation.

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'An extemporaneous poet, therefore, is to be judged, as we judge a race-horſe; not by the graceſulneſs of his motion, but the time he takes to finiſh his courſe. The beſt critic upon earth may err in determining his preciſe degree of merit, if he have neither a ſtop-watch in his hand, nor a clock within his hearing.'

'Cards, if one may gueſs from their firſt appearance, ſeem invented for the uſe of children; and, among the toys peculiar to infancy, the bells, the whiſtle, the rattle, and the hobby-horſe, deſerve their ſhare of commendation. By degrees, men, who came neareſt to children in underſtanding, and want of ideas, grew enamoured of the uſe of them as a ſuitable entertainment. Others alſo, pleaſed to reflect on the innocent part of their lives, had recourſe to this amuſement, as what recalled it to their minds. A knot of villains encreaſed the party; who regardleſs of that entertainment which the former ſeemed to draw from cards, conſidered them in a more ſerious light, and made uſe of them as a more decent ſubſtitute to robbing on the road, or picking pockets. But men who propoſe to themſelves a dignity of character, where will you find their inducement to this ſort of game? For difficult indeed were it to determine, whether it appear more odious among ſharpers, or more empty and ridiculous among perſons of character.'

'All trees have a character analogous to that of men: oaks are in all reſpects the perfect image of the manly character: in former times I ſhould have ſaid, and in preſent times I think I am authorized to ſay, the Britiſh one. As a brave man is not ſuddenly either elated by proſperity, or depreſſed by adverſity, ſo the oak diſplays not it's verdure on the ſun's firſt approach; nor drops it on his firſt departure. Add to this it's majeſtic appearance, the rough grandeur of it's bark, and the wide protection of its branches.'

'To ſee one's urns, obeliſks, and waterfalls laid open; the nakedneſs of our beloved miſtreſſes, the naiads, and the dryads, expoſed by that ruffian winter to univerſal obſervation; is a ſeverity ſcarcely to be ſupported by the help of blazing hearths, chearful companions, and a bottle of the moſt grateful burgundy.'

This obſervation could never have been made but by a man of taſte: that which follows it no leſs juſt, and, though extremely obvious, is not, perhaps, ſufficiently attended to.

'The works (ſays Mr. Shenſtone) of a perſon that builds, begin immediately to decay; while thoſe of him who plants begin directly to improve. In this planting promiſes a more laſting pleaſure than building; which, were it remain in equal perfection, would at beſt begin to moulder, and want repairs in

imagination. Now trees have a circumſtance that ſuits our taſte, and that is annual variety. It is inconvenient indeed, if they cauſe our love of life to take root and flouriſh with them; whereas the very fameneſs of our ſtructures will, without the help of dilapidation, ſerve to wean us from our attachment to them.'

'Had I a fortune (ſays this humane and benevolent writer) of 8 or 10,000l. a year, I would methinks make myſelf a neighbourhood. I would firſt build a village with a church, and people it with inhabitants of ſome branch of trade that was ſuitable to the country round. I would then at proper diſtances erect a number of genteel boxes of about 1000l. a-piece, and amuſe myſelf with giving them all the advantages they could receive from taſte. Theſe would I people with a ſelect number of well-choſen friends, aſſigning to each annually the ſum of 200l. for life. The ſalary ſhould be irrevocable, in order to give them independency. The houſe of a more precarious tenure, that, in caſes of ingratitude, I might introduce another inhabitant.'

'What pleaſure it is to pay one's debts! I remember to have heard Sir T. Lyttleton make the ſame obſervation. It ſeems to flow from a combination of circumſtances, each of which is productive of pleaſure. In the firſt place it removes that uneaſineſs, which a true ſpirit feels from dependence, and obligation. It affords pleaſure to the creditor, and therefore gratifies our ſocial affection. It promoſes that future confidence, which is ſo very intereſting to an honeſt mind: it opens a proſpect of being readily ſupplied with what we want on future occaſions: it leaves a conſciouſneſs of our own virtue: and it is a meaſure we know to be right, both in point of juſtice and of ſound œconomy. Finally, it is a main ſupport of ſimple reputation.'

'A perſon's manner is never eaſy, while he feels a conſciouſneſs that he is fine. The country-fellow conſidered in ſome lights appears genteel; but it is not when he is dreſt on Sundays with a large noſe-gay in his boſom. It is when he is reaping, making hay, or when he is hedging in his hurden frock. It is then he acts with eaſe, and thinks himſelf equal to his apparel.'

At the end of the ſecond volume, we find an accurate and well-written deſcription of the Leaſowes, the ſeat of Mr. Shenſtone, by Mr. Dodſley. According to this gentleman's account of the place, which we make no doubt is an exact one, there cannot be upon earth a more delicious ſituation, or one more capable of ſuggeſting poetical ideas to a mind formed like Mr. Shenſtone's for the enjoyment of rural happineſs.

Art.

ART. IV. *Sermons by the Editor of the Letters between* Theodosius *and* Constantia. *In Two Volumes.* 8vo. *Pr.* 6*s.* Becket *and* De Hondt.

THE subjects of pulpit oratory, however numerous, and however interesting they may be, have been already so worn out and exhausted, that, unless the preacher is possessed of a fertile imagination to enliven, a peculiar energy of stile to adorn, and an extraordinary genius in the composition of his discourses, they will lie neglected on the shelf, and be thrown by the bookseller amongst the rubbish of his shop: there is something, besides, so forbidding to many readers in the very notion of divinity, that the same sentiments and language which would please them in a periodical essay or a news-paper, would disgust them when conveyed through the disagreeable channel of a sermon; and we make no doubt but the moral instructions delivered by Mr. Langhorne himself, in his letters between Theodosius and Constantia, will be admired, when the two volumes before us, with all their merit, will be intirely forgotten. The discourses, notwithstanding, are, like the other works of this ingenious author, extremely well written, in an agreeable stile, and without pomp or affectation. If they have any fault, it is a fault which very few sermons have, that of being too short. In compliment to his hasty readers, our author has sometimes so cramped his discourse, as to make it appear awkward and imperfect: in most of them, however, the subject is fully and judiciously treated, the text clearly and justly explained, the reflections natural, the application nervous and pathetic, as our readers will see by the following extract from the second sermon in the first volume, on the resurrection of Lazaraus, where the author's excellent observations on the sacred story, interspersed through the several parts of the discourse, will justify our approbation of them.

'Lazarus (says Mr. Langhorne) is distinguished as the brother of that pious woman, who had *anointed the Lord with ointment, and wiped his feet with her hair.* These good offices justly entitled her to call upon him for his assistance in a case where he might be eminently serviceable. She, therefore, with her sister, *sent unto him, saying, Lord, he whom thou lovest, is sick.* The historian has not mentioned the purpose of this message, but it was sent most probably with the hope of what some of the Jews present suggested afterward, that he *who opened the eyes of the blind, could cause that this man should not die.* At the same time it might be hoped that the consolations of friendship would afford some relief to their afflicted brother; for the pity of those

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we love has power to ſoothe the heart, even while the body labours under the languor of ſickneſs.

'But whatever might be the purpoſe of the meſſage, it had not the effect which was, undoubtedly, expected from it; for Jeſus did not immediately go to Bethany, though *he, whom he loved, was ſick*. Yet why?——why were the kind offices of friendſhip refuſed, at a time, when they were wanted ſo much? Or why was that healing power, which had been ſo effectually and ſo generally exerted, ſuſpended, in a caſe where affection, and even gratitude, appeared to demand it? Could he, whoſe benevolence was univerſal, who could reſtore the daughter of the Syrophenician woman——could he withhold that aid from a friend which he ſo liberally gave to ſtrangers? How could he ſuffer *him whom he loved* to languiſh to death? How could he, after *he had heard that* his friend *was ſick, abide two days ſtill in the ſame place where he was?* The reaſon for this he aſſigns himſelf, viz. that it was *for the glory of God, that the Son of God might be glorified thereby*. Is not this a ſufficient reaſon? Then hear one that muſt undeniably be deemed ſo——It was not only for the glory of God, but was for the benefit of the ſufferer. When by ſuch an aſtoniſhing proof he was convinced of the divine nature of his friend, with what joy muſt he have returned from the regions of death? With what certainty of faith muſt he have confided in his Redeemer? How inexpreſſibly delightful muſt thoſe reflections have been which told him he had an intereſt with that all powerful Being, who could bring back life from the womb of deſtruction?——Who could reſtore the cold and inſenſible body to all its faculties and functions, and *lighten thoſe eyes that had ſlept the ſleep of death?* Were *the ſufferings* of a tranſient ſickneſs *to be compared with the glory* that was thus *revealed?* The friends of the deceaſed, moreover, his ſorrowing ſiſters had not only the joy of beholding their brother reſtored to life, but received from this event that confirmation of their faith which would from thenceforth be an unfailing ſource of happineſs.

'Thus it is that the gracious God dealeth with the children of men. He is in nowiſe the author of their ſufferings. They flow from moral, or, as the ſickneſs of Lazarus did, from natural cauſes.——But how oft does the divine Providence bring good out of evil! And how frequently, through his gracious interpoſition, is our *ſorrow turned into joy!*

'Upon theſe principles did the friend of Lazarus forbear to viſit him during his ſickneſs; but when, by his divine knowledge, he found that he was dead, Our *friend Lazarus ſleepeth*, ſays he, *but I go that I may awake him*.

'It

'It appears that the disciples too had a regard for this amiable man, which was the reason why their master did not, out of tenderness to them, express himself clearly on the death of Lazarus: It appears so, and it is evident; for when *he told them plainly, Lazarus was dead,* Thomas exclaimed with pathetic sorrow, *Then let us go, that we may die with him.* "Alas! is our friend Lazarus dead? Is he that loved us no more? What is there in this world that is *now* worth living for? Is there yet another Lazarus? Another that will love us? None, none! *Then let us go, that we may die with him.*" These are the natural complaints of surviving friendship, when those, who are dearer to us than life itself, are irrecoverably torn away by the hand of death. Nor does it appear, as Thomas met with no rebuke for his exclamation, that these complaints are disagreeable to Providence. They are considered, no doubt, as the unavoidable effusions of passions that are in themselves blameless; and sorrows of this kind are then only culpable, when they grow into habitual murmuring.

'But let us now accompany the mourning disciples and their master to visit the afflicted sisters, and the tomb of Lazarus. *Martha,* says the evangelist, *as soon as she heard of the coming of Jesus, went and met him,* and said, *Lord, if thou hadst been here, my brother had not died.* This seems to be a modest and unaffected complaint that Jesus had not visited his friend during his sickness; but it was, at the same time, an acceptable instance of faith, which indeed she proves to be very great, when she adds, *I know, that, even now, whatsoever thou wilt ask of God, God will give it thee.* As a reward for this distinguished faith, Jesus immediately tells her that her *brother* should *rise again*; and when she supposed that he alluded to the general resurrection, he takes an opportunity from thence to inform her of his own important appointment; and the superior privileges of those that believe in him. *I,* says he, *am the resurrection, and the life; whosoever believeth in me, tho' he were dead, yet shall he live; and he that liveth, and believeth me, shall never die.* This was, indeed, a glorious declaration, and properly expressive of *his* divine mission, who brought *life and immortality to light.*

'But Martha was not the only one who made a confession of faith on this occasion; the Jews, who came from Jerusalem to pay their visits of condolence, made it their question, whether he, *who opened the eyes of the blind, could not have caused that even this man should not have died,* Strange! that the Jews should admit such a supposition, who were, in general, remarkable for their infidelity, and from whose persecutions Jesus had so lately been obliged to fly. Nay, it is evident that he now returned to Bethany with caution and secrecy on their account,

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from the reception he met with, and the private audience he appears to have had of Martha and Mary. Is it not ſtrange then, I ſay, that theſe Jews ſhould drop any thing like an expreſſion of faith? Certainly it appears ſo, but, perhaps, it may be accounted for thus.

'The mind is never ſo willing to let go its prejudices as at thoſe times when ſorrow, or mourning, or the evils of life take hold of it. Scenes of affliction and diſtreſs ſubdue the pride of the heart, and obtain admiſſion for piety and truth. Now theſe Jews really condoled with the ſiſters of Lazarus, for the evangeliſt tells us they wept; and this, therefore, was a proper ſeaſon for faith to gain the aſcendant of prejudice.

'When Jeſus joined this family of mourners, *he groaned in the ſpirit*, ſays the ſacred writer, *and was troubled*; but when he came to the tomb where his departed friend was laid—*he wept*. He could no longer reſiſt the tender ſenſations of friendſhip, and though he knew that the next moment he ſhould ſee Lazarus reſtored to life, he could not look on that body, which contained a heart that once loved him, without a tear. *Jeſus wept*. The Son of God beheld with tears that body inanimate to which he had once given breath, and was now about to reſtore it. Yet as a man, and as a friend he wept. Jeſus wept—but it was at the grave of friendſhip: and the tears that fall on ſuch a grave are the tears of virtue. That fortitude, which refuſes the tribute of mourning *there*, differs not from inſenſibility. It is gratitude to weep over a departed friend: I had almoſt called it piety——The antients did give it that name.

'Jeſus wept——He, who brought eternal life to his creatures, wept that one ſhould die! Who knows what paſſions might, at that moment, agitate his ſacred boſom? Who knows whether, as he looked upon his lifeleſs friend, he did not revolve in his gracious mind all the miſeries to which his creatures are ſubject; all the various evils of life, and death, the laſt and greateſt evil? Who knows whether ſome of thoſe tears that fell over the grave of Lazarus were not excited by reflecting on the ruin of human nature, that nature which he had taken upon him, and which it was his purpoſe to reſtore to the original privilege of life?

'Thus the divine Benevolence indulged the ſweeteſt and moſt amiable of all human ſenſations, the tenderneſs of pity and friendſhip.

'But the time was now come when he ſhould exert his power—*Father, I thank thee*, ſays he, *that thou haſt heard me, and I knew that thou hearеſt me always: but, becauſe of the people which ſtand by I ſaid it, that they may believe that thou haſt ſent me*. This was a very ſolemn introduction to the great miracle he was about

about to perform ; and it muſt have rendered the effect of it ſtill more ſtriking to the people, when they beheld the immediate power of God obedient to the prayers of this divine man. Accordingly *when he had thus ſpoken, he cried with a loud voice,* "LAZARUS COME FORTH." Let us for a moment imagine ourſelves at this ſolemn ſcene——Behold! what various degrees of curioſity and expectation are written upon the faces of thoſe who *ſtand by!* See, how full of expreſſion is every feature at this critical moment when the dead is called upon *to come forth!* Methinks I behold on one countenance the firm confidence of faith, and on another the ſuſpenſion of doubt, while a third expreſſes the careleſſneſs, and half-concealed ſcorn of diſbelief. One is attending, with eager eyes to mark the firſt ſymptoms of returning life, while another is ſmiling at the vain confidence and credulity of his neighbour. The Son of God himſelf ſtands over the grave with looks expreſſing the aſſurance of his efficacious power; but marked at the ſame time, with the pleaſing expectation of ſoon embracing his reviving friend.——But the ſiſters, the faithful and affectionate ſiſters—See with what anxious eagerneſs *they* bend over their brother's grave! See how trembling expectation waits for the firſt ſignal of life! In this caſe *perfect love* doth NOT *caſt out fear*, nor faith itſelf attend the iſſue without wavering. See how their eyes ſtrain to catch the returning ſenſe! Hah! it returns——the colour returns to the pale lips——They move—The blood wanders over the countenance——The eye-balls move——The eye-lids open——He lives——Lazarus lives——Behold now the affectionate ſiſters in an ecſtacy of tender joy! See they fly to unbind the confining grave cloaths!——No——their tranſport overpowers them, and that office muſt be performed by others. Freed from theſe reſtraints, and reſtored to life, to life and ſenſibility——at length *he that was dead came forth.*'——

This ſermon, if well delivered, muſt have raiſed the moſt liſtleſs hearer to attention. The reſt of the diſcourſes are equally well written : in a word, they are worthy of Mr. Langhorne.

ART. V. *The General Hiſtory of the Late War : Containing its Riſe, Progreſs, and Event, in* Europe, Aſia, Africa, *and* America. *And exhibiting the State of the Belligerent Powers at the Commencement of the War; their Intereſts and Objects in its Continuation; and Remarks on the Meaſures, which led* Great Britain *to Victory and Conqueſt. Interſperſed with the Characters of the able and diſintereſted Statеſmen, to whoſe Wiſdom and Integrity, and*

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of the Heroes, to whose Courage and Conduct, we are indebted for that Naval and Military Success, which is not to be equalled in the Annals of this, or of any other Nation. And with accurate Descriptions of the Seat of War, the Nature and Importance of our Conquests, and of the most remarkable Battles by Sea and Land. Illustrated with a Variety of Heads, Plans, Maps and Charts, designed and engraved by the best Artists. By the Reverend John Entick, M. A. *and other Gentlemen. In Five Volumes.* 8*vo.* *Pr.* 1*l.* 5*s. in Boards.* Dilly.

Historici est: nequid falsi, audeat dicere: nequid veri, non audeat.
Polib.

NO subject requires greater historical abilities than the account of transactions and events that happen in our own time. The writer of such ought to be a critic and a philosopher, as well as an historian. He ought to know how to distinguish truth from falshood, the interests of parties, the motives of their contradictory publications, the views of their leaders, their strength, their ends, with many other requisites, before he commits them to paper, or sends them forth under the respectable name of a history; but, above all, he ought himself to be, or seem to be, of no party. The want of those requisites have been attended with so many inconveniencies, that we will venture to affirm, that the English who lived during the civil-war between Charles the first and his parliament, had not so true and clear a comprehension of the history of their own times as we have at present, when it is better digested and unclouded by party contradictions, as to facts as well as principles.

That two parties now exist in England, would be mispending the reader's time to prove; and the dedication of the author or authors of this history to Mr. Pitt, plainly evinces that it is intended as an encomium upon his abilities, administration, and measures. As to the critical qualifications of the compilers, or rather undertakers, of this work, they give us a striking instance of it in the several title-pages of their five volumes, where a Latin motto appears from Polybius, a Greek author, who never wrote a line of Latin. They start from the treaty of Utrecht; and, in a heavy drawling deduction of facts, which have been a hundred and a hundred times repeated, without one circumstance of novelty attending them, they proceed to the treaty of Aix la Chapelle, in 1748, still in the same jog-trot of trite reflections and tiresome quotations; but all the way mauling the ministers who preceded their patron in the administration at home. Aided by the crutches of news-papers and gazettes,

gazettes, they creep along to Nova-Scotia, and transcribe a copy of lord Albemarle's memorial concerning that country, with its answer by the French court; and then they enter upon a heavy detail of the disputes between us and them concerning limits, most faithfully copying the public papers of the times, without enlivening their narrative with one sentence of new matter, or a single remark that can entitle them to any denomination above that of mere copiers.

The commencement of the late war upon the Ohio is treated in the same manner. At last, a zeal for their patron draws from them the following ridiculous paragraph.

'However, Spain seemed so much inclined (upon the change of her ministry, this year, when the marquis de la Ensenada was forced to resign to Mr. Wall) to maintain the peace with England, that the disputes about the cutting logwood in the Bay of Honduras were amicably adjusted between the said Mr. Wall, the Spanish prime minister, and Sir Benjamin Keene, the British ambassador. No wonder, therefore, that Mr. Pitt did afterwards treat the Franco Spanish memorial, in which the cutting of logwood was pretended, amongst other grievances, to be a principal article to obstruct the pacific negotiations, then carrying on, between Great Britain and France, with the indignity such an after-claim deserved. And he had good reason, from such a change in the conduct of Mr. Wall towards Great Britain, to believe him frenchified, and to be seeking an opportunity to join the enemy of our country, under the specious pretence of maintaining the rights of his own nation, in a point they had already given up and adjusted.'

Had those copiers, or whatever appellation the reader who may have the misfortune to peruse their history shall think they deserve, known what was passing even in their own time, they must have been sensible that our disputes about the logwood trade never had been amicably adjusted between our court and that of Spain; and that, candidly speaking, till the late definitive treaty, the English had no better right to it than mere sufferance. It is true that our board of trade and plantations, in the reign of George the first, did make a report, asserting our original right to that trade, but it was a report destitute of all foundation in fact or history, and built entirely upon the memoirs and evidences of our first American buccaneers, and such of our governors and traders as found their account in patronizing them.

As a specimen of these gentlemen's original abilities for writing history, the reader may accept of the following.

'Mirepoix, on this occasion, played the part of the archbishop of Ambrune, the French ambassador at Madrid, in the last

laſt century. The French king, by the Pyrenean treaty, had guaranteed all the Spaniſh dominions, to the ſucceſſor of the king upon the throne; the king of Spain, with whom that treaty was made, dies within ſeven years, and leaves a ſon and ſucceſſor, a minor, on the throne, whoſe ſiſter had been married to the Dauphin, with the expreſs condition of her renunciation of all right and title to any part of her father's dominions, together with the conſent, approbation, and ratification of the French king and her huſband. But Lewis XIV. in defiance of renunciations, ratifications, treaties, and every other motive for maintaining good faith, kept up a powerful army, and as ſoon as he heard of the king's death, made the neceſſary diſpoſitions to ſeize upon Flanders, a part of the Spaniſh monarchy, and to add that fine country to his own dominions. Theſe preparations and intentions reaching the court of Spain, the queen-mother queſtioned his grace the archbiſhop? Who, either deceived by his inſtructions from France, or prepared to keep the Spaniſh court in a ruinous ſtate of ſecurity and inactivity, by the ſtrongeſt aſſurances of his royal maſter's reſolution to maintain the faith of the late treaty, and not to invade any part of the Spaniſh dominions, during the young king's minority, continued, with the moſt ſolemn proteſtations of ſincerity and friendſhip, to amuſe the queen-mother and her miniſtry, till the very news of the French having invaded Flanders arrived at the court of Madrid. Thus the marquis de Mirepoix was ordered (whether in the ſecret or not) to amuſe the Britiſh court, and, if poſſible, to delay, or ſlacken their armaments for America, till the French had ſufficiently ſtrengthened their uſurpations from Europe.'

Thoſe writers, afterwards, find out abundance of art, addreſs, treachery, and fineſſe, in the conduct of Mirepoix; whereas the truth is, that his late majeſty, who ſaw, perhaps, farther into thoſe matters than any miniſter he had either then or afterwards, acquitted Mirepoix of all duplicity, and rather pitied than blamed him for the part he was obliged to act on that occaſion. The miniſtry preceding that of their patron, according to thoſe gentlemen, encouraged the French by their blundering and indolence in all their encroachments: and his majeſty's conduct while in Germany, in 1755, is highly extolled for having, when the French threatened Hanover, concluded a ſubſidiary treaty with Heſſe-Caſſel and Ruſſia, and offered to conclude the like with Bavaria and Saxony, who refuſed to treat. In the courſe of the firſt volume, the authors take occaſion to give us a general hiſtory of America; and, to ſhew the profundity of their political abilities, the miniſters of thoſe days are arraigned for the wiſeſt and moſt defenſible foreign meaſure of the laſt two reigns,

reigns, that of taking the French ships previous to any formal declaration of war. The disputes concerning the propriety of this measure are extracted from the political pamphlets of the times, and may be termed rather sermons than parts of history. The invasion of Minorca is laid at the door of our then ministers, as if they had had the French cabinet, with their fleets and armies, in their pockets. The threatened descents from France, which undoubtedly would have immortalized their patron, are treated as chimeras by those sharp-sighted moles, and general Blakeney is defended for having given up Fort St. Philip, while his troops were almost undiminished, when they were in want of no necessaries, and before a breach was made in the place. After those flagrant instances of party partiality, the reader can make no doubt that admiral Byng was rendered the scape-goat for all the ministerial demerit of those days; that his conduct was irreproachable, and his courage unquestionable; that he was betrayed by the ministry, and that his trial, condemnation, and execution, were so many wicked contrivances to justify their own conduct. In the course of this disquisition we are entertained with a description of Minorca, as we occasionally are by topographical dissertations on the affairs of the East-Indies, and with plenty of lists of ships and troops, proclamations, and, above all, addresses from the different parts of England upon the then ruinous state of affairs. Even the first institution of the marine society is reprinted from their own pamphlet, and the ministry at home is loaded with all the odium arising from the loss of Oswego, which concludes the first volume of this very notable performance.

The second volume begins with the unfortunate campaign of the year 1756, and gives us a detail of the case of the Antigallican privateer and her prize. We shall not enter with our authors into any altercation concerning the justice or injustice of the proceedings of the Spaniards in this affair, because we have only one side of the question. Perhaps if the depositions which were taken on the other side to prove that the capture of the Duc de Penthievre was illegal, as being made within cannon-shot of a neutral fort, the conduct of the Spaniards would not appear so totally indefensible as it is here represented. But be that as it will, it required no uncommon strain of political effrontery to ascribe, as our authors do, the injustice and arbitrary proceedings of the Spaniards to the removal of Mr. Pitt from the ministry. Had those gentlemen stated days and dates, we should have seen that the restitution of the Antigallican's prize to her owners was looked upon as desperate by the right honourable gentleman before the first resignation of his seals; and that, upon his resuming them, the owners had but very lit-

tle assistance from government. This is the more extraordinary, as we are told that the French ambassador at the Spanish court confessed, " That this had not been treated as a private affair, but a matter in correspondence between his catholic majesty and the French monarch." This being the case, why did not a British secretary of state, who was avowedly his master's first minister, call the Spanish ministry to account for this daring insult upon the laws of nations? The reasons are plain; either Mr. Pitt thought that the prize was illegal, or he did not chuse to set the example of disputing a sentence of an admiralty court, which the laws of all nations held to be final. Great Britain has more than once laid this doctrine down; and tho' she has a court of commissioners of appeal from the decision of her admiralty courts, yet those commissioners proceed upon the same principles, and never will suffer their sentences to be called in question.

Upon Mr. Pitt's resigning the seals in 1757, our compilers represent the nation as being in a most deplorable state, and his majesty's privy counsellors as no better than spies and informers to the French and Spaniards. The state of parties is thus represented.

' There were three factions now formed amongst the great men of the nation: of which it will be necessary to observe, That one of them, which had the greatest parliamentary interest, and the greatest interest also with the monied people, consisted, of such as had grown into place under the old ministry; were greatly respected by the king for their long and adulating services and compliances; but weak in some material points; and not at all popular.——Another faction, whose parliamentary strength was much inferior to the former, had the character of better abilities, and an interest at one court able to balance that of the old ministry, by means of a then powerful connection; yet they were more unpopular; and that very powerful connection made them much less respected at another court; and still worse with the generality of the people; whose jealousies had been industriously raised and increased by sarcastical hints and whispers.——A third faction formed itself, without the aid of parliamentary or court influence; almost entirely upon the popularity of their leader, whose abilities recommended him to their esteem, who had no other views than a redress of grievances. His eloquence and disinterestedness could not be denied by his enemies: and the nation placed their whole dependance upon his wisdom, integrity, and love for his country.'

The above quotation, and a great deal of what follows, is borrowed from the Annual Registers, but posterior events have shewn

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the futility as well as fallacy of thoſe remarks. With regard to foreign affairs in this volume, the compilers reſemble a man going along a bridge, which is ſo well fortified on each ſide that he could not drop into the river, if he had a mind to it. The paling and parapets of gazettes, news-papers, pamphlets, and liſts, to which the compilers keep cloſe, ſcarcely deviating from them even in words, form a barrier which ſecures them from all miſtakes; but ſtill with an exception to what concerns their patron. He is the centrical point towards which all their lines are drawn; and, though many of the articles are true, yet they take care that the ſum-total ſhall be falſe.

The third volume opens with the ſhameful ſurrender of Schweidnitz, and proceeds as we have mentioned above. The expeditions againſt the coaſts of France and Africa, with the conqueſts of Senegal, Goree, Louiſburgh, and Cape Breton, and other acquiſitions in North America, are told from the ſame infallible authorities. Forgotten pamphlets are retailed word for word, and old news-papers ſtart up in the form of a reaſonable ſized octavo volume. The compilers ſtrain every nerve to juſtify the germanization of their patron in the following very remarkable words, after giving us the meſſage which his late majeſty ſent for a ſupply to the king of Pruſſia.

'In conſequence of this meſſage 100,000 l. was unanimouſly granted, to be taken immediately out of the ſupplies of laſt year unapplied, and to be remitted with all poſſible diſpatch.

'However unanimous the ſenate was in the reſolution for this grant; it was ſaid, and juſtly ſaid, without doors, that this was engaging the nation in a German war; yet there was not that univerſal diſlike; nay there did rather a general inclination appear in all ranks of people to ſupport a meaſure, which at any other time, and under another adminiſtration, would have diſguſted the whole nation.

'But at this time every one ſaw, that there was no jobb intended by a German connection. The cauſe was real: the neceſſity abſolute. The greateſt powers in Europe were leagued with our natural enemy, to pull down and ruin our allies and our intereſt on the continent. England muſt ſupport Pruſſia, and defend Hanover, or both muſt fall: and ſhould they fall under the dominion or influence of France, her power would grow more terrible and dangerous to Great Britain. So that when Mr. Pitt ſaw that theſe would certainly be the fatal effects, except England ſhould interpoſe on the behalf of Pruſſia and Hanover, he was driven to this alternative, either to quit the helm of the adminiſtration, which would have been a deſertion of his country, when ſhe ſtood moſt in need of his wiſdom, vigour, and integrity, and muſt have been ruined by falling

back into the meaſures of former adminiſtrations; or he muſt ſo far acquieſce with ſuch of his majeſty's ſervants, as were attached to Germanic meaſures, as to make them ſubſervient to the intereſt of Great Britain, in the courſe of her war with France in America.

'Here was a ſtrong conflict between the duty which he owed to his ſovereign, enforced by the apparent ruin of his country's intereſt on the continent of Europe, and the principles which he had plighted to the people. Mr. Pitt had long oppoſed German meaſures. He had oppoſed till he ſaw oppoſition was vain; and that it was impoſſible for him to ſerve his country in other parts of the world, and to purſue the intereſt of England with advantage, unleſs he would ſacrifice ſome points and ſome opinions to Germany. He further ſaw, that unanimity could never be eſtabliſhed in the king's council, while he adhered to Britiſh meaſures only. He was convinced, that Britain muſt be inevitably connected with Germany, as long as the ſame perſon is king of England and elector of Hanover.'

Experience has proved every ſingle propoſition contained in this quotation to be groundleſs. Pruſſia and Hanover both were ſafe, had they been detached from Great Britain: and no ſooner did ſhe withdraw the unnatural aſſiſtances ſhe gave to both, by concluding a ſafe and honourable peace, than the Germanic conſtitution reverted to its own principles, and is at this time more equally ballanced than it has been for theſe ſixty years paſt, and leſs liable to ſink under France or any popiſh power. As to the conflict which the compilers ſuppoſe to have been in the breaſt of their patron, before he had adopted German meaſures, the apology carries, on its face, its own confutation, becauſe his preſent majeſty is as much elector of Hanover as his grandfather was; and by adhering to the principles which thoſe compilers own Mr. Pitt to have a hand in, he and his miniſtry have eſtabliſhed that ſalutary ſyſtem of foreign intereſts that all good patriots have long, but ſilently, wiſhed for.

The fourth volume ſets out with the critical ſituation of the French in Germany, in the year 1759, and the maſterly motions of prince Ferdinand, which we are not at all inclined to diſpute; but we ſhould be glad that our compilers had informed us how it was poſſible for the Britiſh nation to have reaped any advantage from the victory of Minden, had it been more deciſive than it was, or had the Britiſh general done his duty, even to the utmoſt extent of what the charge againſt him implied him not to have done. The trial of lord G—— S—— on that account, is a moſt excellent fund to our compilers, as it furniſhes them with copious matter, all tranſcribed from former

former publications cut and dry to their hands. The like may be said of general Wolfe's dispositions previous to the taking of Quebec; and the articles of the capitulations between general Amherst and the French, are what the latter call *autant gaignée*; nothing was to be done but bare press-work. The life of Thurot, from a pamphlet published by one John Francis Durand, serves the same convenient purposes, by taking up near six pages of notes; and this volume closes with a long account of the completion of the conquest of Canada, for which see verbatim the English and French gazettes, or translations from the latter, for we can by no means suspect our compilers to have studied the language of a people whom they seem so enthusiastically to detest.

The state of affairs on the continent of America and the Cherokee war opens the fifth and last volume of this notable performance; and the compilers drawl through a tedious account of advantages and victories gained by the war, till they come to Mr. Pitt's answer to the city of Bath's compliments, which makes them all alive and merry. Upon the death of the good king George the second, our compilers have not, as usual, recourse to the Annual Register, for his character; for all they say on that subject is so frigid and so spiritless, that it may be truly said to be original. The speech of his successor, with comments, fill up some precious pages, till we come to the promotion of the earl of Bute; their account of which is too remarkable to be omitted here. After informing us that the minister, (as our compilers most sagaciously affect to call Mr. Pitt), saw himself in a worse state after the accession of his present majesty than he had been in before, they proceed as follows.

'The first act of the royal favour towards the courtiers, that followed him to the foot of the throne, was the distinguished enrollment of John earl of Bute, in the list of privy-counsellors, in company with his majesty's brother the duke of York; a Scotch nobleman, whose situation in the court at Leicester-house, had furnished him with every opportunity to improve that good opinion which his lordship first established in that court, by his inviolable attachment to the king's father, and cultivated with success, through favour of that confidence placed in him by the princess dowager, during the minority of the heir apparent. It was very natural for his royal highness to esteem him whom his parents esteem, and to honour him with his friendship, who was permitted to be the constant companion of his solitude; and to repose the most perfect confidence on his judgment and fidelity, who had been recommended to be his bosom-counsellor, by his father and mother. This nobleman was soon after made groom of the stole to his majesty, and had

the principal management of the alterations to be made, and the promotions in the king's houſhold. By which proviſion was made for a conſiderable number of the attendants in the court of the late prince of Wales. And from this time lord Bute was univerſally looked upon to be the favourite of his ſovereign, and his intereſt to be not only neceſſary, but the moſt certain means of ſucceſs in all applications to the court of Great Britain. Virtue, learning, and wiſdom, are not the only qualifications of a ſtateſman. How far that nobleman was qualified for the buſineſs of ſo powerful a nation, at ſo critical a juncture, is to appear from the facts, which will be laid before our readers, whoſe privilege it is to paſs their judgment; our duty is only to ſtate them with ſtrict regard to truth, and as clearly as poſſibly we can.'

Our compilers, after this, continue to magnify the vaſt ſucceſs of the Britiſh army, but without taking the candle, like the Spaniſh miniſter at Venice, to examine the root from whence the immenſe treaſures he ſaw proceeded. Had our compilers proved that men and money are inexhauſtible in Great Britain; had they ſhewn how it was poſſible for us to have had recruits of either even for another year, their declamation might have deſerved ſome attention; but nothing of that kind is ſo much as attempted; and yet, without it, all that can be ſaid on the ſubject is ſounding braſs, and tinkling cymbals. The expedition againſt Belleiſle, which, one would have thought, the moſt hardened of Mr. Pitt's friends would not have ventured to defend, is here juſtified with the remarkable apology, that 'this enterprize is not to be held in deriſion.' The hiſtorical memoir of the negotiation between Mr. Pitt and M. Buſſy is of no ſmall ſervice to our authors, who fill up ſome pages of their work by literally tranſcribing it. But perhaps the moſt curious part of this compilement is when the authors, through whole pages of notes, verbally tranſcribe a pamphlet profeſſedly written in vindication of Mr. Pitt's conduct, without once quoting it. Were a literary Old Bailey to be inſtituted, what puniſhment would the judges affix to this kind of larceny! The Review of Mr. Pitt's adminiſtration, one of the moſt ſtupid pamphlets that ever diſgraced a preſs, the thanks of the common-council of London, and the repreſentation of the city to their repreſentatives, are here faithfully tranſcribed, as are all the king's ſpeeches, the addreſſes from both houſes of parliament, and other compoſitions of the ſame kind, attended with loads of commentaries by the tranſcribers. Treaties, capitulations, and ſecond-hand accounts of ſieges, are likewiſe of excellent uſe for the ſtaining of paper, which our authors have done moſt copiouſly; and

and perhaps it will be difficult to find, in all the Engliſh language, ſo ſevere a tax upon the purſes and underſtandings of the readers.

ART. VI. *An Eſſay on Painting written in* Italian *by Count* Algarotti. 8*vo.* *Pr.* 3*s. bound.* Davis *and* Reymers.

THIS eſſay is dedicated by its ingenious author to the ſociety inſtituted in London for promoting arts, manufactures, and commerce, in which he pays ſeveral very deſerved compliments to that public-ſpirited inſtitution. We ſhould have been overjoyed had the two exhibitions of the fine arts this year proved that their ſucceſs had been anſwerable to their zeal for their encouragement. We cannot beſtow any extravagant commendations upon our author's introduction, which is nothing more than common-place reflections on the wrong methods purſued in the education of youth, by not conſulting the natural turn of their genius. The firſt precept our author lays down is for his pupil to copy his firſt profiles, firſt hands, and firſt feet, from the very beſt maſters, which leads us to a very important home conſideration.

Horace obſerved long ago that the meaneſt Roman artiſt in the ſquare of Æmilius could draw the hair, a hand, or a foot, but that they failed when they came to compoſe a whole. *Infelix operis ſumma, quia ponere totum, neſcit.* Now the very reverſe is the caſe of our Britiſh artiſts; for we have ſeen many of them, in their late exhibitions, attempt bold hiſtorical, and other, compoſitions, without knowing how to finiſh one extremity, or a ſingle member, of the whole body. This obſervation is worthy the notice of the reſpectable ſociety we have mentioned. Inſtead of propoſing large premiums for grand compoſitions, a judicious attention to the art ſeems to point out a progreſſion of ſmaller premiums for drawing the extremities, limbs, and members of the human body. From thence they might proceed to larger premiums for deſigning the paſſions, in which our Engliſh artiſts are remarkably defective. Grouping might ſucceed, and then the compoſition of great ſubjects. It is true that genius muſt crown the whole; but we will venture to ſay, that many a great genius has been loſt to painting for want of mechanical qualifications.

Count Algarotti juſtifies our remark by every page of this eſſay. He recommends to the young painter a knowledge even of the minuteneſſes of anatomy; and he thinks that the amazing ſucceſs of the Greeks in the graphical arts was owing to their particular application to the ſtudy of the fine living figures,

which they had continually before their eyes, and which the athletic exerciſes rendered more perfect models than any that modern nations can boaſt of. Our author confirms thoſe obſervations by moſt judicious quotations from claſſical learning. He next recommends the ſtudy of perſpective, as being as important as that of anatomy to a young painter; and he gives us ſeveral very ſtrong reaſons for believing it to be a vulgar error that the antient Greek maſters were ignorant of its rules. 'It is well known, ſays he, beſides, that the antients practiſed the art of painting in perſpective upon walls, in the ſame way that it is now done by the moderns; and that one of the walls of the theatre of Claudius Pulcher, repreſenting a roof covered with tiles, was finiſhed in ſo maſterly a manner, that the rooks, a bird of no ſmall ſagacity, taking it for a real roof, often attempted to alight upon it. We are likewiſe told, that a dog was deceived to ſuch a degree, by certain ſteps in a perſpective of Dento's, that, expecting to find a free paſſage, he made up to them in full ſpeed, and daſhed out his brains; thus immortalizing by his death the pencil of the artiſt, which had been the occaſion of it. But, what is ſtill more, Vitruvius tells us in expreſs terms, by whom, and at what time, this art was invented. It was firſt practiſed by Agatharcus, a cotemporary of Æſchylus, in the theatre of Athens; and afterwards reduced to certain principles, and treated as a ſcience by Anaxagoras and Democritus; thus faring like all other arts, which exiſted in practice before they appeared in theory.' The thing, I think, may be thus accounted for. Some painter, who happened to be a very accurate obſerver of nature, firſt exactly repreſented thoſe effects which he ſaw conſtantly attend the images offered to our eyes by exterior objects; and theſe effects came afterwards to be demonſtrated by geometricians as ſo many neceſſary conſequences, and reduced to certain theorems: juſt as from thoſe chef d'œuvres of the human mind, the Iliad of Homer and the Œdipus of Sophocles, both built on the moſt accurate obſervations of nature, Ariſtotle found means to extract the rules and precepts contained in his art of poetry. It is therefore clear, that, ſo early as the age of Pericles, perſpective was reduced into a compleat ſcience; which no longer continued confined to the theatre, but made its way into the ſchools of painting, as an art not leſs neceſſary to painters in general, than it had been found to ſcene-painters in particular. Pamphilius, who founded in Sicion the moſt flouriſhing ſchool of deſign, taught it publicly: and from the time of Apelles, Protogenes, and the other bright luminaries of painting amongſt the antients, it was practiſed by the Greek painters, in the ſame manner that it was, ſo many ages after, by Bellini, Pietro Perugino, and others, down

down to the days of Titian, Raphael, and Corregio, who put the laſt hand to painting, and gave it all that perfection it was capable of receiving.'

The count next recommends the ſtudy of ſymmetry, which he ſeems to think is beſt known from the antient ſtatues; particularly the Apollo of the Belvidere, the Laocoon, the Venus of Medicis, the Faunus, but above all the Antinous, which was the ſtandard followed by the celebrated Pouſſin. He thinks that nature produces no models ſo perfect as thoſe formed by the chiſſel or the pencil; by which the artiſt ſoars up to nature's archetypes, or the ideas of beauty formed in the mind. But at the ſame time we are given to underſtand, that a great maſter, to preſerve a favourite character, may deviate with a happy boldneſs from common rules; but our author is of opinion, that a great maſter ought to be ſo well acquainted with thoſe beautiful models, as to have all their excellencies by heart, and be able to mould or deſign from them, without having them always before his eyes, and yet, at the ſame time, he thinks that too ſlaviſh an attention to ancient ſtatues, and a too ſervile ſtudy of anatomy, may be of detriment to a great painter, as happened in the caſes of Pouſſin and Michael Angelo. The count has conſidered colouring in a phyſical light, though he acknowleges, that Titian, Corregio and Vandyke, who practiſed it the beſt, knew nothing of ſuch ſubtleties. The greateſt painter may profit by reading this chapter upon colouring; and the next, which treats of the *camera obſcura*, has ſomewhat in it that is new, and perhaps will not be entirely approved of by great maſters. After mentioning many advantages ariſing from that machine, 'The beſt modern painters, ſays he, among the Italians, have availed themſelves greatly of this contrivance; nor is it poſſible they ſhould have otherwiſe repreſented things ſo much to the life. It is probable, too, that ſeveral of the Tramontane maſters, conſidering their ſucceſs in expreſſing the minuteſt objects, have done the ſame. Every one knows of what ſervice it has been to Spagnoletto of Bologna, ſome of whoſe pictures have a grand and moſt wonderful effect. I once happened to be preſent where a very able maſter was ſhewn this machine for the firſt time. It is impoſſible to expreſs the pleaſure he took in examining it. The more he conſidered it, the more he ſeemed to be charmed with it. In ſhort, after trying it a thouſand different ways, and with a thouſand different models, he candidly confeſſed, that nothing could compare with the pictures of ſo excellent and inimitable a maſter. Another, no leſs eminent, has given it as his opinion, that an academy, with no other furniture than the book of da Vinci, a critical account of the excellencies of the capital painters,

painters, the caſts of the fineſt Greek ſtatues, and the pictures of the camera obſcura, would alone be ſufficient to revive the art of painting. Let the young painter, therefore, begin as early as poſſible to ſtudy theſe divine pictures, and ſtudy them all the days of his life, for he will never be able ſufficiently to contemplate them. In ſhort, painters ſhould make the ſame uſe of the camera obſcura, which naturaliſts and aſtronomers make of the microſcope and teleſcope, for all theſe inſtruments equally contribute to make known, and repreſent nature.'

The ſubject of drapery is treated of in the ſeventh chapter in a very maſterly manner; and our author on this head recommends the works of Paul Veroneſe, Del Sarto, Rubens, Albert Durer, but above all Guido Rheni. The following chapter treats of landſcape and architecture; and here he takes occaſion to characteriſe the works of thoſe three great landſcape painters Pouſſin, Claude Lorrain, whom he calls Loroneſe, and Titian, in the following accurate ſcientific manner.

'Pouſſin was remarkable for his great diligence. His pieces are quite exotic and uncommon, being ſet off with building in a beautiful but ſingular ſtile, and with learned epiſodes, ſuch as poets reciting their verſes to the woods, and youths exerciſing themſelves in the ſeveral gymnaſtic games of antiquity; by which it plainly appears, that he was more indebted for his ſubjects to the deſcriptions of Pauſanius, than to nature and truth.

'Loreneſe applied himſelf chiefly to expreſs the various phenomena of light, eſpecially thoſe perceivable in the heavens. And, thanks to the happy climate of Rome, where he ſtudied and exerciſed his talents, he has left us the brighteſt ſkies, and the richeſt and moſt glorioufly cloud-tipt horizons that can well be conceived. Nay, the ſun himſelf, which, like the Almighty, can be repreſented merely by his effects, has ſcarce eſcaped his daring and ambitious pencil.

'Titian, the great confidant of nature, is the Homer of landſcape. His ſcenes have ſo much truth, ſo much variety, and ſuch a bloom in them, that it is impoſſible to behold them, without wiſhing, as if they were real, to make an excurſion into them. And, perhaps, the fineſt landſcape that ever iſſued from mortal hands, is the back ground of his martyrdom of St. Peter, where, by the difference between the bodies and the leaves of his trees, and the diſpoſition of their branches, one immediately diſcovers the difference between the trees themſelves; where the different ſoils are ſo well expreſſed, and ſo exquiſitely cloathed with their proper plants, that a botaniſt has much ado to keep his hands from them.'

After

After this follow the characters of the great architects of Italy, and architectural painters, particularly Palladio and Paul Veroneſe.

The count then treats of the Coſtume, as the Italians call it; by which is meant nothing more than propriety, and the avoiding abſurdities, eſpecially anachroniſms in painting. The Venetian ſchool was extremely licentious in this reſpect. Titian introduces Spaniſh dreſſes in his Ecce Homo, as Tintoret does muſkets among the children of Iſrael in the Wilderneſs. Paul Veroneſe makes our Saviour to be attended by Swiſs guards when he inſtitutes the Lord's Supper; and the count ſeems inclinable to give up even the great Rhodian ſtatuaries, in repreſenting Laocoon and his ſons as being naked, though they were attacked by the ſerpents in the very act of ſacrificing to the gods. Invention is next treated of, and he defines it to be 'the finding out the probable things, not only ſuch as are adapted to the ſubject in hand, but ſuch, beſides, as by their ſublimity and beauty are moſt capable of exciting ſuitable ſentiments in the ſpectator, and of making him, when they happen to be well executed, fancy that it is the ſubject itſelf, in its greateſt perfection, and not a mere repreſentation of it, that he has before him. I do not ſay true things, but probable things; becauſe probability or veriſimilitude is, in fact, the truth of thoſe arts, which have the fancy for their object.' The count thinks that the antients in point of invention had vaſt advantages over the moderns, by means of their religion and other circumſtances; but that the moderns have been greatly obliged to poetry. Michael Angelo, particularly, ſtudied Dante, and adorned the margins of his page with moſt exquiſite drawings by the pen from that celebrated poet; but that ineſtimable volume was loſt in a ſtorm between Leghorn and Civita Vecchia. The preaching of St. Paul at Lyſtra by Raphael is recommended as a wonderful pattern of invention, and a moſt judicious parallel is laid down on this ſubject between painting and poetry. Diſpoſition is next treated of in a very maſterly manner, and the battles of Alexander by Le Brun are particularly commended on this head, while ſome works of the greateſt Italian painters are cenſured. The expreſſion of the paſſions fills the twelfth chapter, which contains ſome curious particulars; but we think it is not equal to ſome other parts of this performance. The death of Germanicus by Pouſſin, though a very fine compoſition, has not that expreſſion in the countenances of the figures that might have been expected from ſo great a painter; and, though our author chuſes to call Raphael the ſovereign maſter of all expreſſions, yet it is certain he ſucceeded better in painting ſentiment than paſſion, which he ſeldom attempts.

The

The count's not attending to this diſtinction, has introduced ſome confuſion, or rather a want of preciſion on this ſubject. The thirteenth chapter, which treats of the books proper for a painter, contains nothing in it very new, or different from what has been ſaid before; and the ſame may be ſaid of the following chapter concerning the great utility of a friend to a painter. We have, however, under this head the following curious letter from Raphael to count Balthazar Caſtiglione.

'My Lord,

'I have made ſeveral drawings agreeable to the inventions of your lordſhip; and, unleſs I am greatly flattered, they are well liked by all thoſe who have ſeen them. But I cannot myſelf approve of them, for fear your lordſhip ſhould not. I therefore ſend them to your lordſhip, that you may chuſe ſome of them, ſhould any of them appear worthy of your choice. The holy father, in conferring a great honour, has laid a heavy burthen upon me; I mean that of conducting the works at St. Peter's. I hope, however that I ſhall not ſink under it; and the more ſo, as the model I have made has been approved by his holineſs, and much admired by ſeveral ingenious men. But I am for ſoaring ſtill higher. I would fain ſtrike out ſome beautiful forms like thoſe of the ancient ſtructures. Perhaps I may meet with the fate of Icarus. Vitruvius gives me no ſmall inſight into them, but ſtill leſs than I could wiſh. As to the Galatea, I ſhould think myſelf a great maſter, were that to be the laſt I had to perform of the fine things, about which your lordſhip writes to me. But I plainly diſcover the love you bear me, in what you ſay on this occaſion; and muſt tell you, that to paint a fine woman, I muſt ſee much finer, and, beſides, have your lordſhip with me to make choice of the fineſt. But, as good judges and fine women are ſcarce, I am obliged to abide by certain ideas of my own. I will not take upon me to determine, if the preſent has any merit; but this I know, that I have taken no ſmall pains with her.'

The importance of the public judgment to a painter is well worth peruſal, as is the next chapter, concerning the criticiſm neceſſary to a painter. The ſixteenth chapter, which has for its title, Of the Painter's Balance, is, perhaps, the moſt entertaining and inſtructive of any in the book, by the excellent characters which the author gives us of the greateſt maſters in that art. The ſeventeenth chapter concerning imitation, has in it no great originality. Chapter the eighteenth, upon the recreations of a painter, may be of great uſe to a young practitioner; but the nineteenth chapter, upon the fortunate condition of a painter, contains

contains abundance of conceits, some of which are whimsical, and by no means worthy the count Algarotti. To conclude: our author has shewn himself to be a complete master of the subject he treats of in all its branches. Perhaps his work may not be of immediate use to a young beginner, but no painter, how great soever he may be in his profession, need be ashamed to consult it; and every lover of painting, tho' himself no artist, in studying it, will find both delight and improvement.

ART. VII. *The Candidate. A Poem. By* C. Churchill. 4*to*. *Pr.* 2*s*. 6*d*. Flexney, &c.

MR. Churchill's Candidate is one of the best poems he has ever written: we will not take upon us to say that he has profited by our admonitions and remarks on his former performances; but certain it is, that the poem now before us is better connected, more regular, more polished and correct, though at the same time not less nervous and animated, than the rest of his productions. He has done, he tells us, with players, authors, and critics, and is resolved to quit satire, and deal entirely in panegyric, has changed his opinion in party-matters, and is grown a staunch friend to the present ministry, in consequence of which he celebrates his patron lord Sandwich, which naturally leads him to speak of a late transaction in a certain university; from thence he rambles to the other, gives us a few characters, makes a few reflections on the conduct of both, and so concludes. Enough of Players, says Mr. Churchill, Enough of Authors, Enough of Critics.

'Enough of *Scotland*——let her rest in peace,
The cause removed, effects of course should cease.
Why should I tell, how *Tweed*, too mighty grown,
And proudly swell'd with waters not his own,
Burst o'er his banks, and, by destruction led,
O'er our fair England desolation spread,
Whilst riding on his waves, Ambition plum'd
In tenfold pride the port of Bute assum'd,
Now that the river god, convinc'd, tho' late,
And yielding, tho' reluctantly, to fate,
Holds his fair course, and with more humble tides,
In tribute to the sea, as usual, glides.
'Enough of *States*, and such like trifling things;
Enough of kinglings, and enough of kings;

Henceforth,

Henceforth, ſecure, let ambuſh'd ſtateſmen lie,
Spread the court web, and catch the patriot fly;
Henceforth, unwhipt of Juſtice, uncontroul'd
By fear or ſhame, let Vice, ſecure and bold,
Lord it with all her ſons, whilſt Virtue's groan
Meets with compaſſion only from the throne.'

Theſe lines are truly poetical, but there are ſome a little farther on, which are ſtill better. It is a hard and nice thing (Mr. Cowley tells us) for a man to write of himſelf; it grates his own heart to ſay any-thing of diſparagement, and the reader's ears to hear any-thing of praiſe from him. Mr. Churchill, however, has, in ſpite of this obſervation, ſo contrived as, tho' he has already ſaid enough of himſelf, to ſay a little more with a good grace. It is impoſſible to read the following verſes, without admiring the ſpirit and genius of the author.

'Enough of *Self*—that darling, luſcious theme,
O'er which philoſophers in raptures dream;
On which with ſeeming diſregard they write,
Then prizing moſt, when moſt they ſeem to ſlight;
Vain proof of folly, tinctur'd ſtrong with pride!
What man can from himſelf himſelf divide?
For Me (nor dare I lie) my leading aim,
(Conſcience firſt ſatisfied) is love of fame,
Some little fame deriv'd from ſome brave few,
Who, prizing honour, prize her vot'ries too.
Let all (nor ſhall reſentment ſuſh my cheek)
Who know me well, what they know, freely ſpeak,
So thoſe (the greateſt curſe I meet below)
Who know me not, may not pretend to know.
Let none of thoſe, whom bleſs'd with parts above
My feeble genius, ſtill I dare to love,
Doing more miſchief than a thouſand foes,
Poſthumous nonſenſe to the world expoſe,
And call it mine, for mine tho' never known,
Or which, if mine, I living bluſh'd to own.
Know all the World, no greedy heir ſhall find,
Die when I will, one couplet left behind.
Let none of thoſe, whom I deſpiſe tho' great,
Pretending friendſhip to give malice weight,
Publiſh my life; let no falſe, ſneeking peer
(Some ſuch there are) to win the public ear,
Hand me to ſhame with ſome vile anecdote,
Nor ſoul-gall'd biſhop damn me with a note.
Let one poor ſprig of bay around my head
Bloom whilſt I live, and point me out when dead;

Let

Let It (may heav'n indulgent grant that pray'r)
Be planted on my grave, nor wither there;
And when, on travel bound, some rhiming guest
Roams thro' the church-yard, whilst his dinner's dress'd,
Let it hold up this comment to his eyes;
Life to the last enjoy'd, *here* Churchill lies;
Whilst (O, what joy that pleasing flatt'ry gives)
Reading my works, he cries—*here* Churchill lives.'

As in this highly finished picture Lothario is the principal figure, and stands foremost on the canvass, we shall cut it out for the entertainment of our readers.

'From his youth upwards to the present day,
When vices more than years have mark'd him grey,
When riotous excess with wasteful hand
Shakes life's frail glass, and hastes each ebbing sand,
Unmindful from what stock he drew his birth,
Untainted with one deed of real worth,
Lothario, holding honour at no price,
Folly to folly added, vice to vice,
Wrought sin with greediness, and sought for shame
With greater zeal than good men seek for fame.

'Where (Reason left without the least defence)
Laughter was mirth, obscenity was sense,
Where Impudence made Decency submit,
Where noise was humour, and where whim was wit,
Where rude, untemper'd license had the merit
Of liberty, and lunacy was spirit,
Where the best things were ever held the worst,
Lothario was, with justice, always first.

'To whip a top, to knuckle down at taw,
To swing upon a gate, to ride a straw,
To play at push-pin with dull brother peers,
To belch out catches in a porter's ears,
To reign the monarch of a midnight cell,
To be the gaping chairman's oracle,
Whilst, in most blessed union, rogue and whore
Clap hands, huzza, and hiccup out, Encore,
Whilst *grey* authority, who slumbers there
In robes of watchman's fur, gives up his chair,
With midnight howl to bay th' affrighted moon,
To walk with torches thro' the streets at noon,
To force plain nature from her usual way,
Each night a vigil, and a blank each day,

To match for ſpeed one feather 'gainſt another,
To make one leg run races with his brother,
'Gainſt all the reſt to take the northern wind,
Bute to ride firſt, and He to ride behind,
To coin new-fangled wagers, and to lay 'em,
Laying to loſe, and loſing not to pay 'em;
Lothario, on that ſtock which nature gives,
Without a rival ſtands, tho' March yet lives.

'When Folly (at that name, in duty bound,
Let ſubject myriads kneel and kiſs the ground,
Whilſt they who, in the preſence, upright ſtand,
Are held as rebels thro' the loyal land)
Queen ev'ry where, but moſt a queen in courts,
Sent forth her heralds, and proclaim'd her ſports,
Bade fool with fool on her behalf engage,
And prove her right to reign from age to age,
Lothario, great above the common ſize,
With all engag'd, and won from all the prize;
Her cap he wears, which from his youth he wore,
And ev'ry day deſerves it more and more.

'Nor in ſuch limits reſts his ſoul confin'd;
Folly may ſhare, but can't engroſs his mind;
Vice, bold, ſubſtantial Vice, puts in her claim,
And ſtamps him perfect in the books of ſhame.
Obſerve his foilies well, and you would ſwear
Folly had been his firſt, his only care;
Obſerve his vices, you'll that oath diſown,
And ſwear that he was born for Vice alone.

'Is the ſoft nature of ſome eaſy maid
Fond, eaſy, full of faith, to be betray'd,
Muſt ſhe, to virtue loſt, be loſt to fame,
And he, who wrought her guilt, declare her ſhame?
Is ſome brave friend, who, men but little known,
Deems ev'ry heart as honeſt as his own,
And, free himſelf, in others fears no guile,
To be enſnar'd, and ruin'd with a ſmile?
Is law to be perverted from her courſe?
Is abject fraud to league with brutal force?
Is Freedom to be cruſh'd, and ev'ry ſon,
Who dares maintain her cauſe, to be undone?
Is baſe Corruption, creeping thro' the land,
To plan, and work her ruin, underhand,
With regular approaches, ſure tho' ſlow,
Or muſt ſhe periſh by a ſingle blow?
Are kings (who truſt to ſervants, and depend
In ſervants (fond, vain thought) to find a friend)

To be abus'd, and made to draw their breath
In darkneſs thicker than the ſhades of death?
Is God's moſt holy name to be profan'd,
His word rejected, and his laws arraign'd,
His ſervants ſcorn'd, as men who idly dream'd,
His ſervice laugh'd at, and his Son blaſphem'd?
Are debauchees in morals to preſide,
Is Faith to take an Atheiſt for her guide?
Is Science by a blockhead to be led?
Are ſtates to totter on a drunkard's head?
To anſwer all theſe purpoſes, and more,
More black than ever villain plann'd before,
Search earth, ſearch hell, the devil cannot find
An agent, like Lothario, to his mind.'

If there really be, which is hardly poſſible, ſuch a character as Lothario exiſting, it certainly deſerves all the ſeverity of cenſure which our author has here ſo liberally beſtowed upon it: but as poets are apt to deal in fictitious perſonages, we muſt charitably ſuppoſe this to be only a creature of the imagination; and this we are the rather inclined to think muſt be the caſe, becauſe whenever Mr. C. thinks proper to ſatirize real characters, he ſeldom ſcruples putting real names at full length, as he has in this very poem, when ſpeaking of Murphy, Langhorne, Blackiſton, Burton, &c. all whom he has treated, whether deſervedly or not we will not pretend to ſay, with his uſual aſperity. The addreſs to Panegyric, the very arch lines on prerogative and privilege, with the ſenſible reflections at the latter part of the poem on loyalty and freedom, are not the leaſt ſhining parts of this performance: but we will not anticipate our reader's pleaſure by any more quotations, and ſhall only add, that we heartily wiſh the poet would forget the parſon, and not conſtantly introduce ſo many * ſcripture phraſes,

* For inſtance,
'Broad is the road, and difficult to find,
Which to the houſe of ſatire leads mankind,
Narrow and unfrequented are the ways,
Scarce found out in an age, which lead to praiſe.'
'Search thro' my alter'd heart, and try my reins.'
'Wrought ſin with greedineſs'——
—— —— —— 'live and not die.'
—— —— —— 'not die, but live.'
—— —— —— 'pamper'd Pride,
Clad like a prieſt, paſs'd by on t' other ſide.'
—— —— —— 'to hymn thee in the gates.'

and allusions to holy writ, which must shock every serious mind, and which, in many places, border near upon profaneness: this fault excepted, we think the Candidate an excellent poem, and congratulate Mr. Churchill (who, if he pleases, may call it *extorted praise*) on the publication of it.

ART. VIII. *The History of* St. Kilda. *Containing a Description of this remarkable Island; the Manners and Customs of the Inhabitants; the Religious and Pagan Antiquities there found; with many other curious and interesting Particulars. By the Rev. Mr.* Kenneth Macaulay, *Minister of* Ardnamurchan, *Missionary to the Island, from the Society for propagating Christian Knowlege.* 8*vo.* *Pr.* 4*s. in Boards.* Becket *and* De Hondt.

WE own ourselves to have been not a little disappointed, on many accounts, in perusing this history, having found in it nothing so entertaining as the description of the same island published about half a century ago by Mr. Martin. The whole yearly rent of this wonderful island amounts to the sum of 11 *l.* sterling, all the adult males upon it being no more than 22. But our greatest disappointment arose from the account which Mr. Macaulay gives us of the language of the natives, which he says is 'a very corrupt dialect of the Galic, adulterated with a little mixture of the Norwegian tongue.' Our disappointment is the greater, as some very learned men of the last age (the famous Leibnitz particularly, in his Collection, Etymol. vol. i. p. 153.) were of opinion that "if there were any island beyond Ireland, where the Celtic language is in use, by the help thereof we should be guided, as by a thread, to the knowledge of yet far more ancient things." Mr. Macaulay's account of the St. Kilda language has awakened us out of this pleasing dream, as that island promised the fairest for the proposed discovery. We cannot, however, help wishing that this author had given us some specimens of the St. Kilda language, as we are strongly inclined to believe that what he calls the Galic, is in reality the old Celtic, and very possibly his Norwegian tongue may be the same. But to return to our history.

'The island of St. Kilda, says our author, in his introduction, may be ranked among the greatest curiosities of the British empire. The situation of the place, the genius of its inhabitants, their manners and customs, the constitution of their little commonwealth, that amazing dexterity with which they manage the most important branches of their business, that unexampled courage, with which they encounter dangers insurmountable to any other race of men, and that perhaps happy igno-

rance, which renders them abſolute ſtrangers to thoſe extravagant deſires and endleſs purſuits, which keep the great and active world in a conſtant agitation: all theſe, and ſome other extraordinary circumſtances, taken together at one view, ſeem highly to merit the attention of the inquiſitive.'

We can by no means be of this reverend gentleman's opinion in the above paragraph, from any curioſity either artificial, natural, or civil, that occurs in the courſe of his work. His voyage to St. Kilda, though troubleſome and tempeſtuous, has nothing in it particular, excepting the hoſpitality of the natives, who received and entertained him and his companions. But he has a moſt excellent knack of finding ſimilitudes between the old Italian cuſtoms as deſcribed by Virgil, and ſome obſervations which he made at St. Kilda; nor can he reſiſt the temptation of tranſcribing a paſſage of that poet, proving that the flight of ſea-fowls was a very bad prognoſtic at ſea: he finds another ſimilitude between the St. Kilda anchors, which are made of a large hamper of ſtrong wicker, and nearly filled with ſtones, and thoſe of the antient Phœnicians, as they are deſcribed by Diodorus Siculus; and he travels as far as Japan and Siam to complete his parallel. After this we are entertained with what our author calls a deſcription of St. Kilda, which contains nothing curious, nor even worth the notice, excepting that the inhabitants are a very deſpicable people, and live upon a moſt miſerable rock. They have, however, according to our author, a peculiar method of huſbandry, which was in expreſs terms recommended by Virgil 1800 years ago; and a St. Kildian's landed eſtate is as large as any that came to the ſhare of the old Roman conſuls and dictators. We have alſo a quotation from Virgil to prove, that, in his deſcription of the Alps and Appennines, he deſcribes many of the phœnomena that happen in St. Kilda.

The third chapter of this work is employed upon the St. Kilda houſes, the ſtaller's houſe, and a druidical place of worſhip, in the iſland of Boreray. We ſhall not trouble our readers with any of the author's obſervations or deſcriptions of thoſe particulars, many of which we can by no means comprehend; and were they comprehenſible, they ſeem to be of very little or no importance. We ſhall, for the ſame reaſon, omit his quotations from Tacitus, and his diſſertations on the druids and druidical worſhip, and on the temple of Brendan, who, it ſeems, was an Iriſh ſaint; though our author obſerves, 'that neither he nor Columba, nor Bridget, nor Patric, no, nor the apoſtles of Jeſus, had that very ſignificant word prefixed to their names in that tongue, while by thoſe who ſpoke the Latin, and the modern languages of Europe, this high title was in their great

wiſdom very liberally diſpenſed: nay ſometimes it has been moſt graciouſly given to imaginary beings, and in great numbers too, witneſs St. Urſula, and her *eleven thouſand virgins*; and what is ſtill worſe, though not more ridiculous, it has been moſt unjuſtly proſtituted to the worſt, or to the moſt fooliſh of men, by thoſe who had a very ſtrange right, *though a divine one*, to canonize whom, and to ſanctify what they thought fit.'

Our author, in a note to this paſſage, takes care to maul the church of Rome for the numerous ſaints ſhe has dubbed; but the reader, we fancy, from the above ſpecimen, will have no great deſire of a farther acquaintance with Mr. Macaulay's polemical qualifications. Chapter the ſixth, which treats of the ſacred fountains of St. Kilda, of the Culdees, and Hirta, being the true name of that iſland, is filled with the ſame trite, vague, and indetermined matter; and had the author conſulted Sir Robert Sybbald's hiſtory of Fife, he would have ſeen that popery, by which we mean the Romiſh clergy, and hierarchy, was but lately introduced into Scotland; and that the Culdees, which word, according to Sir James Dalrymple, ſignifies, "a black hood," were the original apoſtles of Scotland, and were all of them preſbyters, without any biſhops among them. If there is any merit in our author's etymological diſcoveries, it is in the ſimilarity between Hirta, the antient name of St. Kilda, and the old Celtic word Hert, which ſignifies land; but even this obſervation, we apprehend, is not new. His hunting for parallels through all the heathen mythology and poetry, as well as the Greek, Saxon, Britiſh, and Phœnician, learning, is of very little ſervice either to the intereſts of literature or his own reputation. Both Virgil and Milton are called in to deſcribe the ſea and land fowls on or near St. Kilda; and even Mr. Pope lends his aſſiſtance. The curious naturaliſt, however, may find ſome entertainment in this part of Mr. Macaulay's work.

His ninth chapter, which treats of augurs and auſpices, is trifling beyond all conception, by his ridiculous application, on every occaſion, of claſſical and antient learning to ſo unintereſting a ſubject. The St. Kilda method of catching wild fowl, contained in the tenth chapter, is very entertaining.

'I have hinted above, that the men of Hirta are divided into fowling parties, each of which conſiſts generally of four perſons diſtinguiſhed by their agility and ſkill. Each party muſt have at leaſt one rope about thirty fathoms long: this rope is made out of a ſtrong raw cow hide, ſalted for that very purpoſe, and cut circularly into three thongs, all of equal length; theſe thongs being cloſely twiſted together, form a three-fold cord, able to ſuſtain a great weight, and durable enough to laſt for about two generations: to prevent the injuries it would otherwiſe

wise receive from the sharp edges of the rocks, against which they must frequently strike, the cord is lined with sheep skins, dressed in much the same manner.

'This rope is a piece of furniture indispensably necessary, and the most valuable implement a man of substance can be possessed of in St. Kilda. In the testament of a father, it makes the very first article in favour of his eldest son: should it happen to fall to a daughter's share, in default of male heirs, it is reckoned equal in value to the two best cows in the isle.

'By the help of such ropes, the people of the greatest prowess and experience here, traverse and examine rocks prodigiously high. Linked together in couples, each having either end of the cord fastened about his waste; they go frequently through the most dreadful precipices: when one of the two descends, his colleague plants himself on a strong shelf, and takes care to have such sure footing there, that if his fellow adventurer makes a false step, and tumbles over, he may be able to save him *.

'Undoubtedly these are stupendous adventures, and equal to any thing in the feats of chivalry: I was present at an operation of this kind. My curiosity led me to so uncommon a trial of skill: before it was half over, I was greatly shocked and most heartily sick of it. Two noted heroes were drawn out from among all the ablest men of the community: one of them fixed himself on a craggy shelf: his companion went down sixty fathoms below him; and after having darted himself away from the face of a most alarming precipice, hanging over the ocean, he began to play his gambols: he sung merrily and laughed very heartily. The crew were inexpressibly happy, but for my part, I was all the while in such distress of mind, that I could not for my life run over half the scene with my eyes. The fowler, after having performed several antic tricks, and given us all the entertainment his art could afford, returned in triumph, and full of his own merit, with a large string of fowls about his neck, and a number of eggs in his bosom.'

The remaining part of this chapter is equally entertaining.

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* 'The following anecdote of the present steward of St. Kilda's deputy, in the summer after I left the island, will give the reader a specimen of the danger they undergo, and at the same time of the uncommon strength of the St. Kildians: this man observing his colleague lose his hold, tumbling down from above, placed himself so firmly, upon the shelf where he stood, that he sustained the weight of his friend, after falling the whole length of the rope.'

We cannot give the ſame character of the next chapter, concerning the people of Hirta, their number, diſeaſes, perſons, dreſs, language, genius, manners, and cuſtoms; for it contains nothing new or intereſting, excepting a long quotation from Mr. Martin. The ſtate of religion at St. Kilda, in chapter twelfth, is of the ſame caſt; and having never been ourſelves on the iſland, we cannot reſolve the queſtions ſtated by the author, whether the iſland is a place proper for a fiſhery? which he ſeems to reſolve in the affirmative. By the author's own confeſſion, his chapter the fourteenth, which treats of the firſt inhabitants of Hirta, its revolutions and preſent ſtate, is at once unimportant and full of uncertainty; but Mr. Macaulay, upon the whole, concludes, that 'if all things are fairly weighed in the balance of unprejudiced reaſon, the St. Kildians poſſeſs as great a ſhare of true ſubſtantial happineſs, as any equal number of men elſewhere.' After all we have ſaid, though we cannot be of opinion that the new materials of this work are of ſufficient conſequence to fill a volume of the price of four ſhillings, yet it is very poſſible that ſome hints and particulars ſuggeſted by this author, may open fields of future knowledge and enquiry, which may be of benefit to learning.

Art. IX. C. Cornelius Tacitus *a falſo impietatis crimine vindicatus: Oratio ex Inſtituto Viri* Cl. Franciſci Bridgman *Militis, habita in Sacello Collegii Ænei naſi* Oxon. 12 *Kalend.* Januarias, *A. D.* MD.CC.LXII. *a* Joanne Kynaſton, *A. M. Collegii ejuſdem Socio. Pr.* 1*s* Flexney.

THE author of this oration undertakes to defend Tacitus the hiſtorian, againſt the ſevere cenſure of Famianus Strada, chiefly on the article of impiety and irreligion. His deſign is to prevent the prejudices, which the partial and injudicious cenſure of that jeſuit and ſome other moderns, may create in the minds of young gentlemen, ſo as to deter them from reading that celebrated writer; though this caution does not ſeem altogether ſo neceſſary in the preſent age, when infidelity is rather a recommendation to the faſhionable and polite part of the world. Strada's accuſation is chiefly founded on the following paſſage: *nec unquam atrocioribus populi Romani cladibus, magiſve juſtis indiciis approbatum eſt, non eſſe curæ Deis ſecuritatem noſtram, eſſe ultionem.* This paſſage, ſo greatly decried by the enemies of Tacitus, our author conſiders only as a warm and unguarded expreſſion of the hiſtorian, lamenting the vices and public calamities of his country. Beſides, it may be obſerved that the hiſtorian alludes only to the ſecurity of the Romans;

Romans; whom the gods, incensed by the general corruption and iniquity of that people, thought worthy of punishment, but not of their special care and protection; which is rather an argument in favour of Providence, since the Deity, by punishing the iniquity of nations, must be allowed to attend to sublunary matters. Our author does not deny but there are some expressions in Tacitus, which favour of irreligion; but not to mention, that they may be favourably explained, they are excusable in a writer who was a stranger to revelation, and whose love for his country, and for expiring virtue, in a manner compelled him to break out into some angry exclamations. He then proceeds to enumerate several passages, which plainly demonstrate that Tacitus acknowledged the divine vigilance, goodness, power, justice, &c. passages which had been artfully and jesuitically concealed by Strada, in his second prolusion. This same critic having also accused the Roman historian of dwelling too much on the success of the wicked, our author refutes the charge by the example of Tiberius and Nero, torn and devoured by the remorse of their guilty consciences, *Scelerum conscientia agitati dilaceratique, ita ut suas ipsi pœnas faterentur.* He concludes with a pathetic apostrophe to Tacitus, expatiating on the beauties and excellencies of that great master of history and politics. Upon the whole: Mr. Kynaston seems to have succeeded in his argument, and, by a long meditation on his favourite historian, to have imbibed the style, the *Latinitas vivida et robusta*, of that admirable writer.

Art. X. *Essays. I. On the Populousness of* Africa. *II. Of the Trade at the Forts on the* Gold Coast. *III. On the Necessity of erecting a Fort at* Cape Appolonia. *Illustrated with a new Map of* Africa, *from* Cape Blanco *to the Kingdom of* Angola. *8vo. Pr.* 1*s.* 6*d.* Lowndes.

MR. Hippisley, the author of this work, which he addresses to the earl of Hillsborough, has led us, in his first essay, to the knowledge of a Terra Incognita. 'As for the notion, says he, of Africa's interior regions being full of barren wastes, inhabited only by wild beasts, this is a mere vulgar error, derived from the antients, who gave up the whole torrid zone as uninhabitable. By the accounts we have along the west side of Africa, from traders who out of all dispute have come from the most inland parts, they are extremely well peopled, and the country in general quite fruitful and verdant. It lies, indeed, almost intirely in the torrid zone: but will that be taken for a reason, even if we had not the above accounts, for its being

thought bare of inhabitants? Let us look to those countries, both to the east and west of Africa, that lie in the same latitudes. Is the Mogul Empire, Siam, Sumatra, Java, Borneo, part of China, the Philippine Islands, and the other places in the East Indies between the tropics, thinly inhabited? Was any place more populous than Peru and Mexico before the Spaniards extirpated the natives? yet does the equinoctial line pass directly over the middle of these countries.

'Our most northern place of traffick is Senegal, the most southern Angola, a coast which, allowing for the indentations of the bays, contains little less than four thousand miles in length. Many of the slaves brought to the different trading places scattered on this vast extent of sea-shore, we have very sufficient reason to conclude, from the accounts of the black merchants trading to the gold coast, and often from the colour of the slaves themselves, are natives of nearly the utmost extremities of Africa. The descriptions they give of the dress, persons, and customs of the nations from which they come, or to which they are near neighbours, agree exactly with those of the Moors in Barbary, and the back parts of Tripoli; a distance so prodigious from the Gold Coast, that we may from thence very reasonably take for granted that great numbers of the slaves purchased at Angola are brought from the interior parts of Ethiopia, and the borders of the Indian Ocean. Thus then, the space from which we draw slaves, has an extent, along the sea, from sixteen degrees north to about twelve degrees south, and its inland boundaries reach from the confines of Mount Atlas to the back of Nubia, the head of the Nile, and so on to the Straits of Mozambique.

'I believe it will be very readily allowed, that there never could have been fewer inhabitants in this tract of country, being at least three fourths of the whole continent of Africa, than in the British Islands, Holland, Germany, Switzerland, Italy, France, Spain, and Portugal, which together make scarcely one fourth of Europe.'

The author then goes into ethical and physical disquisitions concerning the different obstacles to propagation that prevail in Europe, to which the Africans are intirely strangers; and his reasoning on that head is very plausible. He then proceeds to shew that polygamy, in Africa, is of infinite service to propagation, though in Europe, where the balance of the two sexes is pretty equally poized, it would be destructive. The principle he proceeds upon to prove this depends on a fact, of which we own ourselves to be very dubious, viz. that the number of women born in Africa, must exceed those of the men (if we understand Mr. Hippesley rightly) at least in the proportion of

six

six to one; and he concludes, upon the whole, that though for these 80 or 100 years past, Africa has sent to the European colonies in America annually at least 40,000 of her Negroes, yet she can not only continue supplying the West Indies, in the quantities she has hitherto, but, if necessity required it, could spare thousands, nay, millions more, and go on doing the same to the end of time.

The second essay on the trade at the forts on the Gold Coast, is entirely mercantile, and the author concludes,

'1. That forts are absolutely upon the coast of Guinea, to preserve and encrease the trade of the shipping.

'2. That the forts will be of no use, if the chiefs of them are not permitted to trade.

'3. That the salaries and other emoluments of the chiefs, being barely sufficient for a livelihood, cannot enable them to out-trade the shipping.

'4. That the slaves being sent off by the chiefs own vessels, these chiefs are at equal charges with other owners.

'5. That being sent by the vessels of others, the slaves are even dearer to them than going by their own, as there is a profit in the freight, which profit is paid by the freighter.

'6. That if the chiefs buy to sell again on the coast, they not only *are not rivals to the masters of ships*, but are really *their factors*, and that too for *very moderate commissions*.

'7. That to prohibit them sending slaves on freight is tantamount to an absolute prohibition of all trade whatever at the forts; and

'8. That such a prohibition must fling vast trade into the hands of foreigners, distress the English, render the forts not only useless but contemptible, lengthen the voyages, and, in every respect, lessen the profits of the shipping.'

The author, in his third essay, on the necessity of erecting a fort at Cape Appolonia, which he resolves in the affirmative on account of the rivalship of the Dutch, is more proper for the consideration of a committee of men of that trade, than for a Critical Reviewer. The reader, however, will here find several very interesting particulars, which, if properly supported, may be of great public utility to this nation. We must observe, upon the whole, that facts which come from a person upon mercantile subjects, in which he is personally concerned, ought to be most carefully canvassed before they are credited; and, to our own knowledge, some gentlemen who have had, perhaps, as good opportunities of knowing Africa as this author, differ very greatly from him in many important particulars.

Foreign Article.

Art. XI. *Traité de l' Horologerie, &c.* Or, *A Treatise on Clock-work; wherein the Author treats of this Art, relatively to civil Use, to Astronomy, and Navigation, upon Principles confirmed by Experience. By* Ferdinand Berthoud, *Clock-maker at* Paris. *In Two Volumes 4to. To be had at* Nourse's, *and* Vaillant's *in the* Strand.

THE author of the work which we have here undertaken to examine, has already published several essays on this art, that have been well received in the republic of letters. This now before us is a larger performance, wherein the subject seems to be almost exhausted; a performance of great labour and ingenuity, elegantly printed on fine paper, and beautifully adorned with thirty-eight copper-plates. Yet the modesty of this able artist would not permit him to stile it a complete treatise, for which, he says, the whole life of a man of genius, of a philosopher, and of a mechanic, would scarce suffice; he sends it abroad only as an essay, containing a great number of experiments and observations never before published. Having found most books defective with regard to the rules to be observed in the construction of machines for the measurement of time, he was induced to draw up this work for his private use, and upon principles founded on his own experience. It is true there have been several other books published on clock-work; but they abound with descriptions, and contain very few principles, so that while the practical part is improved, the theory is neglected. Not that those ingenious artists who have constructed excellent machines for the measurement of time, have been directed merely by chance; but if they had any rules they kept them to themselves; and to judge of the principles even of artists of the greatest reputation, from the continual change in their manner of constructing, it seems pretty plain that they had no fixt or settled rules, but were intire strangers to the laws of motion, and the principles of mechanics, which are absolutely invariable. Our author, therefore, flatters himself, that he will meet with a favourable acceptance of his scheme for perfecting this art, which is to publish the discoveries he has made in the long exercise of his profession. This, we must own, shews a generous, a noble spirit; to spare no pains nor expence in gaining instruction, and after he has carried his point, to make no mystery of his superior knowledge and improvement. It were to be wished that ingenious men in every other art and profession, would follow so laudable an example, in communicating their discoveries to the public; thus would their researches be pre-

served

ſerved from oblivion, and become ſerviceable to thoſe who are deſirous and capable of making further improvements. But the narrow views of private intereſt are generally a bar to this public ſpirit.

The work before us, is divided into two parts.

PART I.

The firſt contains thirty-ſix chapters, taken up chiefly with the deſcription of the ſeveral machines uſed in clock-work. He begins with treating of the diviſion of time, which is meaſured by the revolution of the ſun; then he proceeds to a definition of true and mean time, and ſhewing that the ſun varies in its courſe, he explains the cauſes of this variation. Next he gives the deſcription of a pendulum clock, with ingenious remarks on the machines adopted for ſtriking the hour, and the means of rendering them more ſimple. To this he ſubjoins a general notion of the repeating of a watch, and explains its principal effects. After he has entered into a minute detail of the pendulum clocks, he comes to thoſe of the portable kind, commonly known by the name of watches, and favours us with an ample deſcription of the ſeveral parts of this ingenious machine; next he deſcribes the parts of a repeater, and ſhews the manner of making the equation of time.

The time meaſured by clocks is uniform in its nature, and called mean time; that meaſured by the ſun is variable, and called true time; yet, as we make uſe of the revolutions of the ſun for the menſuration of time, endeavours have been uſed to conſtruct clocks in ſuch a manner that they ſhould follow the ſun's variations, and this is the object of the equation added to thoſe machines. On this occaſion the whole mechaniſm is explained, and ſhewn to conſiſt in a needle of minutes, which moves unequally like the ſun, while another needle moves uniformly, and expreſſes the mean time. The variations of the ſun have been calculated by aſtronomers in their equation tables, and theſe are made uſe of to regulate the motion of the needle of true time.

After giving a complete detail of the conſtruction of equation clocks and watches, and particularly of the two conſtructions of equation invented by M. Rivars, our author enters into the practical part, and demonſtrates the utility of thoſe ſeveral machines. But as it is not ſufficient to ſhew the conſtruction of machines for meaſuring time, but it is alſo neceſſary to explain in what manner thoſe machines are executed, he thence takes occaſion to deſcribe all the different tools invented by artiſts either to abridge the manual operations, or to render them more complete; for it is chiefly to the invention of thoſe inſtruments that clock-work is indebted for its preſent ſtate of per-

perfection. He then examines the causes by which the machinery of clock-work is stopped or varied, where he enters into some details concerning the manner of mending or repairing a watch. This affords him an opportunity of investigating the variation of pendulum clocks; and of making some reflections on the method of estimating the new performances of artists in the different branches of clock-work. After descanting on the operations requisite for constructing the movement of a clock, as also for those of a sun-dial, he concludes this part, and the first volume with four equation-tables, which will serve above a century for common and leap-years: these are taken from the Ephemerides of the Heavenly Motions, by the abbé de la Caille. The author ingeniously explains the use of those tables for regulating clocks and watches, as also the manner of regulating an astronomical clock by the fixed stars.

PART II.

In order to establish a theory on the machines by which time is measured, the subject of this second part, our author begins with demonstrating the laws of equilibrium in a simple lever. This principle being established, he makes use of it to explain in what manner the wheels, which are compounded of levers, acting upon one another, transmit the force of the agent that sets them in motion, and what is the law of their revolutions. He then considers the same lever acting upon a second lever, and estimates the velocities they receive from an impressed motion, and the force with which they act. After establishing these principles, he lays down rules for measuring, in a general manner, the force communicated from one wheel to another. From thence he proceeds to treat of the laws of the simple pendulum, and gives the solution of two problems, the first to find the number of vibrations, which a given pendulum makes in an hour; the second, the number of vibrations being given, to find the length of the pendulum. He then treats of the properties of the simple pendulum, and of the different obstructions which impede the isochronism of its vibrations. To remove those obstructions as much as possible he dwells a considerable time on each particular, and has recourse to experiments, with a view of fixing the limits of the theory. These experiments are extremely curious and accurate, but too long to be particularly enumerated, being the subject of several chapters. In general, we may observe that they relate to the friction of the pendulum, the resistance of the air, the extension of bodies by heat, and contraction by cold, the inequality of force in the body that moves the pendulum, all which obstructs the isochronism of the vibrations of the regulator.

After

After he has gone through this courſe of experiments, he eſtabliſhes certain principles in regard to the force of the motion of the balance, and gives the method of calculating the weight which a balance ought to have, and the arcs it ſhould deſcribe, to the end that it may be in a due proportion with the mover; or if the regulator be given, the means of finding the force of the mover, &c.

Our author had already exhibited a deſcription of an aſtronomical clock; but this not having attained the degree of perfection he at firſt propoſed, he endeavoured afterwards to conſtruct a new one, in which he has exerted all his abilities: he flatters himſelf with having brought it to a degree of perfection far ſuperior to any-thing that has been yet executed in the kind. After deſcribing this clock at large, he enters into a detail of ſeveral experiments, which he had made, in order to carry the pendulum and its ſuſpenſion as near the mark as poſſible.

Having met with ſome ſucceſs in perfecting aſtronomical clocks and watches, he was encouraged to form a ſcheme for rendering this art ſubſervient to the improvement of navigation, a ſcheme which he had long projected, before he was able to carry it into execution. But after repeated eſſays, amendments, and infinite pains, he flatters himſelf he has brought it to ſuch a degree of improvement as he could hardly have expected. Such a machine is of too great utility in navigation, not to be made public. And even, were it not to anſwer the end propoſed, it may afford ſome uſeful hints in regard to ſo capital a point, for the diſcovery of which divers nations, and eſpecially the Engliſh, have publiſhed rewards. Our author aſſures us, that his marine clock was quite finiſhed, when he heard that a London clock-maker (he means Mr. Harriſon) was at work upon the ſame ſubject. The occaſion of that gentleman's firſt entering upon this attempt our author does not pretend to know; but this he can affirm, that as to his own mechanical enquiries, he has been directed merely by natural impulſe. He may have hit upon the ſame thing with other men, but he never coveted any falſe honour, by copying or claiming the inventions of another artiſt. This he affirms in the moſt ſerious manner, and, as a man of reputation, he deſerves to be believed. He deſires no public reward, the greateſt he aſpires to would be to ſucceed in his attempt, and do ſervice to mankind. He only waits, he ſays, for a favourable opportunity to make a trial of it at ſea.

The ſubject of aſtronomical clocks leads our author to treat of the longitude, and its purpoſes at ſea, as alſo of the uſes of clock-work towards diſcovering the longitude. With this view he expatiates on the principles he has followed in the conſtruction of a marine clock, and gives a plan of the whole machine.

machine. To this he annexes a variety of experiments, and ſubjoins a ſcheme for conſtructing a marine clock ſtill more ſimple and leſs expenſive than that which he has executed. After favouring us with ſome obſervations and experiments relative to aſtronomical clocks, by way of addition he makes ſeveral important remarks, in regard to the conſtruction of watches, and diſplays all his abilities in carrying this branch of his art to its higheſt degree of perfection. At the end of the ſecond part he gives us a table of the lengths of the pendulum; and in the index he has inſerted the explanation of ſome technical terms, which are not defined in the body of the work.

Such is our author's plan, of which we have endeavoured to give a ſuccinct idea, the matter being too copious to enter into a further detail. As to the manner of executing it, he writes, indeed, more like an artiſt than a ſcholar, which is the occaſion of his inequality of ſtile, of his tedious details, and frequent repetitions. Theſe are inaccuracies which the ingenious author himſelf acknowledges, and for which the candid public ought to make proper allowances. It is impoſſible, he ſays, but ſuch little blemiſhes of ſtile muſt fall from the pen of a perſon, who was continually interrupted in his ſtudies by buſineſs, and by the avocation of domeſtic affairs. An artiſt can have but little time to ſpend in his cabinet. It is ſufficient for him to write ſo as to be underſtood. If his work ſhould have any merit in regard to the handling of the ſubject, he hopes it will be a compenſation for the incorrectneſs of ſtile and language. He thought it more adviſeable to publiſh it with all its defects, than to keep it locked up for his own uſe. He has not the common vanity of authors, to ſay he was preſſed or ſolicited, or that a copy was ſurreptitiouſly taken from him; he ſent it abroad as a volunteer, merely with a view of ſerving the public. Should mathematicians object that he might have omitted many particulars, they ought to conſider that his work is not deſigned for ſcientific people, but for artiſts, for workmen, and the lovers of clock-work: he is ſenſible that the ideas of thoſe people are extremely inadequate, and it is neceſſary to conduct them gradually into the road of perfection.

ART. XII. FOREIGN LITERARY INTELLIGENCE.

FRANCE.

PARIS. *Hiſtoire de l' Irlande ancienne et moderne, tirée des Monumens les plus autentiques. Par l'Abbé Mac Geoghegan. Tom. III. à Paris.* Or, *The Hiſtory of* Ireland, *ancient and modern, extracted from*

from the moſt authentic Records. By the Abbé Mac Geoghegan. *Vol. III. 4to. at* Paris *: and to be had at* Nourſe's *and* Vaillant's, *in the* Strand.——The firſt volume of this hiſtory was publiſhed in the year 1758, and contains an account of Ireland from the earlieſt times to the reign of Henry II. when that iſland came under the Engliſh government. This great revolution is related at length at the end of the firſt volume. The ſecond was publiſhed in 1762, and contains the tranſactions in that kingdom from the reign of Henry II. to the death of queen Mary, in 1558. The third, publiſhed in 1763, relates the events that happened in the long reign of queen Elizabeth, and concludes with a ſummary of the hiſtory of the four Stuarts that ſat on the Britiſh throne. The accounts of the Revolution being ſuch as might give offence to our government, the bookſeller's name is not put to the title-page, and it is pretended to have been printed at Amſterdam, probably becauſe our new allies the French would not openly licenſe a work ſo injurious to this nation, juſt at the concluſion of the peace. The author being a zealous eccleſiaſtic of the Romiſh religion, we muſt naturally expect ſuch accounts of that iſland, as ſavour of bigotry and prejudice. Though his partiality againſt the Engliſh is expreſſed in the bittereſt terms of invective; yet this is moderation, when compared to the torrent of abuſe which he pours out againſt the Proteſtant religion. His ſtile is inelegant, and his method confuſed; yet in what relates to the antient hiſtory of Ireland, the work may be of uſe to a more judicious compiler. Perhaps we may have occaſion to examine more minutely into this hiſtory in ſome future Review.

Hiſtoire Poetique, tirée des Poetes François. A Paris, in 12*mo.* 1763. Or, *The Poetic Hiſtory; extracted from the* French *Poets. At* Paris.—M. Rollin ſeems to have laid down the plan of this work, by expreſſing a deſire of a mythological hiſtory in a ſingle volume, which ſhould contain the moſt conſiderable facts, ſuch as are moſt known, and beſt adapted for facilitating the ſtudy of authors, without any parade of erudition, but merely for the uſe of young people. The reader will conclude from ſo great an authority, that this work was wanting for the inſtruction of youth, and be pleaſed to find that the author has ſucceeded in his undertaking.

Bibliotheque inſtructive, ou Traité de la Connoiſſance des Livres rares & ſinguliers. Par Guillaume Francois Debure le jeune, Libraire de Paris. A Paris. 1 Vol. in 8*vo.* Or, *The Inſtructive Library, or a Treatiſe, in which the Reader is introduced to the Knowledge of ſcarce and extraordinary Books. By* William Francis Debure, *jun. Bookſeller at* Paris. *One Volume, in* 8*vo.*—This work contains a well choſen catalogue of the greateſt part of thoſe valuable books

books that have ſucceſſively appeared in the republic of letters, ſince the diſcovery of printing to the preſent time; with notes on the difference and ſcarcity of their editions, and remarks on the cauſe and degrees of this actual ſcarcity. The author likewiſe ſhews the manner of diſtinguiſhing between genuine and counterfeit editions, and gives a particular typographical deſcription of the form in which thoſe volumes are printed, whereby it will be an eaſy matter to know thoſe copies, either mutilated in part or abſolutely imperfect, which are every day vended in the trade, ſo as to diſtinguiſh them with the utmoſt certainty from ſuch as are entirely complete. The whole work is regularly diſpoſed, according to the different arts and ſciences, and is moreover enriched with a general index of authors, and a complete ſyſtem of biography. This firſt volume relates only to theology.

The knowledge of books, as the author ſays in his preface, may be conſidered in two different lights. The firſt enables us to form a right judgment on the goodneſs or utility of a literary performance. The ſecond conſiſts in knowing the value of a book in the way of trade, the different editions, their merits and ſcarcity, the method of diſtinguiſhing the genuine from counterfeit editions; in conſequence whereof, he divides books into two claſſes. The firſt contains the ordinary editions of books, and in general all uſeful performances. This branch has been handled by ſeveral of the literati, to whom it properly belongs; and accordingly our author does not attempt to meddle with it: he only gives the name of ſuch books, and ſays they are much eſteemed. The ſecond contains ſcarce books, that is, books of imaginary merit, as the author judiciouſly obſerves, becauſe they have no intrinſic worth, but their whole merit depends on the fancy and taſte of a few perſons.

Among the ſcarce books, the literati will be pleaſed to find thoſe primitive editions, which, on ſome occaſions, may ſupply the place of manuſcripts, and thoſe rude eſſays which are capable of conveying an idea of the art of printing in its infancy. The author begins his catalogue with the text and different tranſlations of the Bible. That of cardinal Ximenes, or the *Biblia Complutenſia*, printed in 1514, is the firſt he mentions, being very ſcarce, and, on that account, extremely valuable. He afterwards takes notice of the Polyglot Bibles of Antwerp, Paris, and London. From the Polyglots he proceeds to the Hebrew Bibles, among which that of Athias, printed at Amſterdam in 1705, is the moſt eſteemed. But our author takes more notice of the edition of the Vulgate publiſhed by John Fuſt, without a date or name of place; it is to be ſeen in the library of the Mazarin college, and ſuppoſed to have been

printed

printed in 1450. He likewiſe gives a particular detail of the Bible of Mentz, printed in 1462, by John Fauſt and Peter Schoyffer; notwithſtanding theſe two editions have no other merit than their antiquity. The firſt book that was printed with a date, is a Pſalter, publiſhed at Mentz in 1457, by John Fauſt and Peter Schoyffer.

There is another kind of books that raiſe the attention of the curious, namely, thoſe againſt religion, ſuch as Servetus *de Trinitatis erroribus, de Trinitate*, and eſpecially his *Chriſtianiſmi Reſtitutio*, of which there is ſaid to be only one copy; his dialogues on the Trinity, on Purgatory, and ſeveral others mentioned in this catalogue: as alſo thoſe of Poſtel, Jordanus Brunus, Bodinus, Vanini, and ſeveral others.

We ſhall not enter any farther into the merits of this work; it ſeems the author intends to divide it into five volumes, which will be publiſhed with all convenient expedition. The work will be of great uſe to bookſellers, and thoſe who have a curioſity to be poſſeſſed of ſuch books as are to be met with difficulty in other libraries.

L'Art de la Teinture en Soie. Par M. Macquer. A Paris, 1763. Or, *The Art of Silk Dying. By Mr.* Macquer. *At* Paris, 1763.——This is a folio pamphlet of 86 pages, wherein the ingenious author, after giving a ſhort view of the theory of dying in general, proceeds to a full deſcription of the art of dying in ſilk. All the different operations of this art are deſcribed with ſuch preciſion and perſpicuity, as plainly ſhew the author to be a thorough maſter of his ſubject. On each operation in each colour, as well as on the materials uſed for dying, the reader will meet with a great variety of reflections, which at the ſame time will be entertaining to ſuch as delight in the ſtudy of natural philoſophy, and prove uſeful to the artiſts.

Terræ Sanctæ Tabula, Scripturæ Sacræ, Flavii Joſephi, Euſebii, et Divi Hieronymi, innumeriſque aliorum Hiſtoricorum, Commentatorum, Geographorum, Viatorum, ſive recentium, Romanorum, Græcorum, Hebræorum, Arabum, Teſtimoniis delincata, Opus Poſthumum Guilielmi De Liſle, Primarii Regis Geographi, ex Archivo Geographico Rei Navalis Galliæ, erutum et editum a Joſepho Nicolao De Liſle, Auctoris Fratre, Rei Navalis Aſtronomo, Geographo, Anno 1763, *ſub Auſpiciis Illuſt. D. D. Ducis de Choiſeul, ſummi Rei Navalis & Bellicæ adminiſtri. Pariſiis.*—This is a poſthumous work of the celebrated geographer De Liſle, a work of great uſe for underſtanding the holy ſcriptures. It is a correct map of the Holy Land, comprehending not only Paleſtine with the Hebrew tribes, in the form and manner as they continued to the diſſolution of the kingdoms of Iſrael and Juda, but likewiſe as they exiſted after the

return from the captivity of Babylon, to the taking of Jeruſalem by Titus Veſpaſian. The modern names of a number of places have been added, the territories of Tyre and Sidon are marked with great preciſion, and all the different diviſions of that country under Moſes, Joſhua, the Kings, and the Romans, are clearly expreſſed. The map itſelf is elegantly engraved, which is the character of all M. De Liſle's performances.

Le Conſervateur de la Santé, ou avis ſur les Dangers, qu'il importe à chacun d'eviter, pour ſe conſerver en bonne Santé, et prolonger ſa Vie. On y joint, des Objets de Reglement de Police relatifs à la Santé. Par M. Le Begue de Preſle, Docteur Regent de la Faculté de Medicine de Paris, & Cenſeur Royal. A Paris. 1 *Vol.* 12*mo.* 1763. Or, *The Preſerver of Health, or Advice concerning the Dangers which it behoves every Man to avoid, in order to maintain himſelf in a State of good Health, and to prolong his Life. To which are added, Some Regulations of the Police in regard to Health. By M.* Le Bergue de Preſle, *Phyſician and Cenſor Royal at* Paris. 1 *Vol. in* 12*mo.*—The learned and humane author of this performance, having caſt an eye on the many perils with which poor mortals are ſurrounded, thought he ſhould do a conſiderable piece of ſervice to the human ſpecies, in expoſing thoſe dangers which threaten our health. Not ſatisfied with pointing out the means to avoid them, he likewiſe ſhews us how to prevent the unhappy conſequences of thoſe which we have not been able to eſcape. This uſeful treatiſe he divides into thirteen chapters; the firſt treats of the dangers ariſing from the different temperature of the atmoſphere. The ſecond conſiders water relatively to the uſes of life. Artificial liquors are the ſubject of the third. The fourth examines the inconveniencies that attend the uſe of particular aliments. In the 5th the author enquires into the quantity and quality of food, and the time of repaſt, relatively to the bad effects that may ariſe from them. The ſixth treats of raiment; the ſeventh of ſleep; the eighth of exerciſe and reſt; the ninth of the paſſions; the tenth of excretions; the elventh contains ſeveral articles as corollaries to the tenth; the twelfth treats of dangers that are attended with ſudden and fatal conſequences to health, as impure coition, the breath or biting of diſtempered animals, &c. The thirteenth and laſt treats of precautionary remedies, imaginary diſeaſes, and the abuſe of books of phyſic. Upon the whole: This is a work dictated by humanity, the ſcope of the author being to preſerve his fellow-creatures from the dangers which threaten their life, or at leaſt their health, and even to repair as much as poſſible the miſchief ariſing from former acts of imprudence.

ITALY.

FLORENCE. *Caratteri di Teofrasto Greco Toscani, colle le loro illustrazioni, varie lezioni e Note, Tom. 3. in Firenze, 1762, in 8vo.* Or, *The Characters of* Theophrastus, *translated from the* Greek *into* Tuscan, *with Notes and various Readings. Volume the 3d, in 8vo.*

James Cartieri, a bookseller in Florence, has given notice to the public, that the abbate Ubaldo Montelatici, and the doctor Saverio Manati, are jointly concerned in compiling a general dictionary of botany and agriculture, in Italian, Latin, French, and, so far as is possible, in Greek, German, Spanish, English, Arabic, &c. This work will be contained in three, or, perhaps, four volumes in folio.

The learned Signor Bandini, of this city, has lately published the following work: *Justiniani Magni Imperatoris & Eudoxiæ Augustæ, Opera quædam Anecdota, nunc primum ex MSS. Codd. Bibliothecæ Mediceæ, Græce et Latine, in lucem prodeunt, cura et studio Aug. Mar. Bandini, Regii Bibliothecarii, Florentiæ.*——The republic of letters is greatly indebted to the learned editor of these valuable anecdotes. They relate chiefly to ecclesiastic history, and particularly to the heresies of Theodorus, bishop of Mopsuesta, Iba a Syrian bishop, and the celebrated Theodoretus.

PISA. *Degli effi Tumori, &c.* Or, *A Treatise on the Swelling of the Bones. By* M. Mattani, *Physician at* Pisa. 1763.——The nature of the bones, their unnatural increase, and the manner of treating tumors in those parts, are the subject of this work, the author of which seems to be master of his profession.

ROME. *Risposta al Ragionamento del Matrimonio, &c.* Or, *An Answer to the Discourse of* Mangellanus *the Philosopher, concerning Marriage. By a Member of the Academy of Botany at* Cortona.—It is surprising that the author should at this time endeavour to revive the attention of the public in regard to a work of no merit, which refutes itself, and has been long buried in obscurity. This Mangellanus was an Epicurean philosopher.

VERONA. *Sacre Antiche Inscrizioni, &c.* Or, *A Refutation of some sacred Inscriptions, and of the Explanation given to them by* Dominic Vallarsi. *By the Marquis* Lewis Pindemonti.——This is a dispute that has made a great noise in Italy. The inhabitants of Verona have an annual festival of the martyrs Firmus and Rusticus. M. Vallarsi, of that city, examining the shrine in which the relics of those saints are preserved, thought he perceived an inscription on them; but the marquis Pindemonti publishes this treatise to shew that this inscription is spurious.

PARMA. The two brothers, Bodi, printers of Parma, acquaint the literati, that the count de la Torre di Rezzonico intends to publish his *Plinianæ Disquisitiones*, wherein he enquires into

the country, the writings, the manuscripts, and editions, of the two Plinies, with their different commentators. This work will be divided into twenty books, which will contain two volumes in folio. The said booksellers have the copy in their hands, and propose publishing it by subscription. The specimen of the author's abilities, in the *prospectus*, or proposals, cannot but excite the curiosity of the learned.

MONTHLY CATALOGUE.

Art. 13. *The Question of the Independency of Military Officers serving in Parliament, stated and considered; with some Remarks upon the present Constitution of the Militia in* England. 8*vo*. *Pr.* 1*s*. 6*d*. Kearsley.

THIS is a sensible well-timed pamphlet, and written entirely upon the principles and in the spirit of the constitution. The author's aim seems to have been to prove, that an army that is not entirely and immediately dependent upon the civil power, must become the scourge, and, perhaps, the bane of public liberty; and that the power which the constitution has invested in his majesty, of appointing and displacing military officers, is the great safeguard which the people have against military government. With regard to some late dismissions, we think his reasoning is strong and conclusive. He thinks that if any officers of the army, who were members of parliament when the late national ferment was worked up almost to a rebellion, approved of the opposition to the measures of government, such officers would have been very improper persons to have had commands against the insurgents; that the taking from such an officer his commission is the greatest favour that can be done him, as it is the only method that can be thought of to end that disagreeable dispute which must arise within himself, between his principles as a senator and his duty as a soldier.

Art. 14. *An Address to the Public, on the late Dismission of a General Officer*. 8*vo*. *Pr.* 1*s*. Nicoll.

This pamphlet is on the same side of the question with the last. It is keen, spirited, genteel, and sensible; and, though some may dislike the personalities it contains, they arise naturally from the subject.

Art.

Art. 15. *Conſiderations on the Penal Laws againſt Roman Catholics in* England, *and the new acquired Colonies in* America. *In a Letter to a Noble Lord. By a Country Gentleman.* 8vo. *Pr.* 1*s.* Dodſley.

This pamphlet is ſhrewd, ſenſible, plauſible, but dangerous, ſuperficial, and inconcluſive: its principal parts are founded on facts that are falſe in themſelves. The author is a profeſſed advocate for the mitigation of the penal laws, under the Engliſh government, againſt thoſe who, according to him, have retained the religion of our forefathers. This is an ambiguous, diſingenuous, and jeſuitical expreſſion, not to mention that the deviation from the religion of the forefathers of Chriſtianity, juſtified the reformation; the whole of which is built upon that plea. It would be no hard matter to ſhew, that there is not, at this very time, a ſingle penal law in force againſt ſuch of the papiſts as ſtick to the religion of, even, their forefathers, without admitting thoſe execrable ingraftments which the jeſuits and other tools of the court of Rome have made upon it, ſince the Reformation. In one paſſage the author ſays, he does not recollect an inſtance, within theſe 200 years, wherein the popes pretended to intermeddle in the ſtate-affairs of England, that is, that no pope attempted to have any concern in the affairs of the Engliſh government, ever ſince the firſt four years of queen Elizabeth's reign; an aſſertion which carries with it its own confutation to any man who reads queen Elizabeth's reign and thoſe of her ſucceſſors. In many other parts of this pamphlet the author attempts to juſtify the abſurdities and perſecuting ſpirit of the Roman Catholics, by the like which prevailed among proteſtant ſectaries. It is true, Calvin did procure the death of Servetus, and ſome wrong headed ſectaries in New England perſecuted one another. But is a ſtate to abolish all laws againſt murder and robbery, becauſe one man has been killed in an accidental encounter, or by a high-mettled blood, and another has been convicted of ſtealing a loaf to ſupport nature? No proteſtant ever juſtified Calvin for his perſecuting Servetus, (though, by the bye, he was not his judge) and the religious perſecutions in America were againſt law, and declared ſo by the government at home. Have ever the pope and his clergy authentically, and upon principle, renounced and diſclaimed all perſecuting powers, as the church of England, and her proteſtant diſſenters, again and again have done, and by their practice daily exemplified their precepts?

Upon the whole: In apologies of this nature nothing ought to be advanced that will not bear the ſtricteſt teſt of inquiry; and we are afraid that many paſſages of this pamphlet are ſo looſe and unguarded, that, ſo far from doing the Roman ca-

tholics ſervice, men of ſuperior rank and penetration may be of opinion, that the government and the public cannot be too much upon their guard againſt a ſet of men who not only eſpouſe the religion, but the reaſoning, of their forefathers.

Art. 16. *Conſiderations on the Expediency of a General Bill, for apportioning and dividing Waſte Lands, in order to an Incloſure thereof, with the Conſent of Lord and Commoners. And a Plan of a Bill for that Purpoſe. Humbly ſubmitted to the Conſideration of the Legiſlature. By* R. W. *one of his Majeſty's Juſtices of the Peace for the County of* Stafford. *Folio. Pr. 6d.* Dodſley.

We heartily wiſh ſucceſs to this plan; and we recommend it to all our readers who are in parliament, that they would favour it with their voices.

Art. 17. *The Right of Appeal to Juries, in Cauſes of Exciſe, aſſerted. 8vo. Pr. 1s.* Towers.

The title of this pamphlet ſufficiently explains its contents; and it would be doing it injuſtice to deny its being written with great accuracy, preciſion, and ſpirit. In ſhort, the author ſays as much as can be ſaid with propriety on the ſubject; and we think the claſſical compliment paid to Mr. Heath his fellow-labourer in the ſame *orchard*, may, at leaſt with equal juſtice, be applied to him.

—— —— —— *Si Pergama dextra*
Defendi poſſent, etiam hac defenſa fuiſſent.

Art. 18. *A Letter to the Proprietors of* Eaſt-India *Stock, on the Subject of Lord* Clive's *Jaghire; occaſioned by his Lordſhip's Letter on that Subject. 8vo. Pr. 1s. 6d.* Bathurſt.

We were in hopes that we had done with this controverſy, which has already coſt ſo much paper and print, reading and writing. This writer is a declared opponent to lord Clive, whoſe letter to the directors of the Eaſt-India company he attempts to anſwer, but we think with very indifferent ſucceſs; nor is his treatment of his lordſhip, in ſome parts of the letter, very decent.

Art. 19. *Conſiderations on the preſent State of the* Eaſt-India *Company's Affairs: By a Perſon now, and for a long Time paſt, intereſted in them. 8vo. Pr. 6d.* Nicoll.

Ecce iterum—What, more ſparring blows at lord Clive? between whom and Mr. Vanſittart a parallel is here drawn, greatly to the diſadvantage of the former, while the latter is repreſented

ſented as another Pompey, chaſte, undepraved, and undebauched, amidſt Aſiatic luxury, and oriental treaſures. The conduct of the company's ſervants at Bengal is here ſeverely arraigned; and the conſiderer thinks that the neceſſary conſequences of their inſolent behaviour towards Coſſim Aly Khan has changed the Eaſt-India company into a military, inſtead of a commercial, eſtabliſhment. He is likewiſe ſevere upon ſome late tranſactions in the Eaſt India houſe. In ſhort, according to this author, the company are, at this time, acting the tragedy of *All in the Wrong*.

Art. 20. *An Alarm to the Stockholders. Neceſſary to be peruſed by thoſe who have any Property in the Bank, or any of the Public Funds.* 8vo. *Pr.* 6*d*. Cooke.

This pamphlet is levelled againſt the Bank of England, on account of a reſolution which its directors are ſaid to have come to, not to diſcount the bills of merchants. The author, therefore, informs the public, that application is now making to obtain a charter to raiſe a fund ſufficient for diſcounting bills on the moſt honourable conditions. He then very briſkly attacks the preſent conduct and management of the Bank, with no little acrimony, and, at the ſame time, a great ſhew of reaſoning: he then propoſes ſome queries, which, had we the honour to be in the direction of that reſpectable body, we ſhould not think it beneath us to anſwer.

Art. 21. *A Letter to the Right Honourable* George Grenville, *Eſq. &c. &c. &c. upon the Conduct of the late Oppoſition.* 8vo. *Pr.* 1*s*. Nicoll.

This is the firſt reign ever known in the Britiſh annals, in which wit, learning, reaſoning, and literary accompliſhments of every kind, were almoſt entirely on the ſide of government. All the laughers and reaſoners were in the party of oppoſition from the days of Marvel and Marprelate down to thoſe of Caleb D'Anvers and Jeffery Broadbottom. The antiminiſterial writers ſuffer themſelves to be ſhot at like ſo many hares in their ſeats, as if they were reſolved to deprive the public of the pleaſure of ſeeing a fair chace. This ſilence might be aſcribed to the very worſt of all cauſes, had we not ſeen, ſometime ſince, the moſt virulent libels that ever were aimed at an adminiſtration, paſs unproſecuted, uncenſured, and unpuniſhed. The ſcope of the pamphlet before us is to defend the conduct of the adminiſtration, and to expoſe that of its opponents, to clear up the caſe of arreſts and ſeizures upon general warrants, and to brand the intentions of the oppoſition in the parliamen-

tary debates on that head, by their refuſing a conſtitutional, legal, and comprehenſive, ſecurity againſt the evil complained of, and inſiſting upon a temporary, partial, premature, and ineffectual reſolution of one houſe of parliament, which, of itſelf, could have no operation in law, however it might have influenced the courts of juſtice, before whom the very queſtion in debate was to have been tried.

Art. 22. *Poems on ſundry Occaſions.* *By* James Woodhouſe, *a Journeyman Shoemaker.* 4to. *Pr.* 3*s.* Dodſley.

In the advertiſement prefixed to theſe poems we are given to underſtand, that the author, who is about 28 year of age, is a journeyman ſhoemaker at the village of Rowley, near Hales-Owen, about ſeven miles from Birmingham, and two miles from Mr. Shenſtone's, of the Leſſowes; and in a kind of poſtſcript we are told that, ſince theſe poems went to preſs, the author has been put in poſſeſſion of a free-ſchool of 10 l. a year, preſented him by lord viſcount Dudley and Ward. Mr. Shenſtone (concerning whoſe poetical and literary abilities we have already given our opinion) was the author's generous patron while alive, and he, in grateful return, has done the beſt he can to make his departed patron's manſion and memory immortal. He has celebrated both with all the luxury of his imagination, but has ſucceeded beſt in a picture of domeſtic life, drawn in an ode intituled Spring, from which we ſhall preſent the reader with the following ſtanzas.

'For now domeſtick cares employ,
And buſy ev'ry ſenſe,
Nor leave one hour of grief or joy,
But's furniſh'd out from thence:

Save what my little babes afford,
Whom I behold with glee,
When ſmiling at my humble board,
Or prattling on my knee.

Not that my Daphne's charms are flown,
Theſe ſtill new pleaſure's bring;
'Tis theſe inſpire content alone,
'Tis all I've left of Spring.'

That Mr. Woodhouſe is incomparably a better poet than Stephen Duck muſt be readily admitted; but we ſhall be really ſorry if the encouragement and patronage Stephen met with ſhould tempt this author to forego an honeſt, though painful, employment, in hopes of meeting with the like fortune;

or

or to exchange the *tripos* of his ſtall, in hopes of being ſeated, like another Homer, on that of Apollo. His verſes, conſidering his education, have great merit; but that kind of deſcriptive poetry which he aims at, is become ſo common, and has been executed ſo happily by a great variety of writers, that we now hear *the murmur of the ſtream* and *the whiſper of the breeze*, with as much indifference as we do the emptying of a waſh-tub, or the ſound of a cat-call. The *daiſied mead* and the *verdant grove*, are ſeen without inſpiring one poetic rapture; and *Phillis ſmiles* and *Chloe charms* in vain. In ſhort, at preſent it muſt require very great genius to make any conſiderable figure in poetry; and we cannot compliment Mr. Woodhouſe with any encomium beyond that of exhibiting a phænomenon.

Art. 23. *The Fourth Satire of* Boileau *imitated, with a Dedication, to* R***** R*rr*s, *Eſq. of* O**l C*ll**e. *4to. Pr. 6d.* Flexney.

We look upon this in the light of a poetical exerciſe, in which the author exhibits abilities ſufficient, from being an imitator, to rank him, ſome time or other, among our beſt originals.

Art. 24. *Faces Sacræ, ſive Epithalamium Cæleſte* Solomonis. *Interprete Caſpare Barlæo. 4to. Pr. 2s.* Henderſon.

A Latin poem, a kind of parody of Solomon's ſong, written by Gaſper Barlæus, and now republiſhed by one Mr. Henderſon, who has prefixed to it a few Latin verſes of his own, inſcribing it to his preſent majeſty. Barley's poetry is very indifferent, and Mr. Henderſon's much worſe.

Art. 25. *A Sketch of the Beau-Monde. Inſcribed to* Charles Haſtings, *Eſq. Part I. 4to. Pr. 1s.* Burd.

This ſketch of the *Beau-monde* is juſt ſuch a one as we might expect to find aſſembled together about the confines of St. Giles's or Billingſgate, being nothing but a collection of poor dirty ragged figures not worth looking on: the author ſeems to have not the leaſt idea of poetry, and to write *invitâ Minervâ*, throughout the whole, though he affects to be extremely arch and ſatirical. Pray, readers, obſerve how ſevere and clever he is upon the clergy, a certain ſign that he muſt be a wit.

'O would our ſovereign fill each vacant ſee
With men from Arthur's, or the *Coterie*;
Was but the church ſupplied with ſaints like thoſe,
A Lambeth-pope at ſuch a conclave choſe,
Soon would our paſtors learn a poliſh'd ſtile,
The bigot's lour be ſoft'ned to a ſmile,

The

The world no more be dupes to the groteſque,
The holy veſtments light and *corregieſque*;
No caſſock'd quack, with patience would be heard,
No dolt, with rueful voice and frowſy beard;
Nor college gluttons, with their greaſy hands,
Nor louts, with ſtockings darn'd and dirty bands;
Devotion ſoon would throw off all diſguiſe,
And wits alone to high preferment riſe:
Inſtead of Peter, Hoyle ſhould keep the keys,
None be excluded Heaven that paid the fees,
Croſiers by courtiers only be obtain'd,
The lawn by no plebeian blood be ſtain'd,
But *purpurati*, nurs'd on eider beds,
Archbiſhops born with mitres on their heads;
Then might we hope to ſee our faith refin'd,
And ſenſual joys to ſacred duties join'd,
They'd change our morals——turn our dulleſt pray'rs
To gay cantatas, or to opera airs;
Unfrock the ſophiſt, break the midnight lamp,
And cancel ev'ry form, or monkiſh ſtamp;
Produce the dice inſtead of Sternhold's bards,
And cloſe the ritual with a game at cards.'

Where could this great ſketch-painter pick up the word *corregieſque?* doubtleſs amongſt the *delettanti* and the *conoſcienti*. What but the moſt fertile imagination could ever have furniſhed us with

'Archbiſhops born with mitres on their heads.'

But if this gentleman has not a great ſhare of wit, he has, at leaſt moſt abundant prudence, for he not only, with true political caution, guts his proper names from S——h and H——d, down to F——d and L——d, but diſvowels every ſevere word that could poſſibly give offence, never ventures to name peers, lords, earls, ſtars, or ſtrings, unleſs they are thus guarded, p—rs, l—ds, e-rls, ſt-rs, ſt—gs.

'When Britain mourn'd her ancient ſpirit loſt,
When ſcound—ls triumph'd at the nation's coſt;
Think how debas'd the imperial ermine grown,
Think what rewards for virtues yet unknown;
L—ds without credit—Ea-ls without a name.'

Though we admire the prudence of this author's daſhes, we will venture to aſſure him his fears are quite unneceſſary, and that he will never write any-thing which will deſerve the notice of government, or call down upon him the vengeance of an offended miniſtry.

Art.

Art. 26. *Ingratitude. A Poem. Inſcribed to the moſt grateful of Mankind.* 8*vo.* *Pr.* 1*s.* Williams.

The public is well apprized of the perſon and occaſion pointed at by this poem, which contains ſome incorrect rather than bad lines, and many that are ſpirited and poetical. The author ſeems to be truly animated with his ſubject, and an honeſt indignation glows through the whole. What connection he has with lord H. we know not, but his regard for him appears to be warm, and even affectionate. The following lines conclude his poem; and the epithet of *infant* given to his muſe, makes us believe that this is what the author pretends it to be, a maiden production.

'This little off'ring of an infant muſe,
Who here diſclaims all mean or ſelfiſh views,
Forgive: nor let ill-nature think me vain,
Nor rank me foremoſt in her peeviſh train;
If once, to nature true, I feel the flame
Of indignation at a villain's name;
By honeſt motives fir'd, am frank to own
I bow with rev'rence at juſt Satire's throne;
Glow for the weal of this my native iſle,
Nor wiſh a meed above Thalia's ſmile:
Forgive a voice you never heard before,
And may moſt likely never hear it more;
A voice that's weak indeed:——But is it true?
Say, honeſt C——, I appeal to you.'

Art. 27. *Elegies.* *By* Robert Scot. 4*to.* *Pr.* 1*s.* Burnet.

Theſe elegies are penned in the ſtrain that alone is proper for ſuch compoſitions; they are paſſionate, plaintive, and harmonious. That upon general Wolfe is particularly beautiful. Speaking of the muſe lamenting over his urn, the poet ſays,

'Yet mid the tears that wet thy ſacred tomb,
Let her well-pleas'd, in ſtrains of triumph, tell
Tho' ſnatch'd from life while in its faireſt bloom,
None ever liv'd too ſhort who dy'd ſo well.'

Art. 28. *Ethic Epiſtles upon the Plan of Revealed Religion.* 4*to.* *Pr.* 1*s.* Cooke.

Theſe epiſtles are profeſſed imitations of Mr. Pope's ethic poems, particularly his Eſſay on Man; and tho' the author's pious plan is undoubtedly commendable, yet we cannot compliment

pliment him so highly as to say, that he is quite so good a poet as Mr. Pope. Speaking of our Saviour he concludes his second epistle as follows.

'Tis his alone, omnipotent to save,
Who conquers death, and triumphs o'er the grave,
God's everlasting purpose to reveal,
And what man only hop'd, in goodness tell;
The love divine, eternal, to display,
And beam o'er lifeless dust immortal day.
Breath the last mercy of all gracious heav'n,
Accepted penitence, and sin forgiv'n.'

Art. 29. *A Hint to such as would be Wise.* 4to. *Pr.* 5*s. sewed.* Harrison.

Some ethic writers have remarked, that a man who is but half a villain is the most miserable wretch in the world; other dimidiated beings are, perhaps, under the like misfortune, nor can we conceive that a man who is but half mad is near so happy as one who is wholly so; and a half-formed poet is of all creatures the most despicable. The reader may partly guess our meaning by the following extract from the preface.

'Having received a talent from God, and bearing good-will towards my neighbour, I think it a duty highly incumbent, to exercise my gift, as much as may be, to the honour of the former, and benefit of the latter; wherefore, unconscious of a more interesting subject, I am induced to make public the following small piece; wherein my chief care has been plainness of expression, and to avoid any thing which might be unnecessary or superfluous; nor have I other reason for its appearing in verse, than being on a day in peaceful contemplation, the two first lines of the introduction, "To thee, Good God, &c." were so powerfully impressed on my mind, and committing them to paper, I was in so singular a manner led on, from time to time, I could not but yield up to what might be the issue.'

As to the performance itself it treats of God, angels, and the fall of Disobedient Spirits, of Creation, of Vegetables, of Animals, of Minerals, of Man, of Magnetism. With regard to the execution the reader may form some notion of it, from the following lines upon minerals.

'The pregnant vapour of the breathing-sea
Sublim'd to where a cold, moist earth may be;
Co-mingling therewith, from heat supine
And want of purity, produce a mine
We *Saturn* call; from indigestion found,
With *Merc'ry*, most crude, chiefly to abound.'

If

It would, after all, be doing injuſtice to the author to ſay that all the parts of his performance are equally contemptible.

Art. 30. Wilkes *and* Liberty: *or, The Univerſal Prayer.* 4*to.* *Pr.* 1*s.* 6*d.* Williams.

This is an impious and deſpicable attempt to engage God Almighty to be a member of the Albemarle ſtreet club, and is one of the moſt eminent eſſays we know of to prove, that a writer in what he calls poetry, may be ſuperlatively wicked, and yet contemptibly dull. His zeal leads him to take the ſilm off from his majeſty's eyes,

'For notwithſtanding all the monarch's might,
Seldom he hears one ſingle ſtory right.'

Reader, if thou art not ſatisfied with the above ſpecimen of our author's poetical abilities, may'ſt thou have the heavy penalty of reading, as we have done, the whole of his performance.

Art. 31. *The Conciliator.* 4*to.* *Pr.* 1*s.* 6*d.* Kearſly.

A piece of common-place obſervations, ſtitched together by the needle of zeal, and the thread of enthuſiaſm.

Art. 32. *Friendly Advice to the Fair Sex in particular, and worthy the Attention of the Other Sex. By a Clergyman of the City of* London. 4*to.* *Pr.* 1*s.* Kearſly.

The decency and the tender concern for the virtue, modeſty, and accompliſhments of the fair-ſex, which this worthy clergyman expreſſes, cannot be too much commended. We muſt not, however, omit hinting to him, and to other well-meaning writers on this ſubject, that there are certain vices which the young part of the creation ought not to be cautioned againſt, becauſe curioſity too frequently ſucceeds ignorance. If the author, however, is unmarried, we wiſh him a young, handſome, and virtuous wife.

Art. 33. *An Account of the Southern Maritime Provinces of* France; *repreſenting the Diſtreſs to which they were reduced at the Concluſion of the War in* 1748: *And in what Manner they may again be diſtreſſed upon any future Renewal of Hoſtilities. With a Supplement, containing Obſervations on the Three principal Cities of* Provence, *namely,* Aix, Marſeilles, *and* Toulon. *To which are added, Some Remarks on the Marine of* France. 4*to.* *Pr.* 4*s.* *ſewed.* Harriſon.

We are given to underſtand, in an advertiſement prefixed to this work, that it is not a new publication, and that its con-

tents were offered to the perusal of his majesty's ministers of state, soon after the declaration of war in 1756. But however stale the subject may now appear, it contains many observations which are very proper for Britons to know at all times, especially with regard to the method of distressing France by sea, in case of a renewal of hostilities. We cannot, however, help thinking, that our ministers ought not to have suffered a pamphlet of this nature to be published, but that they ought to have secured the copy of it to themselves, at any reasonable rate.

Art. 34. *Reflections on the Natural and Acquired Endowments requisite for the Study of the Law. And the Means to be used in the Pursuit of it. By a Barrister at Law.* 8vo. *Pr.* 1*s.*6*d.* Worral.

This pamphlet is written with perspicuity and good sense. Every thing the author advances has a direct tendency to his subject, which is the study of the law; and therefore his performance must be useful in a very high degree. He examines the several requisites to constitute a lawyer, viz. perception, memory, judgment, elocution, learning, university-education, study, the choice of books, attending courts, taking notes, common-place-books, drawing pleadings, the crown law, company, and diversions; all which, to give them their smallest commendation, are rational, polite, and practicable.

Art. 35. *The Discovery: Or, Memoirs of Miss* Marianne Middleton. *By Mrs.* Woodfin, *Author of* Harriot Watson, Sally Sable, *and of* The Auction, *a Modern Novel. In Two Volumes.* 12*mo. Pr.* 5*s. sewed.* Lowndes.

We may, for a general character of this novel, refer our readers to the 15th volume, page 62, of our Review, where we gave an account of a former production from the same pen. It is no other but justice to own, that this Discovery unveils more originality than Mrs. Harriot Watson did. One or two characters are moral and well drawn, because their virtues are practicable in real life, and by persons in moderate circumstances; a method which we recommend to all novel-writers: but we cannot bestow the same encomium upon the incidents and conduct of the story, which are, in many places, improbable, unnatural, and confused.

Art. 36. *The Old Maid. By* Mary Singleton, *Spinster. A new Edition, revised and corrected by the Editor.* 12*mo. Pr.* 3*s.* Millar.

Those papers appeared periodically in the years 1755 and 1756, when the attention of the public was too much taken up with wars and rumours of wars, placing and displacing ministers, shooting

shooting admirals, ennobling generals, and a thousand other temporary political subjects, for any humourous, critical, or literary production to be read. The letters before us partake of all these three kinds, and many of them yield to none in this way of writing. We are sorry that the length of the best letters do not admit of our transcribing any of them here, which, perhaps might have otherwise been improper, as the transcribing of them would have been a third publication, which we are always willing to avoid. We are, however, of opinion, that the burying of them for some years, as the Chinese are said to do their earth, gives them an additional value: and for our own part we received entertainment from them, not only as they had elegance, but even novelty, to recommend them.

Art. 37. *The Visitor. By Several Hands. Published by* William Dodd, *A. M. Chaplain in Ordinary to his Majesty. In Two Volumes, 12mo. Pr. 6s.* Dilly.

The papers contained in these two volumes were originally published in the Ledger, and written by Mr. Dodd and Co. As they are most of them on very serious and important subjects, and seem calculated rather to instruct than to entertain, it is probable they will meet but few readers. As they were penned with a view to serve the cause of religion and virtue, we sincerely wish them success in this their new form, and would recommend them to the perusal of all those who prefer good sense to wit, and the cool suggestions of piety and devotion to a laboured elegance of stile, and the flights of fancy and imagination.

Art. 38. *Comfort for the Afflicted, under every Distress. With suitable Devotions. By* William Dodd, *A. M. Prebendary of* Brecon, *and Chaplain to the Lord Bishop of* St. David's. *8vo. Pr. 5s.* Dilly.

What the reader has to expect from this book will best be seen by the author's prefatory advertisement, where he informs us, 'that, as he thought he could not engage in a more benevolent attempt than that of offering comfort to his suffering and afflicted fellow-creatures:

'He therefore resolved upon preaching a set of discourses with this view: in which he had made great progress; when, accidentally, the good bishop Hall's treatise, called, The Balm of Gilead, fell into his hand. As this coincided with his plan, he freely used such arguments of this amiable writer, as approved themselves to his judgment, altering the style, and making other improvements as seemed necessary.

'When

'When he had finished the discourses, it was determined to weave them into a treatise, and lay them in a regular form before the world, for the benefit of such as might need, and would be glad of the consolation afforded in them. Free use hath been made of such writers, as have united their kind endeavours to assuage the burthen of human woe; amongst whom particular respect should be paid to Dr. Grosvenor, to whose Holy Mourner we are greatly indebted.

'To the treatise are added Devotions, some of which have been selected from the most eminent divines: and it is hoped that they will be found satisfactory to the Christian labouring under any species of affliction or distress.

'The writer claims no merit, and expects no fame from this work, which he publishes with a sincere and single design to serve and to bless his fellow-creatures: nothing can or shall deprive him of the reward of that good intention; nor has he the least doubt, that God will fail to make his humble endeavour subservient to so happy an end.'

To gain that happy end which the pious author here proposes, he has endeavoured to adapt his book to the meanest capacities; and seems rather to wish to make himself intelligible, than to acquire any degree of applause: though the style, therefore, of this performance is, in many places, objectible, we think it may be serviceable to well-disposed minds, and, as such, recommend it to our readers.

Art. 39. *The History of Miss* Oakley. 8*vo*. *Pr.* 2*s*. Bladon.

Though neither the characters nor story contained in this little history have either variety or entertainment to recommend them, yet there is a sprightliness and ease in the writing, which may be of use to young persons of both sexes, who attempt to qualify themselves for epistolary correspondencies.

Art. 40. *The History of the Rise and Progress of Poetry, through its several Species. By Dr.* Brown. 8*vo*. *Pr.* 3*s*. 6*d*. *in Boards.* Davis *and* Reymers.

The Doctor has extracted this history from his quarto dissertation on the Rise, Union, &c. of Poetry and Music, for the benefit of such classical readers as are not particularly conversant with music.

THE CRITICAL REVIEW.

For the Month of *June*, 1764.

ARTICLE I.

The Modern Part of an Univerſal Hiſtory, from the Earlieſt Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XLI. *8vo. Pr.* 5*s.* Millar.

NO work, perhaps, ever was circumſtanced in the manner this is, becauſe, from its commencement to the preſent time, the changes and alterations which have happened in the four parts of the globe, have given to hiſtory itſelf, what we may call, a new complexion. This unavoidably has lengthened the work before us. When our authors publiſhed their plan, the ſyſtem of affairs in Europe was pretty much the ſame it has been ſince the diſcovery of America. The French were poſſeſſed of an immenſe empire in that quarter of the globe, if we conſider its extent, fertility, and other advantages; but all is now vaniſhed from them, *like the baſeleſs fabric of a viſion*. The ſame may be ſaid of their Eaſt-India trade, which once threatened a total engroſſment of Aſiatic commerce. But above all, what a falling off have we ſeen of their national character as ſoldiers and politicians; and how many proofs have they given us in their military and civil capacities, that their chief ſtrength conſiſted in our fears and ridiculous apprehenſions, which magnified every thing that was French into exalted heroiſm and refined policy!

When the authors of this work ſate down to write, a man muſt have been thought worſe than a Quixote if he denied that the Havannah was impregnable by Britiſh arms, or if he had maintained that Great Britain was ſignificant in the ſyſtem of Europe, only by being without allies; that when left

to herſelf her conqueſts were great, deciſive, and ſuperior to any-thing that hiſtory can produce, becauſe they were not gained, like thoſe of Greece, Rome, or Macedon, over nations barbarous and effeminate, but over thoſe who have always boaſted themſelves to be univerſal dictators in all the arts of life; in military as well as civil diſcipline. In ſhort, had this hiſtory been finiſhed ten years ago, it muſt have appeared like an old map of London, Weſtminſter, and the adjacent pariſhes, without thoſe amazing improvements, which wealth, time, and induſtry have raiſed in almoſt every quarter of the metropolis, and its neighbourhood.

This volume contains pregnant proofs of what we advance. It opens with the hiſtory of Penſylvania; a ſtate that would have figured even in Greece, under the pen of an Herodotus or Thucydides, when we conſider its extent, its populouſneſs, or wealth, and above all, the peculiar policy and principles of its inhabitants. From its hiſtory, however, we learn that in civil as well as natural bodies, there is a morbid diſeaſe, that, as the poet has it, *grows with their growth, and ſtrengthens with their ſtrength.* The republicans of Penſylvania, as the inhabitants affect to deem themſelves in the ſtricteſt ſenſe of the word, during the late war, more than once brought themſelves to the very brink of deſtruction by their obſtinate and ridiculous adherence to the dogmata of their perſuaſion. Like the Jews of old, their governors and aſſembly were wrangling, ſcolding, and ſcratching, while the Romans were at their gates. The authors, ſo far as we perceive, have given us the hiſtory of their diſputes from their own repreſentations, which, we muſt do the honeſt Quakers the juſtice to ſay, are fair and impartial; but, in the mean time, the keeneſt pen that the ſociety of Jeſus ever produced, cannot deſcribe them, as ſubjects or citizens, worſe than they repreſent themſelves. Our authors, however, have juſtified them in all their defenſible meaſures, and where the ſubject required it, have been very ſevere upon their governors. In ſhort, never were two ſets of men better paired for obſtinacy, trifling, and chicanery, than the governors and aſſembly of Penſylvania during the late war; and were we to recommend an antidote againſt the continuance of the ſame poiſon, it ſhould be the peruſal of this hiſtory.

The authors, after exhibiting the civil and military account of the provinces they treat of, give us a ſhort natural hiſtory of them likewiſe. That of Penſylvania cloſes with an account of a people with whom ſome of our readers will be fond to cultivate an acquaintance: it is as follows:

The

'The Moravians and other ſects are in common to other parts of the world, while Penſylvania engroſſes a ſect of its own product, one, perhaps, of the moſt harmleſs and extraordinary of any that has appeared ſince the inſtitution of Chriſtianity. They are called by ſome Dumplers, but their true name ſeems to be Dunkards. The town they inhabit it called Ephrata, lying on the frontier part of Lancaſter county, fourteen miles from Lancaſter, and about fifty from Philadelphia, between two ſmall hills, in the moſt delightful ſituation that can well be imagined, as if nature had created it for the indulgence of contemplation. All the land poſſeſſed by the Dunkards does not exceed two hundred and fifty acres, and it is, in a manner, inſulated by a river on one ſide, with a ditch, and a bank planted with trees on the other. The country between Ephrata and Lancaſter, though very thinly inhabited, preſents the eye with the like beautiful ſcenes of retirement. A German hermit, who ſettled on the ſpot where Ephrata is now built, and who ſupplied all his neceſſities by his own labour, was the founder of this extraordinary ſect. The fame of his ſolitude inſpired ſome of his countrymen with curioſity; as the ſimplicity of his life, with the piety of his converſation, excited them to join and to imitate him. A people who leave their native country to enjoy liberty of conſcience, can bear all ſubſequent mortifications. The Germans, of both ſexes, who joined this hermit, ſoon aſſimilated themſelves to his way of thinking; and conſequently, to his manner of living. Induſtry became part of their duty, and divided their time with devotion. Their gains are thrown into one common ſtock, which ſupplies all their exigencies, private as well as public. Their females are cloiſtered up by themſelves in a ſeparate part of the town, the ſituation of which is delightful, and ſcreens them from the north-wind. It is triangular, and fenced round with thick rows of apple, beech, and cherry-trees, beſides having an orchard in the middle. The houſes, which are of wood, are moſt of them three ſtories high, and every perſon has a ſeparate apartment, that he may not be diſturbed in his devotions.

'The women never ſee the men but at public worſhip, or when it is neceſſary to conſult upon matters of public œconomy, and the number of both may be about 300. Their garb is the moſt ſimple that can be well imagined, being a long white woollen gown in winter, and linnen in the ſummer, with a cape, which ſerves them for a hat, like that of a capuchin, behind, and faſtened round the waiſt with a belt. Under the gown they wear a waiſtcoat of the ſame materials, a coarſe ſhirt, trowſer, and ſhoes. The dreſs of the women

is the ſame, only inſtead of trowſers they wear petticoats, and when they leave their nunnery (for ſuch it is) they muffle up their faces in their capuchins. The diet of the Dunkards conſiſts of vegetables; but it is no principle with them to abſtain from animal food; only they think that ſuch abſtinence is moſt agreeable to a chriſtian life. This temperance emaciates their bodies, and as the men indulge their beards to its full length, gives them a hollow ghaſtly appearance. Their beds are no other than benches; a little wooden block ſerves them for a pillow, and they celebrate public worſhip twice every day, and as often every night. But though ſuch modes of life appear abſurd and impracticable, the Dunkards are far from being extravagant. Their chapel is very decent, and they have, upon a fine ſtream, a griſt-mill, a paper-mill, an oil-mill, and a mill for pearl barley, all of them moſt ingeniouſly conſtructed by themſelves: they have even a printing preſs, and they are, eſpecially the nuns, extremely ingenious in writing, and in embelliſhments, which they perform with a variety of beautiful colours, with gilding, in imitation of the initials in antient manuſcripts, and they ſtick them up, by way of ornament, in their churches and cells. By thoſe different manufactures, the public ſtock of this aſcetic people, is well ſupplied, as no denomination of chriſtians can be their enemies, their religious tenets being mingled with the abſurdities of all.

'Notwithſtanding the two ſexes living ſeparately from one another in their town, yet the Dunkards are far from being enemies to marriage. In that caſe, the parties muſt indeed leave the town, but they are ſupplied out of the public fund with whatever is neceſſary for their ſettling elſewhere. This they generally do as near as they can to Ephrata, to which they ſend their children for education. They have in their ſociety a preſident, one Philip Miller, who was regularly educated at the univerſity of Hall, in Germany. He is ſaid to be a man not only of learning, but of good ſenſe. He went over on ſome ſcruples of conſcience from the Calviniſts, among whom he had taken orders, to the Dunkards. Though rigidly adhering to their doctrine and manners, yet he is open, affable, and communicative, and makes no ſecret of the religious principles of the Dunkards to ſtrangers. Baptiſm they adminiſter by dipping, or plunging, but to adult perſons only. They hold free-will, and think that the doctrine of original ſin, as to its effect upon Adam's poſterity, is abſurd and impious. They diſclaim violence, even in caſes of ſelf-defence, and ſuffer themſelves to be defrauded, or wronged, rather than go to law. They are ſuperſtitious to the laſt degree in obſerving the ſabbath; and, all their prayers and preachings, during their worſhip, are extempore.

tempore. Humility, chaſtity, temperance, and other chriſtian virtues, are commonly the ſubjects of their diſcourſes; and they imagine, that the ſouls of dead chriſtians are employed in converting thoſe of the dead, who had no opportunity of knowing the goſpel. They deny the eternity of hell-torments, but believe in certain temporary ones that will be inflicted on infidels, and obſtinate perſons, who deny Chriſt to be their only Saviour; but they think, that at a certain period, all will be admitted to the endleſs fruition of the Deity. A people whoſe principles are ſo harmleſs, and whoſe practice is ſo ſimple and virtuous, cannot be otherwiſe than happy upon earth. Among themſelves, they know nothing but harmony and mutual affection; every one chearfully performs the taſk of induſtry aſſigned to him, and their hoſpitality and courteſy to ſtrangers is unbounded; but their principles lead them to take nothing in recompence.'

The hiſtory of Hudſon's Bay, which follows, notwithſtanding the apparent dryneſs and coldneſs of the ſubject, is rendered both intereſting and entertaining by a great number of curious anecdotes, and particulars extracted from French and other foreign writers, which, we believe, never before appeared in Engliſh.

The hiſtory of Barbadoes introduces that of the Britiſh iſlands in America; and the account of its original ſettlement differs from that to be found in other hiſtories. 'It ſeems, ſay they, to have been about this time (viz. before the death of James the firſt of Great Britain) that the earl of Marlborough, of whom we ſhall ſpeak hereafter, obtained his patent of the Caribbees: after this Sir William Curteen, one of the greateſt merchants England ever had, about the year 1624, fitted out a ſhip for the Braſil trade. This trade was prohibited to all the nations of Europe by the Spaniards and Portugueſe, who made it death for any adventurer to ſail weſtward beyond ſuch a latitude; but about the years 1623 and 1624, the ſyſtem of power in Europe having taken a different turn from what it ever had known before, the Spaniſh court permitted the ſtates general to trade to the Braſils; and it muſt have been under their ſanction that one of Sir William Curteen's ſhips ſailed, as we are told it did, to Fernambucca, in Braſil. Returning from this, this ſhip was forced, by ſtreſs of weather, upon the coaſt of Barbadoes. Some of the crew had the curioſity to go a-ſhore, but found this iſland over-grown with weeds, and no living creatures, but the Portugueſe hogs already mentioned, upon it.

'But though this is the ſtory that generally has been told concerning the firſt diſcovery of this valuable iſland, it is more than probable, that it had never been deſtitute of Engliſh inha-

bitants from 1615 to 1624. Had it been entirely uninhabited, uncultivated, and almoſt unknown, a man like Sir William Curteen would not have riſked his property as he did in peopling and improving it; for it is agreed upon by all, that the ſailors who then went aſhore, upon their return to England, made ſo good a report of the ſtate and fertility of the iſland, that Curteen and his friends (among whom were people of the higheſt diſtinction in England) reſolved to make a ſettlement there, but under the earl of Marlborough's patent. Every one who has read the hiſtory of England, knows with what indiſcriminate profuſion James the Iſt and Charles the Iſt made grants to their favourites of the iſlands, as well as the continent, of America; and tho' Courteen and his friends had been at a conſiderable expence in fitting out two ſhips, with all kind of neceſſaries, for planting and fortifying Barbadoes, his deſign was no ſooner known, than Hay earl of Carliſle, who was a favourite with king James and his ſon, applied for, and obtained, a gift from the crown of all the Caribbee Iſlands, of which Barbadoes was one, upon agreeing to pay 300 l. a year to the earl of Marlborough.'

In the hiſtory of this iſland we have a moſt curious account of the reduction of Barbadoes for the parliament by Sir George Ayſcue, and of lord Willoughby's adminiſtration. Ayſcue's expedition is partly extracted from his own letters, publiſhed in the news-papers of thoſe days, the beſt of all hiſtorical evidences, and which the induſtry of the authors have been fortunate enough to recover. We have, under the ſame head, a very curious account of the riſe of the Royal African Company's trade, which, from the arbitrary conduct of its patron the duke of York, afterwards James II. proved for a long time a heavy ſcourge to our Weſt India iſlands. The reader will, perhaps, be ſurpriſed when he is informed that the trade and population of Barbados have been upon the decline ever ſince the Reſtoration, for reaſons which are excellently well accounted for by the authors. We cannot avoid obſerving in the hiſtory of this iſland, how emulous little tyrants are of great ones, of which the authors give us ſeveral pregnant examples.

The hiſtory of St. Lucia follows that of Barbadoes, and that of St. Vincent naturally ſucceeds. Here we have a full detail of the meaſures taken by the duke of Montague in conſequence of a royal grant for ſettling thoſe two iſlands, which produces the following ſevere reflections from our authors.

'The propriety of the Britiſh court's conduct on this occaſion is extremely queſtionable. As their miniſtry was not only in peace with France at that time, but intimately connected with its adminiſtration, we cannot account for the reaſon why the duke of Montague was put to ſo prodigious an expence, in attempting

ing to make this settlement, before the British court knew the sentiments of that of France; or why he was not supported in the attempt. Even the captains of British men of war refused to assist him, though lying in the neighbourhood. Mr. Vring found all this out, when it was too late; and all he could do was to send a letter to the governor of Martinico, proposing a suspension of all hostilities, till such time as they could hear from their respective principals. The sequel is scarcely credible. Mr. Vring perceived, that not only the captains of all British ships of war, but all the English interest in America, the government of Barbados excepted, were averse from granting him any assistance, either by land or sea. Notwithstanding this he landed his cannon and stores, and was in hopes of raising a defensible fortification upon the hill, before the time limited by the French mandate was expired. On the 29th of December, several French sloops stood into Shoque-bay, with an intention, as afterwards appeared, to dispossess the English settlement; and it is reported, that their force amounted to between 2 and 3000 men. As Shoque-bay is but an hour's march from the fort, which Mr. Vring was then attempting to build, he drew up a proclamation, requiring all strangers and foreigners, then within the islands of St. Lucia and St. Vincent, or either of them, to submit and conform to the government there in established, or to depart thereout.

'This proclamation was sent to the French at Shoque, who treated it with infinite contempt, and their numbers were every day encreasing, both from Martinico and Guadalupe. Mr. Vring, on the other hand, had not with him above eighty persons capable of bearing arms, and received a letter from the marquis de Champigny, the commander of the French troops, commanding his evacuation of the island, and flatly refusing to give the English the smallest respite, nor even time to receive advice from Europe.'

The history of the Grenadillas, or Grenadine Islands, follows, and then that of Martinico, Guadalupe, and the other French Carribbees, which, in fact is new in the English language, being extracted from French and Latin authors. Under the head of Guadalupe we have a most curious account of the Caribbeans, from Lery, a Frenchman, whose Latin work was published by de Bry, so far back as 1592, and which seems to carry with it the most convincing marks of authenticity. Under the same head we have the histories of the islands of Xainies, or Desseada, Marigalante, St. Bartholomew, St. Eustatia, Saba, Santa Cruz, Anegada, Sombrero, the Virgin Islands, and St. Thomas. In each of these islands the industry of the authors has been in-

genious enough to furniſh out ſomewhat new for the entertainment of the public.

Next follows an account of the other Engliſh Caribbee Iſlands, under which are included Anguilla, St. Martin, Berbuda, and St. Chriſtopher's, which of itſelf forms a very curious article. 'By the twelfth article of the treaty of Utrecht, ſay the authors, it was provided, that the iſland of St. Chriſtopher's is to be poſſeſſed alone by the Britiſh ſubjects. This article was brought as a charge againſt the miniſters who concluded that treaty, as if the French had thereby got rid of an iſland, which was to them of very little ſignificancy, and ſtrengthened their greater and far more important ſettlement at Domingo. But this objection is falſe and frivolous; the French having been ſettled at Domingo ten years before the concluſion of this treaty; and, indeed, nothing can be more abſurd than to imagine, if the French government had thought it their intereſt that St. Chriſtopher's ſhould have been evacuated, they could not have eaſily brought about ſuch a meaſure. In ſhort, the entire ceſſion of this iſland was a great and a ſolid acquiſition to Great Britain, eſpecially as the ſoil of the French part of it was by far the richeſt; but indeed the number of French ſettled upon it at the time of its ceſſion, was but inconſiderable, being no more than 2000 whites, and 12,000 ſlaves, of whom many of the richeſt families remained ſtill upon the iſland, and became Britiſh ſubjects.'

The hiſtories of Dominica, Nevis, and Antigua ſucceed; and here we have a moſt ſtriking example of juſtice done by the people upon a tyrant, in the perſon of colonel Park, who was put to death by the people of Antigua, without their being brought to any account for what they had done. The hiſtories of Montſerrat and Tobago next follow. That of Tobago is almoſt entirely new; and it is but doing juſtice to the authors to acknowledge that by their diligence they have recovered to the public many valuable hiſtorical documents, which being conſidered only as temporary, have, from the time of their publication, lain neglected, till now happily brought to light.

The hiſtory of the Bahama Iſlands next ſucceed, in which our authors avail themſelves of the original accounts publiſhed about 170 years ago by de Bry and others, but which never ſeem to have been conſulted by any Engliſh hiſtorian of America. The hiſtory of the Bermudas, or Summer Iſlands, naturally follows, and then we come to that of Jamaica, concerning the original of which we have ſome new particulars; but the chief curioſity under this head, ariſes from the light which the authors have thrown upon admiral Vernon's expeditions againſt the Spaniards. The hiſtory of Cuba is almoſt new in the Engliſh lan-

guage,

guage, excepting what relates to the late reduction of the Havannah by the Britiſh arms, under lord Albemarle and Sir George Pocock. The hiſtories of Hiſpaniola, or St. Domingo, Trinidado, Margarita, Porto Rico, and the other Spaniſh iſlands in America, are full of new matter; and in every page we admire the induſtry of the authors in recovering from original records many important articles, equally new and entertaining. Among others, we ſhall juſt mention an extract of a journal from a manuſcript hiſtory of the Clifford family, the head of which was the earl of Cumberland, the famous admiral and navigator in the reign of queen Elizabeth. This volume is cloſed by a ſequel to the hiſtory of Virginia, which, as we are informed, had been left imperfect through the indiſpoſition of one of the authors of the work.

Upon the whole: we muſt be of opinion, that this volume, tho' only conſidered as a work entirely detached from the preceding, is highly worthy the peruſal of the literary and commercial part of the world; nor could we but from the evidence of our own ſenſes, have believed that ſo unpromiſing a province of hiſtory as that of America, could have afforded ſo great a variety of new information.

ART. II. *The Republic of* Plato. *In Ten Books. Tranſlated from the* Greek *by* H. Spens, *D. D. With a Preliminary Diſcourſe concerning the Philoſophy of the Antients by the Tranſlator.* 4*to. Pr.* 12*s. Large Paper,* 9*s. Small Paper.* Becket *and* De Hondt.

WE moſt heartily wiſh that this tranſlation had been executed in a manner more ſuitable to the fame of the original, and the beauty of the impreſſion. The author, who appears to be a man of learning, introduces his tranſlation with a kind of a critical and hiſtorical preface, concerning the ſtate of philoſophy preceding the times of Plato, which is executed with great learning and judgment. Few works of antiquity are better known to the learned, or more admired by them, than the Republic of Plato, and at the ſame time few works require equal abilities to render a tranſlation of it agreeable to a modern reader; nor can we at all compliment Mr. Spens upon his ſucceſs in this reſpect. Concerning the character of the original the author has given us the following account of it.

'Every one has heard of Plato's Republic; every one has a curioſity of knowing ſomething further about it. The dialogue of Plato which bears the title of the Republic, is, concerning juſtice, or virtue: and ſhews us, 1ſt, What it is that renders a man juſt or what juſtice is. And, 2dly, The intrinſic excel-

lence of juſtice in itſelf; together with the rewards with which it is honoured both here, and in a future ſtate. Though this treatiſe bears the title of the Republic, yet hath it alſo another title more expreſſive of its ſubject, namely, concerning Juſtice. For this treatiſe does not ſo immediately relate to politics and civil government as to juſtice in its comprehenſive ſenſe, denoting virtue in general. The method indeed by which Plato here illuſtrates the nature and effects of juſtice in the individual is by ſhowing its nature and effects in ſociety, ſuppoſing the moſt perfect form of civil government to be an image and repreſentation of that internal conſtitution and government formed and eſtabliſhed by nature in the mind of a good man. The ſeveral principles or parties in the ſoul he explains by the ſeveral orders in a civil government, and by ſhowing that juſtice is the health, harmony, and good order of the whole, he points out at once its nature and its utility.—The Republic is one of Plato's longeſt dialogues, and the ſubject is regularly purſued through the whole ten books into which it is divided. It is handled in an elegant manner, and many things collateral, and in connection with the principal ſubject are moſt delicately touched; ſo that the reader is perpetually delighted with the variety of the matter, the beauty of the illuſtrations, the union of the whole; and in particular, with that genuine air of real life which every where appears, and which renders the works of our author ſuperior, in that reſpect, to almoſt all other human compoſitions.'

The ſtriking conformity between many of the truths of the Chriſtian religion and the doctrines of Plato, eſpecially as to the exiſtence and characters of a deity, the views of Providence, the original rectitude of the works of God, the preparation required to raiſe the ſoul to a juſt contemplation of the Supreme Being, with many other excellent correſpondencies between revelation and the purity of natural religion, or true philoſophy, have rendered this work the moſt proper of any in antiquity to be tranſlated at this time, when the truths of revelation have a fairer chance of being candidly examined, than they had half a century ago.

'It appears, ſay the authors, worthy of our notice, that, as the Chriſtian religion eſtabliſhes a new ſtate of things, under the notion of a kingdom, whoſe grand object is the virtue of its ſubjects; ſo in this Republic, the ſame grand object is propoſed, as the principal ſcope of government. This correſpondence further appears in that ſentiment which our author delivers in the following treatiſe, namely, that we are not to expect, that this perfect model of government can ever be eſtabliſhed among men without divine aſſiſtance.

'Of this nature we may likewiſe conſider, the repreſentation he gives us of the character of the juſt man, and of the circumſtances which he judges requiſite, to ſet off his virtue to the greateſt advantage. In his opinion, the perfectly juſt man, can never thoroughly appear to be ſuch, unleſs he be tried and proved, by the moſt ſevere adverſity. He muſt, at laſt, ſays he, be even crucified. Theſe judicious ſentiments concerning the character of the juſt man, and the indignities and ſufferings by which he muſt needs be tried and proved, are truly worthy of ſo great a philoſopher, who appears to have had the deepeſt inſight into human nature, and the juſteſt ſenſe of the preſent ſtate of mankind. One can hardly reflect on theſe ſentiments of Plato, without being ready to imagine, that he had a kind of foreſight of what was to befal the juſt one. Surely, if the pretenders to wiſdom of old, had attended to this repreſentation, they could not, well, have taken ſo great offence, at that part of our Saviour's hiſtory which relates to his ſufferings. We ſee here, that, according to the opinion of the wiſeſt of the ancients, a ſtate of meanneſs and contempt, of ridicule and ſore adverſity, was requiſite in order to the exhibiting to the world, a finiſhed pattern of virtue. Her intrinſic beauty and excellence, they imagined, come to be moſt illuſtriouſly diſplayed, when ſhe is not only ſtript entirely of all external rewards and honours, but alſo loaded with grievous ſufferings and indignities.

'Our author's ſubterraneous cave, ſo elegantly deſcribed, and ſo univerſally known, may be conſidered as another inſtance of a conformity in his ſentiments with thoſe contained in Revelation. It gives us a lively repreſentation of the ignorance and degeneracy of mankind in the preſent ſtate, where numbers are buſied in purſuing after ſhadows, as the only real and ſubſtantial goods; while they neglect the culture of the mind, and never raiſe their ideas to the beauty and perfection of that ſupreme intelligence, which is the origin and the end of all.

'In this allegory, ſome opinions are curiouſly touched: the caſe is put, for inſtance, of a perſon deſcending from above into this ſubterraneous abode, to inform the ignorant inhabitants, that all the things which they admired below, were only ſhadows; and that they never could perceive any reality, nor enjoy true good, till they were releaſed from the gloomy dungeon, converted to a right way of thinking, and brought up to inhabit the regions enlivened by the ſun, and bleſt with the influences of the light of day.

'Such a meſſenger, our author imagines, would meet with a very rough and ungracious reception; regarding him as a liar, and deceiver, they would lay violent hands upon him, and put

him

him to death. How wonderful is the correſpondence between theſe ſentiments, and ſome capital tenets in religion; and how ſtriking is the likeneſs!

'Our author gives further repreſentations of our preſent degeneracy, under the alluſion to the ancient fable concerning the marine Glaucus, whom he deſcribes as ſo greatly maimed, and diſfigured, that the original form was no longer eaſily to be diſcerned.

'The preſent ſtate, our author conſiders as not the moſt friendly to philoſophy, or virtue; the philoſophic genius, here, as he ſuppoſes, is like a generous plant, in an unfavourable climate and a barren ſoil. To bring it to perfection, or, even to preſerve it uncorrupted, is extremely difficult. But, that no ſingle one, in the whole of time, and in the whole of ſpace, was ever preſerved untainted, who, ſays he, will take upon him to affirm?

'The ſame correſpondence with revealed religion appears, in our author's ſentiments concerning the immortality of the ſoul, and a future ſtate of rewards and puniſhments.'

Sorry we are to ſay, that this noble introduction leads us to a fabric planned out by the original author upon the trueſt principles of art, but copied in the tranſlation with very indifferent materials. That majeſtic ſimplicity which diſtinguiſhes the writings of this prince of philoſophers, and which is, perhaps, incommunicable in its full extent in any other language, in this tranſlation often ſinks into mere tittle-tattle, and goſſiping. As a proof of our obſervation, we ſhall give the following ſpecimen from a very important paſſage in the fourth book, in the dialogue between Plato and his friend.

'You ſpeak very well, *ſaid* he. There yet remains, *ſaid* I, two things in the city which we muſt ſearch out: both temperance, and that for the ſake of which we have been ſearching after all the reſt, to wit juſtice. By all means. *How* now can we find out juſtice, that we may not be further troubled about temperance? I truly neither know, *ſaid* he, nor do I wiſh it to appear firſt, if we are to drop altogether the conſideration of temperance; but if you pleaſe to gratify me, conſider this before the other. I am indeed pleaſed, *ſaid* I, if I be not doing an injury. Conſider then, *ſaid* he. We muſt conſider, reply'd I, and as it appears from this point of view, it ſeems to reſemble ſymphony and harmony more than thoſe things formerly mentioned. How? Temperance, ſaid I, is *ſome how* a kind of ſymmetry, and a government, *as they ſay*, of certain pleaſures and deſires, and to appear ſuperiour to one's ſelf, I do not *know how*, and other ſuch things are mentioned as characters of it; are they not? Theſe are the principal characters of it, *ſaid* he.'

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Notwithstanding the inattention and too great neglect of language and periods in this translation, we must do Mr. Spens the justice to say, that the meaning of the author is every-where faithfully preserved, and, in many places, well expressed: and we recommend this translation, with all its inaccuracies, as an assistant to every student of the Greek, who is sollicitous to make himself master of that beautiful harmonious language, of which the Republic of Plato is the noblest specimen left us by antiquity. We are the more emboldened to do this, as we know of no Latin translation that does so much justice as Mr. Spens has done to the original.

ART. III. *The History of the Life of* Reginald Pole. *By* Thomas Phillips. *Part I.* 4*to. Pr.* 10*s.* 6*d. sewed.* Payne.

AN Athenian patriot of great power, when he heard the people revile him, thanked the gods that he had lived to see liberty in so flourishing a state, that the lowest of his countrymen durst abuse the highest man in the republic. Without making any enquiry whether the patriot's thanksgiving was real or ironical, we may literally apply it to the church of England, whose moderation is such at present, that her most inveterate enemies can attack her constitution with impunity. The work before us is, perhaps, the boldest arraignment of our reformation that ever came from an English pen; but couched in such flowing periods, that, to use a vulgar phrase, her *throat is cut with a feather.*

Mr. Phillips could not have chosen for this purpose a more happy subject than the history of cardinal Pole, who lived during four different states of religion in England. He was born and educated when the established church here had not received the least touch from the hand of reformation. He grew up to see a motley reformation introduced by Henry VIII. which soon vanished and gave way to one more pure under Edward VI. and he died at a time when a religious fury on the throne of England was restoring popery with all its crimson horrors. The advantages that he received from birth and education, threw a lustre upon the turn of his mind and studies, and the connections he had with some of the most learned men in Italy, which then abounded with them, have transmitted his name in the most respectable manner, not only to Roman catholics, but to those kinds of protestants who, half a century ago, were sorry that the tenets of the churches of Rome and England kept them so far asunder.

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We are ready to admit great part of what Mr. Phillips has advanced concerning the learning, the politeneſs, the accompliſhments, the induſtry, and the genius, of thoſe illuſtrious revivers of learning who were Pole's friends and contemporaries. We even agree to the encomiums he beſtows upon the virtues and piety of ſome of them; but we apprehend that none of thoſe conſiderations can affect the merits of the queſtion between popery and the reformation, nor juſtify the acrimonious manner with which, throughout all his performance, the author has treated the church of England. Had Mr. Phillips been able to prove that religion and truth, the goſpel, and the other ſacred writings, were on the ſide of the church of Rome at the time of the Reformation; had he ſhewn that the Roman catholic clergy had rationally refuted all the arguments brought by the reformers in ſupport of their cauſe, or that the proteſtant religion has not been ſo ably defended as it has been attacked; we ſhould have reviewed his work in a very different manner from what we intend: but allowing to Mr. Phillips all he can contend for, we are afraid that he has not been able to prove, in any one inſtance of the great numbers he has attempted, that the *unum neceſſarium*, the one thing needful, which is truth, is of his party.

In the preface to this work, we are told, among other particulars in common to all prefaces, that Becatelli, an Italian, Pole's ſecretary, and who was afterwards archbiſhop of Raguſa, wrote his life, which was tranſlated into Latin by Dudithius, another of the cardinal's domeſtics, and who was afterwards biſhop of Tune; and that Gratiani, the learned and eloquent biſhop of Amelia, wrote his character. Here we are to caution the reader againſt a kind of ſlight of pen, which Mr. Phillips has made uſe of by enumerating the high employments of the church which were held by Pole's friends. This circumſtance, ſo far from being a recommendation of his character to a proteſtant reader, ought to render it extremely queſtionable; becauſe it is reaſonable to believe, that, while the reformation was ſtruggling, in a manner, for birth, the pope, and all the bigotted Roman catholic princes, would prefer to the higheſt dignity ſuch men as were the moſt ready to ſtrangle it. But in reality, in a cauſe where reaſon and truth ought to be the only objects, no regard ought to be paid to birth, rank, or ſtation. Is Laud to be juſtified for his fanatic proceedings, becauſe he was archbiſhop of Canterbury; or Jefferies for his cruelties becauſe he was lord-chancellor of England? Paul Minutius is likewiſe produced as one of Pole's panegyriſts; but was not Paterculus, one of the moſt elegant, perhaps, of all the Roman writers, the panegyriſt of a Sejanus; and Quintilian, the beſt critic that ever wrote,

the worſhipper of a Domitian? Even in Cicero's works, we find Cæſar, Pompey, and other great men, exalted into heroes and patriots in one page, and in another debaſed into time ſervers and tyrants. Can hiſtory, in our own time and country, produce one wicked man in power, who has not been deified by the firſt-rate writers in verſe and proſe?

In the ſame preface, our author ſpeaking of cardinal Pole's letters, which, it ſeems, was publiſhed at Breſcia about ten years ago, declaims in the following very remarkable manner.

'Theſe not only diſcover his ſentiments and feelings on the moſt important events of human life, but inform us of numberleſs facts and circumſtances, in which the writer, and thoſe who ſtood in various relations with him, are concerned; and of which no other documents are extant. The ſame may be ſaid of a conſiderable treatiſe addreſſed to Charles V. under the title of *Apology*, which takes in the moſt intereſting tranſactions of Henry the eighth's reign, and makes that prince be known from actions, of which the writer might juſtly ſay,

—— —— Quæque ipſe miſerrima vidi,
Et quorum pars magna fui.

'Theſe memoirs, the faithful meſſengers of his heart, afford an opportunity, which hitherto had been wanting, of making the moſt intimate acquaintance with him, and knowing him from himſelf. And they ſhew his character to have had a peculiar reſemblance with that of the country which gave him birth: piety and zeal in his Maker's cauſe, for which this nation has been ſo juſtly celebrated; ſimplicity of mind and manners joined to elevation of genius, and conſummate knowledge; magnanimity and freedom of ſpeech and ſentiment; humanity and diſintereſtedneſs; modeſt worth, void of vanity and oſtentation, and all the milder merit of the heart, which are deſervedly attributed to the Engliſh, diſtinguiſh him.—Theſe national characteriſtics were ſtampt on his countenance, which was open and ingenuous; and let themſelves down even to his table, which was ſuch as became ancient Engliſh hoſpitality, his own high ſtation, and the number of noble and illuſtrious gueſts, who, every where reſorted to him.'

The plain Engliſh of all this declamation is, that we are to take cardinal Pole's own word for almoſt every thing our author ſays in his praiſe. We are unwilling to animadvert farther upon ſome ſubſequent paſſages of this preface, becauſe, though ridiculous, they have no other tendency than to promote the ſale of the work. One general obſervation, however, occurs, which is, that the firſt volume of Pole's life muſt be the moſt favourable to his character, becauſe of the treatment he received

received from the injuſtice and deſpotiſm of his royal kinſman: at the ſame time, it muſt be the leaſt intereſting to an Engliſh reader, who may behold Pole with an eye of indifference till his return from baniſhment, when he became the greateſt ſubject in England, the firſt miniſter, and the ſole favourite, of the moſt bloody ſovereign that ever filled a throne.

According to the pedigree of Pole prefixed to this work from the heralds-office, cardinal Pole was fourth ſon to Sir Richard Pole, knight of the garter, by Margaret Plantagenet, counteſs of Saliſbury, only daughter of George duke of Clarence, ſiſter and heireſs to Edward earl of Warwick and Saliſbury, beheaded in the Tower of London, 27th of May, 1541, 33 Hen. 8. He was born in the year 1500*; ſo that his couſin Henry the 8th was nine years older than him. He was educated among the Carthuſians at Shene, in Surry, and at Oxford; he was by Thomas Linacre and William Latimer, brought acquainted with the beſt models of Greek and Roman learning. At ſeventeen he was made by the king prebendary of Roſcomb, in the cathedral of Saliſbury, and of Yatminſter-Secunda in the ſame church; and had, ſoon after, by the ſame royal bounty, the deanry of Wimburne-minſter, in Dorſetſhire, and that of Exeter, conferred on him. We ſhall not in the leaſt object to the amiable character which Mr. Phillips has given of Pole, when he was upon his ſtudies at the univerſity; but, for the reaſons we have hinted at, we pay no manner of regard to the high commendations beſtowed upon him on that account by his cotemporaries, however high their rank may be in the republic of letters. In like manner, we readily ſubſcribe to all the commendations and eulogiums beſtowed by Mr. Phillips upon the Medicean family, as patrons of literature; but their merit is but accidentally, if at all, connected with Pole's character. The latter, or more probably his friends and tutors, had heard mighty things ſaid of the ſtate of learning in Italy, and Padua is the next ſtage where we are to take him up.

Mr. Phillips, on the face of his narrative, admits that Pole had motives of intereſt, as well as inclination, which determined him to viſit Italy; and the very honourable appointments given him by Henry VIII. evince the great care and con-

* If our author had been a little better acquainted with graphical chronology, he would not have ſuffered Raphael's name to have ſtood as the painter of that head of Pole prefixed to his work, which, if we regard the extraordinary largeneſs of the beard, may be judged to belong to a man of ſeventy at leaſt; whereas Pole could not have been above twenty when that great painter died in 1520.

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cern his majesty took in his kinsman's preferment. Mr. Phillips next gives us a detail of the manner in which Pole spent his life in Padua, which likewise has an accidental, though no material, connection with his history; nor do we at all doubt of the high favour he was in with Leonicus, Amasæus, Flaminius, Bonamico, and other votaries, or servants, of the papal see; neither shall we dispute that their lectures and conversation might form him to a tolerable good taste of polite literature. Sadolet and Bembo were added to the illustrious circle; and Erasmus, that Swiss of learning, who wanted only the virtues of the heart, joined to the abilities of the head, to have made him the greatest literary character of that age, was among the admirers of Pole. We are to observe that Erasmus himself at this time had a pension from Henry the 8th, which he was in no small danger of losing through his private attachment to Luther; therefore, it was natural for him to be publicly attached to the kinsman and favourite of his patron.

Peace to the memory of Longolius, the history of whose life was written by Pole at the age of twenty-four; and perhaps it would have been happy for England had Pole pursued the bent he had for classical learning at this time, instead of commencing the agent and champion of popery.

'He collected, says Mr. Phillips, during his stay at Padua, the various readings and emendations of all Cicero's works, to which he added his own remarks, with an intent to publish a complete copy of them. But the exigencies his country fell into, soon after, and the occasion she had for more substantial services than classic learning could yield, made him apply himself wholly to procure her aids suited to her wants. This caused these papers to be first laid aside, then neglected, and at length, lost. Had the author been bestowed on less turbulent times, we should have seen with pleasure, the first shoot of a happy and cultivated genius; and the polite and knowing world would have admired a second Lelius, not transferring the elegance of a Greek poet into his friend's compositions, but benefiting all mankind by his own observations on the greatest and most universal master of style, sentiment and instruction, that ever enlightened the heathen world.'

We are now to attend our hero, Pole, to Rome, in the jubilee year; and we shall be far from questioning the veracity of the mighty honours paid him during his journey. Mr. Phillips next gives us a character of Luther, part of which is too curious not to be here inserted.

'He was an apostate monk, who lived in an habitual violation of engagements confirmed by the most solemn vows. A turbulent and furious spirit appears thro' almost every page of his works, which are numerous; and abound with such ribaldry

and abuse, as decency and good sense equally disown. At length, being lost to every human sentiment, this distemper of his mind transported him so far, as to give us his dialogues with the spirit of lies, and the arguments with which this instructor furnished him against a capital article of the catholic religion. I should be wanting to the respect I owe the reader, was I to put down what he relates of his execrable intimacies with these infernal inmates; it being enough for my purpose, to have observed, that he acknowledges his conversion to one of them; and that he was his master in a principal point of his reformation.'

We shall only observe upon this passage, that the devil stands Mr. Phillips here in excellent stead; but if all the English wits who have made free with the name of his sulphureous majesty, in the same manner as Luther does in the passage quoted in the notes, were to be arraigned and condemned, as this reformer is by Mr. Phillips, what work should we have seen in Smithfield, before the act against witchcraft was abolished!

We shall not follow the author through the several transactions that immediately follow, because they not only have no connection with Pole's life, but because they may be found in every common history of England.

In 1526 Pole returned to England, where he was caressed by the king, and was the darling of the court, at that time the most splendid and luxurious of any in Europe. We should, however, be glad that Mr. Phillips had informed us from what authority he drew those two curious anecdotes he gives us of the king's having raised persons to considerable fortunes 'only for drawing back his chair when they perceived the fire was uneasy to him, or for roasting a sucking pig to his palate.' Henry was luxurious, prodigal, and impetuous in all his passions, which often rendered him cruel; but no historian of any credit has represented him as a fool and a fribble. Perhaps, upon farther examination, we shall find that all the strainings of the frightful character exhibited of him by Mr. Phillips, are taken from Pole's own words. We need only give one instance, to convince the reader of this. The character which Pole draws of him in his famous Apology, addressed to the emperor Charles V. contains the following expressions: *Cum cæterarum virtutum speciem aliquam referret. . . . . Clementiam nullam unquam signum ostendit. . . . id quod effœminatæ ejus naturæ multi tribuunt, talis enim crudelitatem sæpe gignit.* Thus paraphrased by our author: 'Amongst the various instances of justice, liberality, and other virtues, which recommended the laudable part of his life, he was never known to have done one single act of clemency. This was attributed to an effeminate disposition of mind, which inclines to cruelty.

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It was conſtantly obſerved, that he never forgot the ſlighteſt ſuſpicion of offence, and never ſpared whereſoever he apprehended reſiſtance.'

But admitting that a cowardly, or, as the cardinal and his hiſtoriographer, call it, an *effeminate*, diſpoſition tends towards cruelty, yet ſurely we are not to conclude that all tyrants are cowardly and effeminate. Alexander the Great, Jengiſkan, Tamerlane, and a thouſand others, have been guilty of more cruelties than Henry VIII. ever was charged with, which never were attributed to their cowardice or effeminacy; and Mr. Phillips may find ſome difficulty in convincing the world that Charles XII. of Sweden was either a fop or a poltroon, though he ordered the brave Patkul to be unjuſtly put to a cruel and excruciating death. But, after all, we have many inſtances upon better authorities than thoſe of Pole and his panegyriſt, that Henry had his virtues, and was far from being ſuch a man as they have drawn him.

His conſtant friendſhip for Charles Brandon, who, when only a private gentleman, clandeſtinely married his ſiſter, the queen-dowager of France, is one ſtriking proof of what we advance; and few, even of the moſt virtuous princes that hiſtory records, would have behaved with the magnanimity, moderation, and juſtice, which Henry diſplayed upon that trying occaſion. His generous patronage of, and firm friendſhip for, Cranmer, amidſt all the arts employed to incenſe him againſt that prelate, ought to be remembered to his immortal honour; and the tender affectionate care which he took of the fortunes and family of his nephew the young king of Scots, notwithſtanding the many provocations he received from that crown, and the frequent opportunities of reſenting them ſeverely, ſhew Henry to have been capable of the moſt exalted ſentiments, even to his laſt hours. Were we to attend his life through all its periods, we could bring a thouſand inſtances of the ſame kind; but we cannot conceive a more juſt idea of the principles upon which this author writes, than from his own words, when he makes Henry's putting to death thoſe two leaches Empſon and Dudley the only act of cruelty which he committed during the more virtuous part of his reign, that is, while he remained a ſtaunch papiſt.

We find no fault with the character which Mr. Phillips draws of Leo X. only that he has forgotten to tell us, that he was a monſter of impiety as well as of impurity; and that he equally diſregarded the ties of religion as of virtue. The amazing riſe of arts and learning under his pontificate never can be ſufficiently acknowledged; but, by the will of Providence, it happened, in the end, that the glories which enlight-

ened the court, set fire to the church; and the lofty dome of St. Peter's laid the deep foundations of the Reformation.

The affair of Henry's divorce from his first queen is next discussed by our author with sufficient acrimony against that monarch; and he quotes Pole's Apology, to prove that Henry acknowledged to the emperor, that when he took her to his bed, he had found her a maid, but without attempting to invalidate the strongest presumptions and proofs brought to the contrary, which, out of decency to our readers, we avoid particularizing here, and must refer them to the works of the reverend and right reverend compilers who have most minutely transmitted them. The rest of the narrative is generally founded upon facts and proceedings in which both parties are agreed; and therefore neither can be mistaken. We next meet with a curious conversation held between Pole and the famous Cromwell, afterwards earl of Essex, in which, according to Pole's account (for we have no other) Cromwell manifested himself to be a rank Machiavelian; and the author is inclined to believe that Machiavelianism owes its introduction and favourable reception in England to Cromwell. A reader who is master of Machiavell's way of reasoning, may form a judgment of Pole's candour upon governmental points when he says, that 'Machiavell's work on the art of government is such a performance, that was Satan himself to leave a successor, he does not see by what other maxims he would direct him to reign.'

Young Pole, who lay under great obligations to queen Catherine, and who, in his own mind, entirely disapproved of Henry's divorcing her, very prudently obtained leave from his majesty to retire to the Carthusian house at Shene, where he remained in a state of obscurity, during which time, it seems, the sweating sickness broke out in England. Mr. Phillips then prosecutes the history of Henry's divorce, not very favourably, as the reader may suppose, for that prince's character or his cause; but he furnishes us with no new materials. During those transactions, Pole obtained leave from Henry to go to France, and was by him furnished with every requisite to make him appear as a prince of the English blood. His true motive for this journey was the disgust he had conceived at the proceedings against the queen. We shall readily admit this excuse, but, at the same time, Mr. Phillips ought to have done justice to Henry's moderation as well as his liberality. Pole was near thirty years of age when he left England, and, according to our author, he was then in high reputation for virtue and learning all over Europe. Was it not, therefore, natural for Henry, if he was that tyrannical arbitrary prince this author represents him to have been, to have forced a man of such eminence, and so entirely dependent on him,

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to have declared himſelf in his favour, or to have deſtroyed him. According to our author he did neither; but, though he could not be ignorant of Pole's ſentiments, he ſent him a commiſſion to take the ſenſe of the univerſity of Paris upon his divorce.

Pole was diſguſted with this commiſſion, and deſired to be excuſed from executing it, upon which Henry transferred it to another, without the leaſt indication of diſpleaſure at his kinſman. There is ſomething, however, pretty extraordinary in Pole's own account of this matter; for he acknowledges that he ſuffered the proceedings to go on for ſome time in his name, till Henry joined another with him in the commiſſion. In the mean while, we have no great opinion of Pole's cafuiſtry in this matter. Not only the univerſities of France, but of Italy, thoſe of Venice, Ferrara, Padua, and even Bologna, over whom Henry could be ſuppoſed to have no influence, had given their opinions againſt his marriage; and indeed Pole's difficulties do not ſeem to have ariſen ſo much from the diſtinct merits of the caſe, as from his tenderneſs for the papal authority, and from another conſideration, which, we believe, is new to the world, for he alleged, that Henry, of all women, ought not to have married Anne Bullen, becauſe he had debauched her elder ſiſter. Upon this very bold charge Mr. Phillips reaſons as follows:

'This he advances in a treatiſe inſcribed to the king, and delivered to him on the part of the noble author, by one of his gentlemen. He aſſerts it as a known truth; and, indeed, had ſuch an imputation been ſlander, or even of doubtful report, it would have been utterly unworthy and inconſiſtent with his character who relates it; and muſt have raiſed the clamour not only of the Engliſh, but of all foreigners, againſt him. It ought, at the ſame time, to be remarked, that as he gives not the leaſt inſinuation of any looſeneſs of behaviour in Anne Bullen, before Henry's paſſion for her, or of a criminal commerce between her mother and the king, of which ſhe has been ſaid to be the fruit, theſe reports are to be looked on as deſtitute of foundation. Had the facts been real, they would not have eſcaped the knowledge of one ſo well informed; nor been overlooked in a work where every aggravation, which regards this article is ſet forth in all its iniquity, and heightened with all the colouring that indignation and eloquence can give. All he ſays of her amounts to a ſarcaſm, "that ſhe muſt needs be chaſte, as ſhe choſe to be the king's wife, rather than his miſtreſs; but that ſhe might have learnt, how ſoon he was ſated with thoſe who had belonged to him in the latter quality; and, if other examples were wanting, that of her own ſiſter was enough."

We ſhall agree with Mr. Phillips, that this charge deſtroys the more unnatural, but more ridiculous, one of Henry's being

father to Anne Bullen; but we apprehend that the *ipse dixit* of Pole, at a time when he must have been violently heated against Henry, can never establish the fact. Nay, the manner in which it has sunk into oblivion, seems effectually to confute it; for had it been a known, or a fact even of doubtful, report, would it have so long remained a secret, or at least a matter of doubt, with other historians, who are far from being favourable to Henry's memory? May we not reasonably conclude that this is one of the false virulent charges which so much exasperated Henry against his kinsman?

Was any proof wanting of Henry's moderation towards Pole on this occasion, his reception of him upon his return to England from France is sufficient. He not only overlooked his behaviour, but offered to raise him to the see of York; a preferment which Pole declined, notwithstanding the great authorities, even of his own church, in favour of the divorce. Can any man blame Henry for not raising to his second metropolitan see a person who opposed him in so important an article? Pole, however, was staggered by what his friends said to him on that head, and resolved to accept it. Henry, by Pole's own account, was so overjoyed at this, that he gave him a private meeting; but Pole, instead of signifying his compliance, fell, by a sudden impulse, into invectives against the divorce, which put Henry, as was no wonder, into such confusion, that he sometimes handled his dagger, and then fairly turned Pole out of the room. Though all this rests upon Pole's single evidence, yet admitting the whole to be fact, how few of even the mildest princes would, on such an occasion, have acted with Henry's moderation! Nor can the reader discover in Pole's behaviour any thing to recommend his prudence, virtue, or firmness, but an intemperate, though perhaps conscientious, zeal!

No part of the English history is better known than the transactions of this period; but Mr. Phillips denies that Pole subscribed to the title of supremacy, though he owns, that, as dean of Exeter, he sate in the lower house of convocation, and this denial, as usual, is founded on Pole's own authority. We shall enter into no controversy with Mr. Phillips concerning the character of Cromwell or Machiavel; but the reader will be amazed when he learns, even from this work, that Henry, far from resenting what had passed, not only agreed to Pole's request of once more going abroad, but generously continued to him all his annual appointments as usual, though Avignon, then depending on the pope, was the place he first retired to, where he continued for a year; and removing to Padua, formed an intimate acquaintance with Sadelot. Here we have some long uninteresting dissertations upon the state of learning and philosophy

philoſophy at that time; but in the year 1535 he received, it ſeems, a letter from Henry, requiring him to ſend him his opinion on the claim of the ſupremacy; upon which Pole drew up his treatiſe upon the unity of the church, which is entirely levelled againſt that queſtion. Our author's account of Sir Thomas More and biſhop Fiſher are not greatly exaggerated; but that which he gives us of the death of Anne Bullen is unmanly to the laſt degree, and ſuch as may be expected from the pen of a bigoted Roman catholic. No moderate perſon, even of that church, can read the ſtory of this unhappy lady without acknowledging that Henry, by her trial, condemnation, and death, violated all the ties of humanity and juſtice, more than he did by any other action of his reign; but Mr. Phillips is very clear that ſhe was guilty of inceſt with her brother; 'and, continues he, her fate was conſidered not merely as a puniſhment, but as a divine judgment; and the crowd that thronged to the place of execution, gazed on her with unconcern, as a ſhew they came to be ſpectators of, but in which they took no part. Her pride, even then, did not forſake her, and ſhe ſaw, with a diſdainful air, the indifference with which the world gave her up; and aſſuming a haughtineſs, which the infamy of the circumſtances ſhe lay under had not abated, ſhe told them, "ſhe died their queen, whether they would or not." During her confinement, her broken ſpeeches and whole behaviour had betrayed a wild and diſordered mind, and all the dread of approaching death, without any ſenſe of the guilt which had occaſioned it. The ſcene being now to cloſe, and the executioner, who, on account of his expertneſs, had been ſent for from Calais, offering to bare her neck, on which he was ſo ſoon to perform a rougher office, ſhe thruſt him from her; and turning to her women, gave them a caution, which her own example had ſo little enforced, of behaving in ſuch a manner as to keep their honour unſtained. Then laying herſelf down on the ſcaffold, and preſerving a decency ſhe had been unmindful of in more important occaſions, ſhe drew her garments below her feet; and received the ſtroke which finiſhed a life of levity, error, and lewdneſs.'

Can a ſober papiſt, who has peruſed the other hiſtories of this unfortunate lady, read thoſe words without horror!—— But ſhe was the mother of queen Elizabeth——!

We ſhall not animadvert upon the very different character drawn by our author of Catharine of Arragon, who, by all accounts, was a worthy, virtuous, woman. The manner in which Henry received Pole's preſent of his book on the church's unity, and his invitation from him to return to England, is, by our author, conſidered as traps for his life; but perhaps an im-

partial perſon, who peruſes our author's whole account of the matter, may be of a different opinion.

The reſt of this volume has in it very little that can be intereſting to an Engliſh reader. It contains little more than foreign characters, intermixed with Pole's private hiſtory, the moſt material part of which is to be found in other writers, foreign and domeſtic. But we have a very formal, particular, vindication of the council of Trent, at which Pole preſided, and made a great figure, and this, perhaps, is the main end of the performance; for Pole's perſonal hiſtory, which is carried down to the death of Edward VI. bears but a very ſmall ſhare in the work, excepting thoſe parts of it that are extracted from his own writings.

Upon the whole: The author ſeems to be perfectly well acquainted with the Roman catholic ſide of the diſpute, during the times he treats of; but he has not afforded us one opportunity by which we can judge of his talent in controverſy, as he exhibits only one ſide of the queſtion. His ſtile is pleaſing, and his manner of writing plauſible, though partial and ſuperficial. He ſeems to be entirely unacquainted with records and ſtate papers; nor does he appear to have conſulted any proteſtant writer, but on matters that are immaterial in themſelves, or at leaſt problematical; nor is he always fair in his inferences from them.

ART. IV. *The* Æneid *of* Virgil, *tranſlated into* Engliſh *Blank Verſe. By* William Hawkins, *M. A. Rector of* Little Caſterton, *in* Rutlandſhire; *late Poetry Profeſſor in the Univerſity of* Oxford, *and Fellow of* Pembroke College. 8*vo. Pr.* 2*s.* 6*d.* Fletcher.

OF all the poor antients who have ſuffered by the murtherous hands of tranſlators, Virgil ſeems to have met with the worſt treatment. Homer, after a great many indignities, found a Pope to revenge his cauſe; Sophocles had the good fortune to light on a Francklin to repreſent him; Lucan was happy in his Rowe; Horace found a friend in Duncombe; and Demoſthenes' picture has been well drawn by Leland; whilſt poor Publius Maro looks ſhabby in every Engliſh dreſs he has hitherto worn. Douglaſs and Ogilvy put him on a Scotch plaid, which by no means became him. Cotton gave him a fool's coat, and dreſſed him like a Merry-Andrew. Trapp cloathed him in a dirty night-gown, that hung about his heels in a moſt ſlovenly manner. Dryden, who was by far the beſt taylor he ever had, adorned him with a looſe flowing robe, that ſhewed part of his

fine

fine ſhape to advantage, but concealed and diſguiſed the reſt; and Pitt cramped him up in a tight ſhort coat, that made him to the laſt degree ſtiff and awkward. But, after all, the worſt garb he ever appeared in, is certainly that which Mr. Hawkins has thought proper to make for him. To drop all metaphor, the tranſlation before us is as poor and contemptible a performance as we wiſh to meet with; and, with all due deference to a poetry profeſſor, be it ſpoken, will do the author no credit. To enter into a regular criticiſm on this work, to ſhew the deficiency of it in point of language, correctneſs, fidelity, and every other requiſite, would take up more of our own and our readers time than we can either of us ſpare, and would beſides be doing it more honour than it deſerves. A very few extracts from any particular part of it will be ſufficient to confirm our opinion. The fourth book has generally been looked upon as one of the fineſt in the whole Æneid; let us ſee what Mr. Hawkins has made of it: it begins thus:

'But all the while corroding care poſſeſt
The queen; ſmit with love's ſecret ſhafts ſhe feeds
The growing wound, and cheriſhes the flame.
The hero's virtues, and his godlike race,
His manlike aſpect, and his melting ſpeech,
Sink with impreſſion deep into her breaſt,
Hang on her thoughts, and baniſh her repoſe.
Now had Aurora walk'd the earth around
With Phœbus' lamp, ſcatt'ring dank ſhades of night;
When, loveſick, thus her ſiſter dear ſhe greets:
Anna, what doubtful dreams diſturb my reſt?
How noble is this ſtranger that adorns
Our royal roof! how graceful in his look!
How bold in enterprize! how brave in arms!
I ween, I know his race is all divine.
Cowards degen'rate from their ſtock: but ah!
What wars he wag'd! what various fortune told!
But that immovable my purpoſe ſtands
No more to link me in connubial bond,
Since cruel fate beguil'd my former love;
But that my ſoul is pall'd with wedlock's joys;
Perhaps I could indulge my frailty here.
Anna, I own my weakneſs, ſince that day
My poor Sichæus fell by murd'rous hand,
And brother's blood diſtain'd our houſhold ſhrine,
This chief, and this alone, has mov'd my ſenſe,
And ſhook my ſtagg'ring ſoul. I feel a warmth
Too like the glowings of my virgin flame.

But

But may I quick deſcend into th' abyſs
Of yawning earth, or may almighty Jove
With his dread thunder plunge me to the ſhades,
Shades of infernal Acheron, and pale glooms
Of night profound; if e'er my ſpotleſs thought
From thee, fair virtue, or thy laws ſhall ſtray.
With my firſt lord my ſofter paſſions fled,
And all my joys are buried in his grave.
She ſpoke, and tears ran trickling down her breaſt.
Anna replies: O ſiſter, my belov'd,
Dearer than light, or life to me, ſhall all
That blooming beauty pine in widowhood,
Nor reap love's fruits, nor taſte connubial joy?
Think you theſe cares diſturb the peaceful dead?
What tho' no ſuitor yet has ſtirred thy ſoul,
Tho', overwhelm'd with ſorrow, you diſdain'd
Theſe Libyan princes, and our peers of Tyre,
Iarbas too, and half the laurel'd ſons
Of martial Africa, will you reſiſt
This pleaſing paſſion that inſpires you now?
Have you forgot what neighbours gird you round?
Gætulians here, a fierce unconquer'd race;
Here wild Numidia, barb'rous Syrtis there
Her bulwarks rears; here o'er wide burning waſte
Savage Barcæans rule. What need to urge
Our brother's threats, kindling his Tyrian war?
The gracious gods, I wot, and heav'n's high queen
Auſpicious drave the blaſts that on our coaſt
Landed theſe Trojan fleets. How, ſiſter, how
Shall theſe thy ramparts tow'r, thy kingdom ſpread
By this ſweet tie? Troy leagu'd in arms with Tyre,
How ſhall the Punic glory ſwell to heav'n!
Haſte then, implore the gods, thy victims ſlay,
Amuſe thy gueſt with hoſpitable cheer,
Detain him with pretences; ſay, his barks
Demand repair; Orion ſwells the main
Tempeſtuous; ſtorms unruly vex the ſky.'

The original, which every ſchool-boy remembers, is to the laſt degree pure and elegant; we wiſh the tranſlation gave us any idea of it.

'His manlike aſpect, and his melting ſpeech.'

Virgil never ſays any-thing about manlike or melting, but ſimply,

—— —— —— —— vultus
Verbaque ——

And

And when he wrote

—— —— polo dimoverat umbram,

who ever thought of its being interpreted

—— 'ſcatt'ring dank ſhades of night?

By *ſcattering* our tranſlator, we ſuppoſe, meant *diſperſing* or *driving away:* but the word is ſeldom uſed in that ſenſe. A little after we meet with this fine line,

'What tho' no ſuitor yet has ſtirr'd thy ſoul.'

Pray, gentle reader, obſerve what a dab Mr. Hawkins is at alteration, not to mention the elegance of the expreſſion in *ſtirring her ſoul:* but to go on,

'Soon as the dear lov'd ſpouſe of Jove perceiv'd
The queen with raging love poſſeſt, her fame
Unheeding; thus fair Venus ſhe beſpeaks:
Thou and thy ſon may triumph now! exploit
Egregious this! moſt memorable deed!
Two plotting gods one woman ſhall ſubdue!
Right well I ween, thou dread'ſt yon riſing walls,
And view'ſt my Carthage with a jealous eye.
But why this conteſt? wherefore thus prolong
Our mutual hate? Rather let both unite
In laſting league; let Hymenæal bonds
Our compact firm: ſay, what would Venus more?
Loveſick Eliſa burns in ev'ry vein.
Make we this people one; auſpicious both
Will rule the nations with an equal ſway:
Be Dido ſubject to a Phrygian lord,
And Tyre, and Carthage, be the royal dow'r.'

How fond Jupiter was of the lady whom Mr. Hawkins calls his *dear-lov'd* ſpouſe we need not obſerve, nor ſhall we take any notice of his two *plotting* gods, but proceed to Iarbas's prayer.

'Almighty Jove, god of our Mooriſh tribes,
That feaſt on painted beds, and largely ſpill
The rich libation to thy honour'd name,
Beholdeſt thou this deed? ſay, heav'nly ſire,
Is there no vengeance in thy thund'ring arm,
Rattle thy bolts, or blaze thy hurtleſs fires,
To ſhake the coward ſoul with terrors vain?
A helpleſs woman, wand'ring on our coaſt,
That purchas'd with a paltry ſum a ſpot
Of earth whereon to build her little town;
That meaſures out her lands, and bounds her realm,
Where we preſcribe, diſdains our love, and makes

A Dardan

A Dardan lord the partner of her throne.
And now this Paris, with his eunuch train,
His chin with Lydian mitre bound, his locks
Dropping perfume, enjoy's the raviſh'd prize.
While I, ideal monarch, bootleſs bid
Thine altars with eternal off'rings blaze.'

Can any-thing be more ſoft or poetical than

'A helpleſs woman, wand'ring on our coaſt,
That purchas'd with a paltry ſum a ſpot
Of earth, whereon to build her little town.'

How very different is this from

Fæmina quæ noſtris errans in finibus, urbem
Exiguam pretio poſuit —

'While I, *ideal monarch, bootleſs* bid
Thine altars with eternal off'rings blaze.'

How often might one read over this paſſage of Virgil

— — — nos munera templis
Quippe tuis ferimus, famamque fovemus inanem,

without finding out in them this *ideal monarch* with his *bootleſs* offerings?

In the ſixth book Mr. Hawkins renders *de more*

— 'obſequious to long mode.'

Errantes deos he calls 'fugitive gods.'

Te quoque magna manent regnis penetralia noſtris.
Hìc ego namque tuas ſortes, arcanaque fata
Dicta meæ genti ponam, lectoſque ſacrabo
Alma, viros; foliis tantùm ne carmina manda;
Ne turbata volent rapidis ludibria ventis.

Now pray obſerve the tranſlation:

'Thou too within our realms ſhalt joy thy ſhrine,
Thy ſecret rites, thy records, and thy prieſts
Select: ſage keepers of thine oracles.
But, gentle, ah! commit not our dark fates
To filmy foliage, leſt the ſportive winds
Wide ſcatter them in air.'—

We ſhould be glad to know what Mr. H. means by

—— 'thou ſhalt *joy* thy ſhrine.'

Does he mean *enjoy*, or make *joyful?* We wiſh him *joy*, however, of the expreſſion, and likewiſe of his *filmy foliage*. A little further on in this book he calls Charon the *Boat-god*, and Minos the

the *Inquisitor* of hell, talks of *genuine* lightning, *darkling* souls, *primitive* virtue, &c. &c. But of all Mr. Hawkins's beauties are his epithets are the most striking, such as, *wind-tost*, *inhem'd*, *deceptive*, *womb-imprison'd*, *mountant*, *sleep-wrapp'd*, *night-mantled*, and a great many others, all so equally elegant, that we know not which to prefer, unless the two following may claim the superiority:

— —— ‿—— — ' haply these griefs
Shall furnish matter for *hereafter joy*.'

Hereafter is, to be sure, quite a new adjective, and can hardly be excelled by any-thing but

—— — —— ' the *toged* sons of Rome.'

We question whether any of the *toged* sons of Oxford, except Mr. Hawkins himself, could ever have found out so fine an epithet.

But we are tired of criticising a performance which is really beneath all criticism; suffice it to observe, that this volume contains only a translation of the first six books of Virgil's Æneid. In the last page we are informed that the remaining six are ready for the press; but we would seriously advise this poetry-professor to profess poetry no longer.

Art. V. *A Trip to the Moon. Containing an Account of the Island of* Noibla. *Its Inhabitants, Religious and Political Customs*, &c. *By Sir* Humphrey Lunatic, *Bart.* 8*vo*. *Pr.* 2*s.* 6*d.* Crowder.

LUCIAN, Swift, and the author of those admirable pieces of humour which go under the title of Don Quevedo's Visions, have surpassed all others in that species of writing which unites pleasantry and satire with the creative powers of imagination.

The author of the work before us seems to have attempted a composition in the same taste; but so far is he from making an approach to the excellency of the above-mentioned satyrists, that his Trip to the Moon is greatly inferior to Cyrano de Bergerac's Voyage to the Moon, from which the hint of it is evidently taken. Though a reader would be naturally led to expect an uncommon vein of imagination in the description of the manners of the fictitious inhabitants of the remote lunar regions, we meet with nothing half as extraordinary and exotic in our author's account of Noibla, as in some descriptions of China, Japan, and other tracts upon this our sublunar sphere. This

muſt be acknowledged to argue great poverty of fancy and invention in the writer. His ſatire is without an edge, and his attempts at humour unſucceſsful, as his deſcriptions are faint, and deſtitute of an amuſing variety.

In ſupport of this our judgment we ſhall lay before the reader a general ſketch of the performance, and ſome particular paſſages, which will, we doubt not, make it evidently appear that we are not too critical or ſevere in paſſing this judgment.

Chapter the firſt contains nothing but a trivial account of the anceſtors of Sir Humphrey Lunatic, the ſuppoſed author. In chapter the 2d, we are informed of his tranſlation to the moon, which is effected without the machinery of contrivance, or the artifice of ſurprize, the want of which he endeavours to attone for by a ſtroke of ſatire, telling us that the operation by which he was raiſed up to the moon, was greatly facilitated by certain pamphlets which he had in his pocket, viz. Three of Whitfield's ſermons, half a dozen North Britons, and as many ſchemes for paying off the national debt, by Jacob Henriques. The relation of the ceremonies with which he was received in the iſland of Noibla, is altogether flat and void of imagination. Chapter the 3d contains an account of the Noiblan laws, their chief magiſtrate, the manner of his election, his executive power; the marriages of the Noiblans, and the management and education of their youth, all which particulars are told in ſo dry and unentertaining a manner, that one would be almoſt tempted to think that the author depended upon their authenticity for their favourable reception with his readers, and that he had been in the moon in good earneſt. In chapter the 4th, which contains a deſcription of the namredal's manner of dining, that magiſtrate tells his own ſtory, diſcovering that he had been biſhop Wilkins in the ſublunar world; and then proceeds to ſketch out the characters of ſeveral perſonages eminent upon earth, who were puniſhed or rewarded in the ſublunar regions. This part of the work is greatly ſuperior to any-thing that preceded it; there is a reſemblance, though but a faint one, to the manner of Lucian, in the account given of Alexander, Charles the twelfth, Brutus, Henry the eighth, &c. &c. &c. Chapter 5th contains ſtrictures upon authors, and the freedom of the preſs. The ſeveral judgments paſſed upon both the antients and moderns under this head are pertinent and juſt enough. In the ſame chapter we meet with ſome ſevere reflections upon the Methodiſts, which ſeem to be out of place in a work of this nature. Chapter the 6th contains an account of the manner of ſummoning the Noiblans to the temple, the ceremonies preparative to entering the temple, and an account of the religion

of

of the Noiblans, which, in our opinion, borders upon prophaneneſs. We are told in page 111, that it appears a moſt ſtrange and partial notion to the inhabitants of the iſland of Noibla, to fix one place of abode, one degree of puniſhment, and that eternal for all ſinners; and likewiſe that they believe in and worſhip a Nalſina, or mediator, whom they ſuppoſe to be formed and appointed by God for the ſake of erring creatures; that he is coeval with the univerſe, and that he has the perfections of a deity, except that he is liable to the paſſions of grief and joy; the one cauſed by obſtinate ſinners, the other by contrite ones. This chapter concludes with obſervations upon earthly places of worſhip, in which a ſevere cenſure is paſſed upon the meanneſs of modern churches, and with the namredal's plan for new modelling the eccleſiaſtics in England. Chapter the 7th contains a ſatirical account of the modern Engliſh ladies, ſuppoſed to be given by Sir Humphrey to queen Elizabeth; and the namredal's wife remarks upon faſhion, and critical remarks upon dramatic authors and performers. The obſervations made upon theſe laſt are, in our opinion, extremely juſt. It cannot be denied that England has not had, for ſome years, one author for the ſtage, that deſerves the name of a great poet; our modern tragedies are, indeed, ſuch cold, elaborate, unalarming, pieces of declamation, that no action can give them life, no attention purſue them through five dull acts. With regard to theatrical performers, it muſt likewiſe be acknowledged that one eminent performer is too generally and too ſervilely copied by all the reſt. In chapters 8th and 9th Sir Humphrey attends the namredal to the requeux, where he hears ſeveral remarkable trials.—Such is the plan of this viſionary voyage to the moon, which reminds us of Nat. Lee's ſaying, that it was eaſy to write like a fool, but difficult to write like a madman; for Sir Humphrey's narrative of his peregrinations ſeems rather characteriſtic of the fool than the lunatic. As a ſpecimen of our viſionary traveller's talents for ſatire, we ſhall cite Sir Humphrey's harrangue to queen Elizabeth upon faſhion.

'The ladies of England, madam, as you muſt remember, taken in a general view of natural qualifications, perſons, features, and underſtandings, are excelled by none; and I believe, did they not take extraordinary pains to raiſe up appearances againſt reputation, they might juſtly claim an exalted ſhare of virtue; but a ſtrange unaccountable phrenzy, called Faſhion, ſo intoxicates their brain, that almoſt every conſideration is ſacrificed to the ridiculous worſhip of that idol; which has given ſuch unlimited ſway, that if a huſband, father, or guardian, pretends to find fault and adviſe, he is immediately ſilenced by that

that powerful word; the extraordinary effects of which you will more fully comprehend, by sketching the outlines of a fine lady's life.

'It has been justly observed, that a well-regulated reserve and modesty are the chief points of beauty in a female character; but this opinion Fashion has totally overthrown, and stigmatized them with the terms of unbred sheepishness; while a shameless front, staring eyes, wandering limbs, and nonsensical vociferation, usurp the titles of elegance, ease, and wit; these admirable qualifications are seen to a considerable degree, even in single females, but arise to so eminent a pitch of perfection in married ones, that it would almost occasion an observer to believe they only considered matrimony as a licence to free them from every rational restriction, as a passport to carry them through the paths of licentiousness; to such all men are alike but their husbands, they indeed find coldness and reserve enough: but these are general remarks, I must come more within the bounds of a particular character, which cannot be better struck out than by giving you the daily disposition of time.

'In this point, I know not well where, or how to begin, as a fashionable lady has no morning: let it suffice to say she gets up at noon, or after it; receives and reads cards of compliment during breakfast; takes her chair or chariot, and tires both the men and horses in galloping from street to street, to pay what they call morning visits; then returns and dines in the evening, drinks tea at night, and plays cards, supper-time excepted, till the next day is advanced. This, with some very inconsiderable variations, is the continual round of taste and elegance.'

That we may not, however, be thought too severe in our censures, we will readily acknowledge that the Trip to the Moon is well enough calculated for the subscribers to circulating libraries, who read merely to kill time, which end may be completely answered by this whimsical performance.

ART. VI. *An Essay on the Methods of suppressing Hæmorrhages from divided Arteries. By* Thomas Kirkland, *Surgeon.* 8*vo.* *Pr.* 1*s.* Dodsley.

THIS essay, in which the subject is considered with greater perspicuity and more accuracy than has commonly been bestowed upon it, is divided into four chapters. The 1st treats of the natural or spontaneous suppression of hæmorrhages from divided arteries. The 2d of ligatures. The 3d of the suppressing hæmorrhages by the application of fungous substances, by coagu-

coagulated blood, by aſtringents. The 4th and laſt, of the ſuppreſſing hæmorrhages by cauteries, cauſtics, &c.

In the firſt chapter he informs us, That by experiments with agaric, ſoon after its introduction, he was led to believe that it poſſeſſed no other quality, ſave that of adhering cloſe to the mouth of the divided veſſel, and thereby preventing the egreſs of the blood, and allowing the natural contraction of it to take place. This opinion he here maintains, and relates ſome experiments in ſupport of it. He amputated the leg of a horſe; by the animal's retracting his leg the tourniquet ſlipt off: the bleeding that enſued was effectually ſuppreſſed, by a preſſure of the hands upon the ſtump for fifteen minutes. At firſt the pulſation at the end of the veſſel was viſible, but after ſome time it became leſs perceptible. The ſtump was only covered with tow and a ſlight bandage. The horſe was kept alive forty-eight hours, and though he tumbled and ſtirred much, no freſh hæmorrhage enſued. At this time he was killed, and upon diſſection it was found, that the bleeding was ſuppreſſed by the arteries being contracted cloſe, the ſpace of an inch or more from the extremity, and not by any plug of coagulated blood. This experiment he has repeated ſeveral times upon brutes, and with ſimilar appearances. He thinks it is to be attributed to this cauſe, that an hæmorrhage does not commonly follow the falling off of a mortified limb of the human body, becauſe for a conſiderable way above the mortified part, the artery will be cloſe contracted. He is hence of opinion that after amputations, larger veſſels may be truſted to lint and flour, than has been imagined; and alſo that the hæmorrhage that is apt to come on ſome hours after an amputation, is not from ſmall arteries dilated by the increaſed motion of the blood, as is commonly thought, but from the principal lateral branches which had cloſed themſelves, being forced open. Whether theſe experiments upon brutes are concluſive when applied to the human body, is much to be doubted. That plugs of coagulated blood often ſtop up the extremities of bleeding veſſels, and prohibit the flux, we learn from the many diſſections of Petit and others. The removal of theſe coagula infallibly occaſions a renewal of the flux, of which even the preſent author affords a proof (p. 36.) This ſhould ſerve particularly as a caution to thoſe concerned in caſes of hæmorrhages from the uterus; for if the coagulated blood is officiouſly removed, an hæmorrhage as troubleſome and more dangerous than the firſt will moſt likely enſue. When an hæmorrhage from the uterus is renewed by motion, or other cauſes, ſeveral pieces of coagulated,

univerſally precede the flux of fluid, blood; a plain indication that the orifices of the veſſels were formerly occluded by their means.

In chapter 2d the author conſiders the application of ligatures, the moſt certain, though moſt painful, method of ſuppreſſing a flux of blood. He endeavours all along to invalidate the objection brought againſt the uſe of ligatures. It has been objected againſt this method, that the end of the veſſel is apt to fall off with the ligature, and a freſh hæmorrhage in conſequence ſucceed: this he ſays is eaſily prevented, by having the ligature of a ſufficient thickneſs. He diſſuades againſt having the ligature twiſted or waxed, excepting at one extremity, to make it paſs through the eye of the needle; and to make it paſs with eaſe through the fleſh, it is proper that it be covered with a little ſoft digeſtive. He alleges, that even though the nerve is tied up along with the artery, if no muſcular fibres are incloſed, the patients do not complain of any pain; as he thinks the nerves are not irritable, unleſs their medullary ſubſtance is wounded. Will not the ligature compreſs, bruiſe, and irritate, the medullary ſubſtance of the nerve, in the ſame manner, as if the irritation had been directly applied to this medullary part?

In chapter 3d, the application of fungous ſubſtances is conſidered in two lights: when the fungus is preſſed very cloſely upon the orifice of the bleeding veſſel: or when applied lightly to the ſame orifice. In the firſt caſe the fungus has no peculiar operation, though the author thinks it is moſt properly applied in that way, that by interrupting the egreſs of the blood, the veſſel may be allowed to contract. To ſerve this purpoſe, however, fungous ſubſtances were not required; any other body that would obſtruct the paſſage of the blood, would be equally efficacious. In the laſt caſe it moſt probably operates by inducing a coagulation in the blood, and ſo forming a plug to ſtop up the end of the veſſel. How it effects this coagulation ſhould be more particularly enquired into. If the action and power of the fungus is not proportional to the fineneſs and equality of its texture? If the puff-balls would not, therefore, operate more powerfully than ſponge, or other ſubſtances of a coarſer texture? Or, if there are not certain bounds ſet to this fineneſs of texture, which when the body exceeds, its efficacy in ſtopping hæmorrhages proportionally diminiſhes? Aſtringents, he thinks, would rather prevent the collapſing of the coats of the veſſels, by hardening their fibres, than promote it: a paradox he does not very clearly unravel. The aſtringents, eſpecially the mineral ones, alum and vitriol, operate powerfully both

both in coagulating the fluids and in contracting and puckering up the mouths of the veſſels, as daily experience evinces.—Perpendicular preſſure, he is of opinion, might often be uſed with ſucceſs.

Cauteries and cauſtics, which are treated of in the laſt chapter, are, as he ſhews, ſeldom required, and ſhould, if poſſible, be avoided.—What is left unfiniſhed in this eſſay ſhould incite others to proſecute the ſame plan, by experiments, in ſuch caſes the only ſure teſts of truth.

ART. VII. *Anecdotes of Polite Literature. In Five Volumes. Small 8vo. Pr.* 10*s.* Burnet.

NO province of literature has produced ſo many impoſitions upon mankind as that of general criticiſm, of which this work is a ſpecimen, tho' we are of opinion its title is ill ſuited to its contents. Perhaps it would be no difficult matter to prove that moſt of the general critics who have appeared for theſe two hundred years paſt, are but wire-drawers of the judgment and ſentiments of the antients; all they have done is to form their ſterling thoughts into agreeable fillagree toys, twiſting them a thouſand ingenious ways, giving them the air of novelty by many pretty devices; but not without, ſometimes, throwing in an alloy which debaſes the original ſtandard.

This work begins, volume the firſt, with a kind of diſſertation upon genius and compoſition, and amongſt other obſervations that have been *obſerved* an hundred times, the author ſays that genius will take its own courſe, but that the profeſſions of poetry, painting, and muſic, are thoſe in which a boy's genius is moſt eaſily diſcernable, while the genius of a general or a ſtateſman in their youth has but few opportunities of diſcovering itſelf. It is pity, as our author gives his work the title of Anecdotes (which, if it means any thing, means unpubliſhed ſtories) he was not acquainted with an anecdote of lord Clive, who, when he was at a boarding-ſchool, where plays were annually exhibited for the entertainment of the young gentlemen's parents and friends, never could be brought to play any part but that of Serjeant Kite, in the Recruiting Officer. The author has recourſe to the abbé Du Bos, who is, like himſelf, no more than a ſecond-hand critic, to prove his above Monmouth-ſtreet obſervation, which, when diveſted of private hiſtory, ſays no more than that a man may be a very good fidler, though his father was not of the ſame profeſſion. We are far from aim-

ing any animadverſion at this author ſolely, but we are ſorry to ſay that quotations from French critics diſgrace Britiſh literature, and the practice ſomewhat reſembles that of ſheep, who, tho' feeding upon a rich paſture of their own, are always breaking the incloſure to brouze upon the neighbouring meagre hungry heath. French genius, learning, and criticiſm, like idolatry, owe their power to our ſuperſtition, which has reared them temples on Parnaſſus, where the true ſovereign conſiders them as intruders. The ridiculous prepoſſeſſions of Britons have given them a ſettlement in a pariſh where they originally were no better than beggars, without the claim that a Spenſer, a Shakeſpear, and a Milton, can make good. In ſhort, we may apply to the excellencies of French criticiſm what Juvenal ſays of Fortune, *Te facimus Fortuna deam.*

Notwithſtanding the ſeverity of the above remark, the reader who can bring himſelf to forget that there is not one word of originality in theſe anecdotes, will find this work not abſolutely unentertaining, eſpecially if he has a taſte for letters which other avocations will not ſuffer him to indulge but at an immoderate expence of time for reſorting to original authors.

The ſecond ſection is a diſſertation upon epic poetry, where we have a number of anecdotes that have been again and again printed, and a profuſion of French criticiſm that has been a million of times retaled. Among other matters our author, from the Elements of Criticiſm, in a note, mentions "an epiſode," which, he ſays, may be defined, 'an incident connected with the principal action, but which contributes not either to advance or retard it. The deſcent of Æneas into hell doth not advance or retard the cataſtrophe, and therefore is an epiſode.' Our author could not have ſtumbled upon a more unlucky, becauſe unjuſt, quotation from that work, than the above. The excellency of an epic poem is to terminate with an incident that indicates a cataſtrophe, but without expreſſing it. The deaths of Hector and Turnus are not cataſtrophes, but the reader is left to judge of their more than probable conſequences. This conſtitutes the main difference between an epic and a dramatic poem, the laſt of which requires a cataſtrophe. Virgil, however, with a propriety and judgment that no other poet ever poſſeſſed, has introduced, without violating the laws of epic poetry, the cataſtrophe of his Æneid in its ſixth book, where we ſee all the glorious conſequences of the death of Turnus anticipated by the hero's divine viſit to the elyſian fields.

The quotation from the Elements of Criticiſm goes on to ſay, that "an epiſode ought never to be indulged unleſs to re-

freſh

freſh or unbend the mind, after the fatigue of a long narration." This quotation is another lamentable inſtance of ſecond hand criticiſm. Who can deny that the narrative of Æneas, which takes up the ſecond and third books of the Æneid, is an epiſode? but we know of no long narration preceding it that is fatiguing to the mind, and yet, by the inimitable art of the poet, it is *not* (to uſe the alluſion of Petronius) *embroidered upon, but interwoven with, the ſubject of the poem.* In ſhort, an epiſode introduced only for the ſake of amuſement, is juſt as proper as the introduction of a Chriſtmas tripod with an orange and a ſprig of ever-green, into a picture repreſenting the heat of a battle.

The author's criticiſm upon Mr. Addiſon's remarks on Milton's Paradiſe Loſt, is a faint attempt at originality in that province, but deſtitute of all its manly properties. To have recourſe to French criticiſm upon Engliſh poetry, is like a man applying to an eunuch to mend the breed of his family.

'Paradiſe Loſt, ſays this writer, deſerves every commendation that we can beſtow upon it. Yet it certainly has been praiſed, rather in a prejudiced manner by Mr. Addiſon. That critic, like Scaliger, was prejudiced in favour of his author; and ſeldom cares to point out the defects in the Paradiſe Loſt. A particular criticiſm on the beauties of that performance would now be tedious, as it is to be met with already in ſo popular a book as the Spectator: but there are ſome parts of it which, being far from equal to the reſt of the poem, Mr. Addiſon has either paſſed over in ſilence, or palliated. Some of theſe I ſhall take the liberty to quote, not with deſign to attack the memory of the greateſt poetical genius our nation ever produced (that taſk I leave to the Lauders of the age) but to give a fair criticiſm on what Mr. Addiſon has omitted to mention.'

Here we muſt recommend not only to this author, but to ſeveral others, who have been guilty of the ſame inattention to propriety, the Scotch particularly, to diſtinguiſh between *prepoſſeſſion* and *prejudice*, to which laſt word they ſeem to have a very improper attachment. But this by the bye—Our author has treated the remarks on the Paradiſe Loſt as a critical performance, for which they were never intended. Mr. Addiſon has there, in a moſt maſterly manner, pointed out the beauties of that divine poem, and has genteely hinted at its defects; but why ſhould our author, in the rage of criticiſm, tear off from the mother of mankind that beautiful veſture with which the poet has cloathed her, only that he may ſhew a few moles upon her body; and why ſhould he moſt unnaturally and ſacrilegiouſly call in French

criticism to assist him in his attempt? There is not a boy in the fourth form of Westminster or Eaton school, who does not, upon the plain principles of good sense, see all that this author suggests on that subject. That God the Father talks like a school-divine, and that Milton makes a parade of learning, is obvious to the meanest capacity; but our Anecdote monger, while he enlarges so much on a common-place topic, ought to have acknowledged that the very dross of some of the quotations he has given us, is more valuable than all the ore of French epic poetry, not excepting the Henriad.

The author then proceeds to a criticism on Leonidas, to which we have nothing to object but his servile attachment to French writers. He next attacks lyric poetry, in which we affirm, (without the least dread of the French or any other critics' rod hanging over our heads), that the English have outdone the antients, and at this time stand unrivalled. All the collected genius of French poetry has sunk under a species of writing, where their frigid mechanical rules of composition and regularity, with which they have so long shackled genius, can find no admittance. In short, our nation possesses the province of lyric poetry by a kind of an autocratical right, which places her above all laws of criticism, and subjects her to execution alone.

The second volume brings us to a dissertation upon satire, which introduces a *criticism upon criticism*, that may be entertaining to those who read for amusement, or to qualify themselves for company; and the treatment we have given the author of this work is a full refutation of the malevolence contained in the following quotation from his anecdotes.

'It were to be wished that, as we have Journals and Reviews in England, and they are likely always to continue, they were conducted by men of character and reputation, in an open manner, and particularly that they were not the mere schemes of booksellers to make money, as it is well known our two Reviews are. The booksellers who print them have the sole appointment of the authors who compose them, and most of the articles in them are paid for by the sheet: their criticisms are the strongest proof of their abilities and candour; it is to be regretted that any but men of reputation should be employed in such compositions. It would be malignity to deny their containing some articles that are wrote with spirit, candour, and even elegance; but there are so many articles composed with a total want of these, such short malevolent criticisms, without quotations, that the reading them is disgusting to a person of any taste.*'

* 'Whenever a piece is beneath criticism, it would be much better

We have been ſo candid as to give admittance to this quotation, becauſe it contains a kind of an *argumentum ad hominem*, both with regard to ourſelves and the author, who we ſhall not try by the laws of criticiſm, but thoſe of common ſenſe and common honeſty. The writer of this very article, who, for ſome time paſt, has had a conſiderable ſhare in our Review, declares upon his honour, and, were it needful, would do it judicially and upon oath, that, ſo far from being paid by the ſheet, he never made the leaſt bargain with any printer or bookſeller concerned in the work; nor did he ever exchange a ſyllable with any of them on that ſubject. Now, Mr. Anecdote monger, if you are an honeſt man, produce and publiſh your authority for what you have here ſo roundly aſſerted. If you cannot, as it is a matter of fact and not of criticiſm, you are in private life, that we may avoid hard words, a bad man, and ſome writers of greater acrimony would call you an aſſaſſin in the dark, as our printer's name ſtands prefixed to his publications. Know, to thy ſhame, if thou canſt be aſhamed, that thy own caſe is a full vindication of our independency upon our printer.

Taking our leave of the preceding diſagreeable ſubject, we muſt expreſs our ſurprize that this author ſhould bring criticiſm under the head of ſatire, and we muſt likewiſe explain ourſelves on the ſubject of his note. For this purpoſe we muſt appeal to the melancholy experience of the pocket of every man who deals in books and pamphlets, whether he is not, in a literal ſenſe, robbed of two thirds of the money he lays out upon them. Is the public to have no beacon ſet up? Is literary, the only, juſtice that is to be denied the privilege of thief-catchers, for detecting thoſe practices in ſhop-lifting? and are we, with the courtly divine, not to mention Hell, becauſe it is a term too indelicate for polite ears? We ſhall, therefore, once for all, declare, that we apprehend our province is not only critical but uſeful, in as ſtrict a ſenſe as the office in Bow-ſtreet, becauſe it may prevent many from being gulled out of their money; and, that we may borrow an elegant phraſe from the police, *prevention is better than puniſhment.*

'It has, ſays the author, been often diſputed, whether reviews, journals, magazines, dictionaries, and ſuch-like compilations, are of any ſervice in promoting literature: I ſhould apprehend they may ſpread a ſuperficial knowledge among the lower claſs of the people, but cannot be of any real utility.'

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better to omit mentioning it, than treat even a dull author with language that ought never to be uſed in criticiſm, or indeed in any compoſition.'

Why did not this writer, while his hand was in, mention Anecdotes in the preceding liſt, where it would have ſtood with a very becoming propriety? Our author is ſo great an adept in the art of impoſition, that he has the ſecret to make the works of Mr. Spence and other real critics, ſteal into the text of his work, without our perceiving that we are treading upon foreign ground. What a falling off is there when he comes to deal upon his own ſtock, and to characterize Churchill's poetical talents; and what hackney ſtories does he give us of Mr. Garrick and *one* F—z—k! What would the reader ſay if every word of his anecdotes contains a falſhood? What could he think, if the anecdotes he gives us of a celebrated inſpector and botaniſt have been written by that very inſpector and botaniſt, or are to be found, almoſt literally, in one or other of his works, though the whole is deſpicable, and unworthy of being committed to paper. Nothing can equal the farrago of quotations and remarks, French and Engliſh, that fills (the reader will pardon the expreſſion) the *vacuum* contained in the reſt of this diſſertation upon ſatire.

The ſecond ſection of this volume is upon elegiac poetry, in which the author introduces ſome anecdotes which, by the bye, had been printed before, of one Lotichius, a German poet, whoſe works we acknowledge to have never read. The reſt of this ſection contains nothing but what is known to every bookſeller's runner about town, but a few pretended anecdotes which, we will venture to ſay, are the fictions of the author's brain.

His ſtrictures upon hiſtory are ſometimes juſt, but always trite and common, and have in them no more merit than one ſign-poſt copied from another. The author's firſt ſection of his paſtoral poetry, contains only the gleanings of former publications, pamphlets, news-papers, and occaſional eſſays; but at the ſame time we cannot deny him the merit of being equal to ſome other compilers of the ſame kind.

Section the firſt of his fourth volume treats of tragedy, every word of which is borrowed, and ſometimes literally. In his ſecond ſection on the ſame ſubject, the author ventures upon a little originality, but is miſerably defective in every qualification of an original. He finds fault with Mr. Upton for ſaying that Shakeſpear had learning, which no man who has ever read the claſſics can doubt of. Perhaps Shakeſpear is never ſo blameable as when he ſtoops from the ſphere of his own immortal genius to conſult with the antients. Thus far, however, we will agree with this author, that Shakeſpear did not conſult the antients in the conduct of his pieces, the regularity or irregularity

gularity of which are merely accidental ; but that in many paſſages he has not only imitated but even copied them, is extremely clear. To waſte time and paper in proving that Shakeſpear did not write like Terence or Corneille, is as ridiculous as an attempt to prove, that St. Paul's church is not of Gothic, nor Weſtminſter Abbey of Greek, architecture ; and the whole of our author's reaſoning and obſervations on this head is deſpicable to the laſt degree. We cannot, however, quit this ſubject without animadverting upon the remark of an author of note, if Mr. Johnſon wrote the miſcellaneous obſervations on Macbeth. Our anecdote-monger has, as uſual, preſſed thoſe obſervations into his ſervice ; and, if his quotation is juſt, Mr. Johnſon's vindication of Shakeſpear on the head of witchcraft is queſtionable.

We will venture to ſay, that the belief of witchcraft made no part of Shakeſpear's poetical creed, any more than it does that of many dramatic authors who have written ſince, even down to the author of Caractacus, who has introduced ſupernaturaliſm into that play. Shakeſpear did the ſame as Dryden in his Œdipus, and many other writers in their plays. He found a marvellous ſtory, to which time and univerſality of belief had given a ſanction. He formed no plot, and ſcarcely altered the ſmalleſt circumſtance of Macbeth's ſtory, as tranſmitted by Hector Boece, a not inelegant, though credulous, author, and other writers who preceded him. Buchanan, who was a much finer writer, but not a better author, than Boece, predicted the very event that Shakeſpear fulfilled ; for he tells us, in his hiſtory of Scotland, that the received ſtory of Macbeth was more fit for the theatre than for hiſtorical writing. But

Delirant Reges, plectuntur Achivi,

can we blame this pitiful writer for quoting and following authors of diſtinction! The reſt of his remarks upon tragedy is no more than a cento of criticiſms and obſervations that have been hackneyed into fritters. His aſſerting that Shakeſpear formed Hamlet from his own imagination, is falſe in fact; for the characteriſtics of the part is almoſt literally copied from Saxo Grammaticus. The reſt of the anecdotes of this volume are paltry tranſcripts that can be entertaining to ſecond-hand readers only.

This author's ſection on comedy, which opens his fourth or fifth volume (by the manner of printing we know not which) contains nothing more than mere tea-table chit-chat.

A treatiſe upon the ſublime and pathetic next ſucceeds, of the ſame ſtamp; and to the end of the volume we know not which to admire moſt, the author's impoſition upon the purſe or the underſtanding of his readers. But, after all, if we can ſuppoſe a man to have been confined for fifty years paſt to the deſarts of Africa, or the wilds of Canada, without having the leaſt intercourſe with what is paſſing in the learned or the ingenious world, this plagiary may entertain him, though we cannot accuſe him of one original thought or true criticiſm, from beginning to the end of his work.

ART. VIII. *Memoirs of the Life and Writings of the late Reverend Mr.* John Jackſon, *Maſter of* Wigſton's *Hoſpital in* Leiceſter, *&c. With a particular Account of his Works, and ſome original Letters which paſſed between him, and Dr.* Clarke, *Mr.* Whiſton, *and other conſiderable Writers of that Time. To which is added, An Appendix, containing a large Addition to his Scripture Chronology, from the Author's own Manuſcript; alſo an Account of his MSS. relating to a* Greek *New Teſtament, &c.* 8*vo. Pr.* 3*s.*6*d. in Boards.* Field.

WHEN we ſay that Dr. Samuel Clarke was Mr. Jackſon's friend, we perhaps beſtow upon him the greateſt encomium he deſerves, excepting that of having the courage to think for himſelf, in oppoſition to his ſpiritual ſuperiors. We learn from this author, that Mr. John Jackſon was born in 1686; that he had a good education, ſtudied Latin, Greek, and the Oriental languages; and that in 1712 he took to wife Elizabeth the daughter of John Cowley, Eſq. collector of exciſe then at Doncaſter. Soon after Mr. Jackſon exhibited himſelf in public as an author, in favour of Dr. Clarke's Scripture Doctrine of the Trinity. In 1715 he again appeared in that Trinitarian controverſy; and, by what we can gather from his biographer, he mauled Dr. Waterland very handſomely.

Without depreciating the merits of Mr. Jackſon as a polemical writer, we really do not ſee the propriety of this publication at preſent, unleſs it be to revive theological controverſies that cannot anſwer the ſmalleſt purpoſe of virtue, morality, learning, piety, or ſalvation; nor can we learn any-thing from this hiſtory but that Mr. Jackſon was a kind of intellectual fencer, and made a figure at a time when learning was a diſgrace to itſelf, thro' zeal and enthuſiaſm on the one ſide, and pride and obſtinacy on the other. Mr. Jackſon was the butt of the orthodox,

and

and the following quotation from his life fully juſtifies what we have obſerved.

'How ready, ſays the author, they (meaning the orthodox) were to accuſe him, and how they manifeſted their malevolent diſpoſition towards him, clearly appears from the following fact, which in one of his defences is thus related, "How partial, careleſs, or eaſily impoſed upon by the evil advice of others, church wardens are, or may be in their preſentments, may appear from another preſentment made againſt the ſaid John Jackſon by the ſaid church wardens, wherein they charge him the ſaid John Jackſon before the right reverend Edmund lord biſhop of Lincoln, and the worſhipful George Newel, Eſq. vicar general of the ſaid biſhop, with *declaring and maintaining certain erroneous poſitions in his lecture ſermons preached within the pariſh church of St. Martin's in Leiceſter——even ſince the publiſhing his majeſty's directions to the archbiſhops and biſhops for the preſerving of unity, &c. bearing date the 7th day of May, as particularly the afternoon of the ſaid day in which the directions were publiſhed:* whereas it is true and certain, that on the 7th day of May here ſpecified, the ſaid John Jackſon was at London, and ſo could not preach any obnoxious doctrines on the ſaid day in the pariſh church of St. Martin's, Leiceſter."

'Of this he gave or had a ſufficient proof, for he obtained the following certificate from London.

'June 19, 1722.

'It appears by the book of caſual preachers, kept in the veſtry of the pariſh church of St. James's Weſtminſter, that the reverend Mr. Jackſon, rector of Roſſington in the county of York, and contrater of Wigſton's hoſpital in the borough of Leiceſter, did preach in the ſaid pariſh church of St. James's Weſtminſter, on Sunday May 7, 1721, in the morning,

'Sam. Clark, D. D. Rector of S. James's Weſtminſter.

'Bartho. Wimberly, 'Charles Slaue } Church-Wardens.

'Ambro. Warren, Sub Clerk and Sexton.

'They exhibited various articles in the court againſt him, ſome of which relate to his being a lecturer; but theſe he got quit of by proving that he was not a lecturer within the ſtatute they proceeded on. In others they accuſed him of preaching erroneous doctrines, particularly in the 12th, which will be taken notice of preſently. A ſummary of theſe we have in the ſchedule,

ſchedule, which contains the following charges againſt him, viz. that he taught,

" 1. That the Son and the Holy Ghoſt are not equal to God the Father.

" 2. That the divinity of the Son conſiſts in his having a ſovereign power, and that ſuch power was conferred on him after his reſurrection.

" 3. That the only true and proper notion of idolatry is, the giving religious worſhip where God the Father has not commanded it.

" 4. That popery totally deſtroys Chriſtianity.

" 5. That the magiſtrate has no power to make any law in matters of religion, for the oppreſſion of any opinion how abſurd ſoever.

" 6. That it is unlawful for the magiſtrate, or other perſon whatever, to eſtabliſh any articles, or doctrines of religion, or impoſe them on the conſciences of men.

" 7. That it is doubtful, at leaſt, whether there be any ſuch thing as original ſin."

The reſt of theſe memoirs are filled with the like important matters and quotations, which, perhaps, ought to have been conſigned to that oblivion they ſo juſtly merit. In 1742 Mr. Jackſon had an epiſtolary debate with his learned and worthy friend Mr. Whiſton, concerning the order and times of the high prieſts, which diſplays learning on both ſides, and is, at leaſt, more harmleſs than the other controverſial points he was engaged in. We are, however, to obſerve, that Mr. Jackſon appears to have been a fair and candid adverſary. He died the 12th of May, 1763, while it ſeems he was engaged in ſeveral laborious literary undertakings, of which the author of his life has given us ſpecimens.

ART. IX. *Miſcellaneous Pieces in Literature, Hiſtory, and Philoſophy. By Mr.* D'Alembert, *Member of the Royal Academy of Inſcriptions at* Paris. *Tranſlated from the* French. 12*mo*. *Pr.* 3*s*. 6*d*. Henderſon.

THE firſt of theſe miſcellaneous pieces contains remarks on Tranſlation, which, in general, ſhews the good ſenſe and taſte of the author; but in ſome places the juſtneſs of them is more than queſtionable, and perhaps they ſhew a ſuperficiality that does no great honour to his learning. M. D'Alembert ſpeaks of French tranſlation, and ſeems to conſider that alone, with-

without reflecting how deſpicable the fineſt ſpecies of it muſt be in the eyes of a man of true learning and a ſound critic. The tranſlations of Cicero's epiſtles, by M. Mongault, and that of Quintilian's inſtitutions, by the abbé Gedoyn, are, perhaps the beſt in the French language, and yet they abound with miſtakes that ariſe not merely from the poverty of the tongue into which they are tranſlated, but from ignorance of the language out of which they are tranſlated. This laſt is a fault that cannot be corrected by a good manner or a fine taſte. The cure, to uſe a Ciceronian phraſe, muſt ariſe, *ex intimis fontibus*, from the deep reſources, of learning, and knowledge of the original language. Theſe form the ſterling currency of tranſlation. Taſte and manner are no more than paper credit, which unleſs the bullion is pure can never be rendered current but among people who, like the French, give to faſhion the appellation of taſte, and miſtake genius for ferocity.

After enumerating two inconveniencies to which tranſlation (ſtill meaning French tranſlation) is ſubjected, M. D'Alembert proceeds as follows.

'The third arbitrary law to which tranſlators are ſubject, is the ridiculous conſtraint of tranſlating an author from beginning to end. By this means the tranſlator, fatigued and chilled by the weak paſſages, languiſhes in the moſt excellent parts; beſides, why ſhould he be put to the torture to give an elegant turn to a falſe thought, or to be nice upon a common idea? It is not to bring the faults of the antients to light, that we tranſplant them into our language, but to enrich our learning with what is excellent among them. To tranſlate them by parcels is not to mutilate them, it is to paint them in profile and to advantage. What entertainment can there be in a tranſlation of that part of the Æneid, where the harpies rob the Trojans of their dinner; or of thoſe cold, and ſometimes groſs pleaſantries, which diſfigure the harangues of Cicero; or of thoſe paſſages in an hiſtorian, which preſent nothing intereſting to the reader in point of matter or ſtyle? Why, in ſhort, ſhould we tranſfer into another language that which has only graces in its own, like the details of agriculture and paſtoral life, which are ſo agreeable in Virgil, and ſo inſipid in all the tranſlations which have been made of him?'

This is writing in the true ſpirit of French criticiſm. A tranſlator has nothing to do but to gallop over carpet ground, and when he comes to a rough road he is to alight and walk his horſe. But true criticiſm repreſents an original author as he is, and, generally ſpeaking, his faults are as characteriſtical as his beauties. Was an Engliſhman to propoſe a tranſlation of Virgil, omitting the

the episode of the harpies, of what Gothicism would he be accused by M. D'Alembert, and his brother academicians? As to the cold and sometimes gross pleasantries in the harangues of Cicero, we know of none. No compositions, perhaps, are more free from ribaldry of every species. Cicero is often severe, but he never is coarse; if he abuses a Verres, an Antony, or a Piso, he does it in terms that form part of his argument, and such as are interwoven with his subject: even his puns have their propriety. It is true, that in his dialogues *de Oratore*, he gives us some jokes for wit, which, perhaps, are of a false kind; but no such are admitted into his orations, which were revised and purged from all alloy before they were published, as may be gathered from many parts of his epistolary correspondence. We learn even from the best authority that his master-piece of eloquence, his defence of Milo, was composed but not spoken; and that the real speech he made was tame and frigid, and such as he was ashamed of.

M. D'Alembert applies his principles of skipping over particular passages to his own translation of the shining parts of Tacitus, of whom he gives a very just and a very spirited character. In this he imitates his countryman Corneille, who wrote criticisms on his own plays.

The next piece we meet with in this collection is a discourse before the French academy, which, while it contains an encomium upon eloquence, is actually a disgrace to that noble talent, by the fulsome praises the author lavishes on the two Lewis's, the 14th and 15th. Read this oration, they are the greatest princes that ever existed; read the book of truth, that is, consult the history of Europe, and we shall find the former the most execrable of tyrants, and the laurels pulled from the brows of the latter by the hands of a people whom our partial academician has not even deigned to mention. Then follow Reflections on Elocution and Style in general. This is an admirable piece, and such as would do honour to the age, if the author had had the courage to step beyond the limits of French learning. Even Marcus Tullius Cicero, to whose character M. D'Alembert is particularly, and very justly attached, sinks under his hands into *Mon chere Marc Tulle.* 'It is impossible, says he, without being melted, to read the affecting perorations of Cicero for Flaccus Fonteius, Sextus Plancius, and Sylla; the most admirable pieces of eloquence which all antiquity has left us of the pathetic kind. How vast must be their effect, may we not imagine, in the lips of that great man? Let us only represent to ourselves Cicero, in the midst of the bar, animating with tears the most affecting discourse, holding the son of Flaccus in his arms,

arms, presenting him to the judges, and imploring in his behalf humanity and the laws: can we wonder at the effect we are told of, that he was interrupted by the groans and sobs of the auditory? can we wonder, that such a scene should seduce and bias the judges? In fine, is it to be looked upon as amazing, that the eloquence of Cicero was so frequently successful in saving his guilty clients?'

These are very animated reflections, and worthy of a French academy; but to a man who knows the arts and tricks which Cicero played with his eloquence, *their assurance is but frail*; for it is extremely questionable whether there is a grain of truth in the facts alleged. Notwithstanding this, we cannot sufficiently recommend the tract in question, as being one of the very few morsels of which English literature has reason to envy that of France.

The short account of the government of Geneva, which follows in this collection, is clear, concise, and satisfactory; but we are sorry to meet with the following passage in it.

'——Perfect Socinianism is the religion of most of their pastors; rejecting every thing that is called mystery, they imagine the first principle of a religion that is true, is, to propose nothing as an article of faith, that is not reconcileable to reason: thus, when they are urged with the necessity of revelation, so essential a doctrine of Christianity, they substitute the term of *utility*, which they like better. In this, if they are not orthodox, they are at least consistent with their own principles.'

The abuse of criticism in religion contains many excellent solid observations; and the same may be said of the essay upon the alliance betwixt learned men and the great: but the composition of both does not admit of our giving any extract from either. It is proper, however, we should inform the reader, that both are of a very moderate length. The next tract contains reflections on the use and abuse of philosophy in matters that are properly relative to taste. Those reflections were read by M. D'Alembert before the French academy on the 14th of March 1757, and the translation is performed by Mr. Gerrard. The memoirs of Christina queen of Sweden is the last; but we can by no means think it to be the most shining tract of this collection. They were composed by M. D'Alembert, from his indignation at a large work printed in Holland, under the title of Memoirs of Christina Queen of Sweden, which, says our author, contains a portrait ill designed, torn to pieces, and dispersed under a heap of rubbish. Though we agree with M. D'Alembert in his criticism upon that work, yet we cannot help considering it as a picturesque distortion, that by the help of a proper focus, gives us a much better resemblance

blance of the hiſtory and character of that princeſs than any thing we find in M. D'Alembert's memoirs.

Upon the whole: We moſt heartily recommend the peruſal of theſe miſcellaneous pieces to our readers, who, making abatement for the Frenchman and the academician, will here find many obſervations worthy of the critic and the philoſopher.

ART. X. *The Budget. Inſcribed to the Man who thinks himſelf Miniſter.* 4to. *Pr.* 1s. Almon.

WE have hitherto thought it moſt reſpectful to our ſuperiors not to invade that province of figures, of which this piece makes ſo great a parade. But, after waiting for ſome time, to ſee whether any-thing bearing the reſemblance of authenticity would be publiſhed in anſwer to it, we were given to underſtand, that the whole was below their notice; that the calculations in it could impoſe upon none but thoſe who are reſolved to be deceived; and that government would raiſe up to itſelf endleſs altercations ſhould its members engage in every paper-war that ſuch opponents may endeavour to raiſe. This apology ſeemed the more reaſonable to us, as this Budget-maker's profeſſed deſign is to break into the inmoſt receſſes of public accounts, and to lay the miniſtry under the neceſſity of either leaving his performance unanſwered, or giving it an anſwer that may be highly improper for the preſs, and can be fit only for that place where office-buſineſs ought to be revealed.

For theſe reaſons we ſhall confine our animadverſions on this author entirely to his own palpable omiſſions or commiſſions, and let public accounts ſpeak for themſelves.

He firſt founds his oppoſition to the conduct of the miniſtry upon an advertiſement which appeared in the newspapers March 30, 1764, and which we ſhall ſuppoſe to come from ſome gentleman in office. This advertiſement gives us the particulars of 2,771,867 l. 13 s. 6 d. paid off from the unfortunate debt contracted during the late war. The Budget-maker does not contradict a ſingle article of this account, but gives us to underſtand, that preceding chancellors of the exchequer always did as much, if not more, than the preſent; and that all the articles 'which are ſo pompouſly called debts contracted in the late unfortunate war, are all of them articles provided for as they ariſe.' But admitting thoſe articles to be provided for, the author ſhould have told us that they were diſcharged. There

is a wide difference between providing for and paying; and we could name some former chancellors of the exchequer who provided for the national debt in the same manner as major Rakish did for his son Jackey; he allowed him 100 l. a year, but took care to win every shilling of it again, by enticing the young gentleman to play with him at back gammon.

The advertisement goes on to state the establishments of the navy and army, together with the miscellaneous articles of expences; all which are uncontradicted by the Budget, as we apprehend they are taken from the votes of the house of commons. We then have a state of the supply, which amounts to 7,820,102 l. 19s. 3d. and we are told that "they raised this large sum without oppressing the subject by one additional tax, and without encouraging the spirit of gaming by lottery, which has been always found to be very profitable for, at least, the dependents of a minister. Nor have they gone to market for money at a time, when, though it might have been advantageous to individuals, it must have been very detrimental to the public." Those likewise are facts that are uncontroverted by the Budget, excepting what relates to 1,800,000 l. exchequer bills. The advertisement then gives us the ways and means for raising those supplies, and brings to that account the saving of non-effective men, which never was accounted for before, with the king's bounty upon prizes, amounting to 700,000 l. and, to make up the deficiency, we are told that two millions have been taken from the sinking fund. This last article is cavilled at by the Budget, who will not admit that the sinking fund has been encreased 391,000 l. by the smuggling cutters, upon 1,400,000 *lb.* of tea, having, by means of the cutters, been brought to pay the duty.' But after all the unmerciful triumph of the Budget, upon the extravagance of this computation, what he says on the head scarcely amounts to a charge of inaccuracy; for the meaning of the advertisement may arise to no more than that the addition of 1,400,000 *lb.* of tea, brought to pay the duty, has contributed to the encrease of 391,000 l.

With regard to the 1,800,000 l. exchequer bills, we are to observe that the advertiser does not pretend to say they are paid off; and the Budget-maker most disingenuously insults his opponent for pretending to say they were paid, but without taking notice that one fourth-part of the interest upon a million of them has been extinguished. Let his friends in the minority produce one example of such a reduction during their administration.

This topic introduces a panegyric upon Sir Robert Walpole, and Mr. Pelham, whose administration the author endeavours to con-

Is always freſh, is always bright,
Diſcolour'd with no ſordid ſtains.
Perfection to the laſt degree!

Soon as the pleaſing ſmiles appear,
You ſee the beauteous iv'ry row
Shine like a pearl clear from its ſhell:
Not ſullied with the ſcorching ſun,
Cool and reſplendent as the hail.

Sweet as the flow'rs of camomile,
Or thoſe of palms delicious ſcent,
When th' ambient air is all perfume.
Like *water-bubbles* riſing high
When mix'd with wine of gen'rous taſte;
But in th' exacteſt order plac'd.'

If our reader does not find the true ſublime and beautiful in this paſſage, he is candidly to attribute it to his ignorance of its original beauties, in the ſame manner as we pity a Frenchman who is not affected with the poetry of Milton and Shakeſpear.

MONTHLY CATALOGUE.

15. *An Eſſay on the Diſeaſes moſt fatal to Infants. To which are added Rules to be obſerved in the Nurſing of Children: with a particular View to thoſe who are brought up by Hand. Small* 8*vo. Pr.* 2*s.* 6*d.* Cadell.

THIS is the ſecond treatiſe on the diſeaſes of children, for which the public has been indebted to practitioners at Hampſtead. Notwithſtanding the common diſorders incident to infants have been reduced, by medical authors, to one ſingle and general cauſe; the apparent difficulty of aſcertaining them with certainty has occaſioned that part of medicine to be much neglected: for parents, entertaining a falſe notion that little or nothing can be done for infants when ill, defer calling in proper aſſiſtance till it is too late; and the tender patient is left all the while to the care of old women, nurſes, and midwives. The author of the piece now before us aſſerts warmly the expediency of reforming the adminiſtration in this province of phyſic. After giving a ſhort account of the hiſtory, and diagnoſtic ſymptoms of the ſeveral diſeaſes treated of, which are the inward fits, the thruſh, vomitings, ſour, curdled, green, or watery ſtools, and convulſions, he proceeds to the method

of

of cure; which, according to eſtabliſhed practice, is to conſiſt in evacuating the acrid humours which irritate the bowels. For this purpoſe, he recommends the uſe of antimonial wine, in a few drops, as operating both by vomit and ſtool; and affirms, that though this has the character of being a rough medicine, which may make ſome afraid to exhibit it to thoſe tender patients, he has given it to many children at different ages, and ſome of them very young, without ever obſerving it to produce any bad effect, but much the contrary. With regard to the uſe of antacid and abſorbent medicines, we are of his opinion, that they ought not to be adminiſtered, until the bowels are ſufficiently unloaded of acrid humours; ſince before that time, their efficacy is not to be depended upon; and the truce they may procure is but inſidious, and of ſhort continuance.

Beſides the diſorders of the bowels, our author mentions curſorily the meaſles, ſmall pox, and hooping-cough; in the two laſt of which he likewiſe celebrates the antimonial ſolution. But we are ſurprized that he has made no mention of worms, to which children are more particularly liable, as it is certain that thoſe very often produce the moſt violent diſorders of the bowels, and which cannot be cured without anthelmintic medicines. Upon the whole, however, this ſmall treatiſe is entitled to approbation; as it inculcates a rational method of cure, and furniſhes ſome obſervations of utility in the practice of phyſic.

To this eſſay are added 'Rules to be obſerved in the nurſing of children: with a particular view to thoſe who are brought up by hand.' This appendix contains ſeveral uſeful and uncommon dietetical injunctions, which we would recommend to the diligent peruſal of thoſe who are entruſted with the management of children. That the author is ſufficiently converſant in the ſubject of which he treats, we have no reaſon to doubt: nor indeed has he left us deſtitute of an intrinſic proof of his application to it, even in his ſtile; for we cannot help concluding that the following extraordinary paſſage is expreſſed in the language of the nurſery.

'The following method will greatly contribute towards a child's reſting in the night, and though it may appear ſtrange at firſt to perſons who never heard of it before, yet as I have ſeen it practiſed with ſucceſs, I can therefore recommend it; and that is, for the nurſe, the laſt thing ſhe does before ſhe goes to bed, about ten or eleven o'clock, to take up the child, *open it before the fire, turn it dry, and feed it, even if it is aſleep.*' As to the fact immediately ſubjoined, of a child's eating a hearty meſs of victuals while aſleep, which we ſuppoſe is there meant; we muſt be at liberty to queſtion the reality of ſuch an

any kind, either by ſea or land, in his majeſty's ſervice, who would not apply for the like augmentation, which was impoſſible for government to comply with.

The reſt of the calculations in this performance are introduced only to puzzle and deceive. How can the ſums raiſed upon the exciſe, from 1760 to 1763, or from its cuſtoms from 1748 to 1754, or upon the impoſts on wines, &c. in one ſhape or other, affect the preſent miniſtry? The like may be ſaid of all the other eſtimates here, not one of which can be eſtabliſhed into a charge againſt the right honourable perſon to whom this pamphlet is ſuppoſed to be addreſſed, or his friends. The reſt of this performance is mere declamation, or ſomewhat worſe, and even a treaſonable correſpondence is charged on the miniſters who made the peace. 'The faculties of this country, ſays the Budget, were ſo far from being exhauſted, that, at that hour, we were provided with funds for more money than all our previous ſucceſſes had coſt us.' Here the author has told us how we are to get the money, but he has been ſilent where we are to find the mint for coining 40,000 ſoldiers and ſeamen, who were to employ that money. But in fact, it is well known that the preſent miniſtry have been offered more money than their predeceſſors could have commanded, had they continued in office; yet they very properly thought that gold itſelf might be purchaſed too dear. They are, perhaps, the firſt Britiſh miniſters who ever thought ſo. Towards the cloſe of this performance, the miniſter is reproached for having called the conduct of the proprietors of navy bills, who would not ſubſcribe to the four per cent annuities, faction.—Whether he did ſo or not, we are ignorant; but, when all circumſtances are conſidered, let the Budget-maker be aſked, whether he can find out another term for it? As for the ſtocks being at this time 15 per cent below par, let thoſe who occaſioned it ſmart for it. Our government may ſay with the French biſhop *Paveant illi, non paveam ego*, If they will not pave, let them wade up to the knees in the mire they themſelves are making. As to the preſent hardſhips of the landed intereſt, which are likely to continue, what the Budget ſays on that head muſt go for nothing, unleſs he can invent and point out another ſyſtem of taxation.

To conclude: That part of this performance which is immediately levelled againſt the right hourable gentleman to whom it is addreſſed, is ridiculous and fallacious to the laſt degree; and the other parts, though pointed againſt him and his friends, are not more applicable to them than they would be to any other ſet of miniſters who might have ſupplied their place, had they been equally well intentioned.

FOREIGN

Foreign Articles.

Art. XI. *L' Hiſtoire de France depuis L'Etabliſſement de la Monarchie juſqu'au Regne de Louis XIV. par M. L'Abbé Velly, continuée par M. Villaret, Secretaire des Noſſeigneurs les Pairs de France, Garde des Archives de la Pairie. A Paris.* 12 *tom. in* 12*mo.* Or, *The Hiſtory of* France, *from the Foundation of the Monarchy to the Reign of* Lewis XIV. *begun by the Abbé* Velly, *and continued by M.* Villaret, *Secretary to the Peers of* France, *and Keeper of their Archives. At* Paris. 12 *volumes in* 12*mo. To be had at* Nourſe's, *and* Vaillant's, *in the* Strand.

THOUGH we have been already favoured with different hiſtories of the French monarchy, ſome of which were compiled by very able writers, the public is ſtill indebted to the late abbé Velly, for this learned and judicious performance. The author was poſſeſſed of all the qualifications neceſſary for writing a hiſtory, in a method equally intereſting and inſtructive. His ſtile is perſpicuous and elegant; his narrative animated and amuſing. He has the art of diſembroiling the chaos of obſcure recitals, of perplexed details, and of the contradictory accounts of a great variety of authors, whom he has occaſionally conſulted. He confines his narration to the eſſential and moſt probable parts of hiſtory, and exhibits the different facts with the greateſt fidelity. He is not a mere tranſcriber, who picks up every thing that comes in his way, and void of judgment and choice, only gives a new dreſs to events related by other writers. He is an author who traces things to the fountain-head, inveſtigates the moſt antient and moſt authentic records, weighs the reſpective proofs, and maturely conſiders the validity of his teſtimonies; an author, in fine, who only aims at the diſcovery of the truth, and is never afraid of making it public.

This learned writer, being perfectly acquainted with the views, which an hiſtorian ought to propoſe to himſelf in the courſe of his narrative, has conformed to them with the utmoſt exactneſs. 'Hiſtory, he ſays, being deſigned for the public inſtruction, ought to contain at the ſame time whatever relates to the prince and the ſtate, to policy and religion, to arms and to literature, to uſeful as well as agreeable inventions. In this new hiſtory of France, we propoſe giving, together with the annals of the different princes, thoſe of the nation over which they preſided; to regiſter not only the names of heroes, who have extended our frontiers, but likewiſe thoſe of the great geniuſes who have contributed to enlarge our knowledge; in a word, to intermix the recital of our victories

and conqueſts with reſearches into our manners, laws, and cuſtoms. We have taken particular care to point out the origin of certain uſages, the principles of our liberties, the real ſources and the different foundations of our public law, the firſt riſe of the great dignities, the inſtitution of parliaments, the eſtabliſhments of univerſities, the foundation of religious and military orders; in a word, the many uſeful diſcoveries with which the arts and ſciences have embelliſhed and improved ſociety.'

So uſeful a plan cannot but meet with our approbation, as it has already obtained the applauſe of many able judges in foreign countries. M. Voltaire, in the additions to his general hiſtory, ſays, this method of conveying a knowledge of nations by their uſages, is the only one ſuitable to a general hiſtory, and has been adopted by the abbé Velly and his learned continuator in their hiſtory of France, in which they have greatly ſurpaſſed both Mezeray and Daniel. The learned cenſor of the work obſerves, that the author in relating facts according to their due extent, and diſcovering the cauſes from which they aroſe, diſcloſes the true principles of the French government. This is the proper characteriſtic of his hiſtory, and what muſt render the peruſal of it both uſeful and agreeable to the public.

The ſeventh volume of this work made its appearance in 1760, when the death of the abbé Velly deprived ſociety of a valuable member, and the literary republic of a writer, who ſeemed to add a luſtre to it by his ſingular abilities. France ſtill reſounds with the eulogiums by which the public did honour to his memory, and to his writings. This loſs would have been more ſeverely felt, if his hiſtory, which had been conducted to the middle of the 14th century, had remained imperfect. But fortunately for the public, the work has been continued by M. Villaret, a gentleman who, having been employed ſeveral years in a court of judicature, has had an opportunity of examining into a great part of the charters and ancient records of the French monarchy. He communicated his deſign to M. Capperonier, of the academy of belles lettres, and librarian to his moſt Chriſtian majeſty, by whom he was encouraged to continue ſo uſeful an hiſtory. He began with the 8th volume, which comes down to the reign of Philip of Valois; and he has ſince publiſhed the 9th, 10th, 11th, and 12th volumes, the laſt of which contains the reign of Charles VI. to 1407. This able hiſtorian has exactly followed the veſtiges of his predeceſſor. While he delineates the great events and revolutions, he ſhews us the origin of the laws and cuſtoms of the French nation, points out the progreſs of public vices and virtues, traces the diſcoveries that have been made in the arts and ſciences,

ences, with the eſtabliſhments they had occaſioned, and fixing their different epochs. Here we meet with the ſame perſpicuity, the ſame elegance of ſtile, the ſame exactneſs in inquiring into facts and their cauſes, the ſame attention in characteriſing the manners and ſpirit of the age, and the ſame diligence in pointing out the new inſtitutions. In ſhort, in peruſing this judicious and elegant hiſtory, a perſon would almoſt imagine that he is ſtill reading the agreeable and inſtructive writings of the abbé Velly. The continuator ſays he is ſenſible of the difficulty of the enterprize, yet he enters upon it with confidence; a confidence derived from too pure a ſource, not to flatter himſelf with the hopes of obtaining at leaſt the public indulgence. No other view has he in this undertaking than the deſire of ſerving his country, whoſe approbation he ſhall conſider as the greateſt and the moſt glorious of rewards.'

In our future Reviews, we ſhall, perhaps, give ſome extracts of this celebrated hiſtory, not with an intent to relate any common events of the French monarchy, which are too well known even to an Engliſh reader; but to exhibit ſome of the anecdotes not contained in other hiſtories, or ſome of thoſe ſtriking paſſages which ſerve to diſplay the abilities, the lively ſtile, and the profound reaſoning of the abbé Velly and his continuator.

ART. XII. *Recueil de Medailles des Peuples et de Villes, qui n'ont point encore été publiées, ou qui ſont peu connues. At* Paris. 3 *Volumes* 4*to.* Or, *A Collection of Medals of Nations and Cities that have not been yet publiſhed, or are but little known. At* Paris. *In* 3 *Volumes* 4*to. and are to be had at* Nourſe's, *and* Vaillant's, *in the* Strand. (Continued.)

WE have already given an account of this valuable work, with an extract, in our Journal of the month of March laſt. Several motives induced us to enter into a detail in regard to the matter contained in theſe volumes. Beſides the ſcarcity of ſo great a number of medals preſented the firſt time to the public, it muſt be allowed that whatever is capable of improving our knowledge of the ancient ſtate of Gaul, Spain, and eſpecially of Italy, ought to meet with the favourable reception of all lovers of polite literature. In fine, nothing is more apt to flatter the curioſity, and to fix the attention even of the learned themſelves, than a view of ſome of the monuments of antient Greece: by theſe their lights are increaſed,

These are obſervations by which the greateſt writer may profit; and Mr. Buchanan has given us ſeveral very juſt animadverſions upon the works of our moſt celebrated authors, for which, were they now alive, they certainly would, or ought to, thank him. Correctneſs is not always the characteriſtic of a great genius, and this grammarian proves it in many flagrant inſtances.

21. *Hiſtorical Eſſays upon* Paris. *Tranſlated from the* French *of M.* De Sainteſoix. *In* 3 *Vols.* 12*mo.* *Pr.* 9*s.* Burnet.

The greateſt part of the firſt volume conſiſts of anecdotes upon the edifices in Paris, many of which are both curious and entertaining. The remainder of this volume, and the whole of the ſecond, contains ingenious and ſarcaſtic ſtrictures upon the manners and cuſtoms of the French, under their different races of kings: M. de Sainteſoix is, however, ſometimes miſtaken, and frequently hurried away, by his zeal for his countrymen, into partial errors. The whole of the third volume under the title of *The Wars between France and England*, is an attempt to refute Rapin de Thoyras in ſuch paſſages of his Hiſtory of England, as do not flatter the ſuperior courage and warlike ſkill of his countrymen. This volume, which has no immediate connection with the general title or deſign of the book, will be little ſatisfactory to an Engliſh reader, eſpecially if he hath peruſed Rapin's Hiſtory, as he will moſt frequently find the quoted text from that author falſified to favour M. de Sainteſoix's refutation.

The tranſlation ſeems to have been executed by different hands, as the ſtyle is not the ſame throughout, though it is not in general cenſurable.

22. *A Voyage round the World, in his Majeſty's Ship the* Dolphin, *commanded by the Hon. Commodore* Byron. *In which is contained a faithful Account of the ſeveral Places, People, Plants, Animals, &c. ſeen on the Voyage: and, among other Particulars, a minute and exact Deſcription of the Streights of* Magellan, *and of the Gigantic People called* Patagonians. *Together with an accurate Account of ſeven Iſlands lately diſcovered in the* South Seas. *By an Officer on board the ſaid Ship.* 8*vo.* *Pr.* 3*s.* 6*d.* Newbery.

This performance has the air of being a real journal of the voyage mentioned in the title; and contains many particulars which we believe are new to the public. That a race of very tall men exiſts near the Straits of Magellan, cannot now admit of a doubt. They are here particularly deſcribed; but the editor

editor or author of the journal has been ſo tender of giving umbrage to his ſuperiors, that he has left blanks for the degrees of latitude; ſo that the preciſe places which he deſcribes cannot be aſcertained.

23. *A Letter to Doctor* Maty, *Secretary of the Royal Society; containing an Abſtract of the Relations of Travellers of different Nations, concerning the* Patagonians; *with a more particular Account of the ſeveral Diſcoveries of the lateſt* French *and* Engliſh *Navigators, relative to this gigantic Race of Men; including a full Reply to the Objections made to their Exiſtence. By* Abbé Coyer, *F. R. S. Small 8vo. Pr. 2s.* Becket *and* Hondt.

This abbé alternately affects a ſceptical and a deciſive air. Sometimes the exiſtence of Patagonians is ridiculed, ſometimes it is affirmed, but without any degree of wit, humour, or reaſoning on either ſide. At laſt his performance lands in an Utopian ſyſtem of propagation, religion, government, the civil and military arts, education, police, *and all that*, which he ſuppoſes the real Patagonians to enjoy. The only remark we ſhall make on this Letter is, that had an Engliſhman's name been prefixed, the publication of it would not have defrayed the expence of paper and print.

24. *An Appendix to Dr.* Swift's *Works and Literary Correſpondence. Improved from an Edition printing by Mr.* Faulkner: *and now firſt publiſhed*, April 1767. *8vo. Pr. 6d.* Bladon.

The contents of this pamphlet are the gleanings of a great man's ſtudy, many of which, had they not eſcaped his obſervation, he would have conſigned to the flames. We find nothing in them which can intereſt a reader ſo far as to peruſe them, excepting three letters to Mr. Archdeacon Walls, written in 1713, when a deſign was on foot to make the dean prolocutor of the clergy in Ireland. The publication of the other pieces in this ſmall collection does no honour to the dean's memory.

25. *A ſhort View of the Laws now ſubſiſting with reſpect to the Powers of the* Eaſt-India *Company to borrow Money under their Seal, and to incur Debts in the Courſe of their Trade, by the Purchaſe of Goods on Credit, and by freighting Ships or other Mercantile Tranſactions. 8vo. Pr. 6d.* Nicoll.

This little pamphlet, we think, fully anſwers its title, by juſtifying the proceedings of the company in purchaſing goods on credit, and incurring debts by freights, and ſuch other circumſtances.

There are ſeveral other medals which have only the letters MA. for their legend. Such, among others, are thoſe of bronze, which have a tripod for their type, as that of No. 27. with Minerva's head on the other ſide. Liebe having ſeen a medal of this ſort, with the letters MAΣ. imagined they ſtood for MAΓΝΗΤΩΝ ΣΙΗΤΑΟΥ.

It is obſervable that the medal, No. 24. has the figure of an eagle, as well as ſeveral others in this collection, never before publiſhed, and conſequently there was a time when the inhabitants of Marſeilles had choſen the eagle for the ſymbol of their city.

Rhodanuſia. No. 28. on one ſide of which we behold a roſe, as on the medals of the iſle of Rhodes, with the letters MA. on the table or field; on the other ſide the repreſentation of the ſun, with a ſmall eagle in relief on the right cheek, is worthy of particular obſervation. The workmanſhip is ſomewhat coarſe, and different from that of the medals coined at Rhodes. The letters MA. ſeem to denote that they were ſtruck by the city of Marſeilles; and as it was found in Provence, there is reaſon to think it belonged to the town called *Rhoda* by ſome, and *Rhodanuſia* by others, which had been built by the Rhodians at the mouth of the Rhone, and was afterwards ſeized by the inhabitants of Marſeilles. While it was in the hands of the latter, they might ſuffer the ſun and the roſe to continue on the coins of this town, in order to denote its original; at the ſame time, to ſhew they were maſters of it, they ſubſtituted the letters MA inſtead of PO, which we generally meet with on the medals of Rhodes: they likewiſe added the eagle to the ſun, the former being one of the ſymbols which they had adopted, as appears from the medals of Marſeilles.

Rheims. The medal, No. 30. on one ſide of which is repreſented a man's head uncovered, with a collar about his neck, and on the other a lion, the legend of which is *Remos, Atiſio,* belongs to the city of Rheims. *Atiſio,* in all probability, was the chief or ſovereign of the people called *Remi,* of whom this city is ſtill the capital. There are other more common medals of this place, that have *Remo* for their legend on both ſides; and for their type, on one a chariot drawn by two horſes, on the other three heads joined cloſe together. Some antiquarians are of opinion that thoſe three heads repreſented the ſovereign, the ſenate, and the people. Others fancied them to be the heads of the triumvirs, Octavius, Mark Antony, and Lepidus. Father Harduin, who was at firſt of that ſentiment, afterwards adopted the opinion of father Sirmond, viz. That they repreſented the three Gauls, in the ſame manner as the three heads we ſee on the medals of the emperor Galba, with the legend *Tres Galliæ.*

Tournay.

Tournay. The medal, No. 34, the legend of which on one side is *Durnacus*, and on the other *Donnus*, was published by Bouteroue. This medal is attributed to the town of Tournay. There are many others that have likewise *Durnacus*, or *Durnacos*, for their legend on one side, and on the other *Auscro* on same, and *Dubno Rex* on others, which have been also published. *Donnus* and *Auscro* were, without all doubt, sovereigns of the country of Tournay, who had not assumed the title of king like Dubno. Beger, who has given us a medal similar to that of this number, but which wanted the word *Durnacus* on the face, imagined it to have been struck by a petty sovereign who reigned in the Alps by the name of *Ideonnus*, according to Strabo; and that he was the very same with him called *Donnus* by Ovid.

——— *Progenies alti fortissima Donni.*

Besides Dubno's medal, of which we have been speaking, there are several others in this collection, whose legend is *Dubno reix*, *Duboreix*, and *Dubnosu*.

Pootika. No. 11. plate 5. This is one of those medals called uncertain. It appears that Bootika, which we meet with on a medal published by Bouteroue, and the above *Pootika* are the same name, though these two medals differ in other respects in the head, and in the figure of the reverse. Bouteroue fancied his medal to be stamped with the head of a woman, and that it represented Boadicea, that celebrated queen of the Ancient Britons, by some called *Vovadica*, and by others *Boadica* and *Bunduika*. But we can hardly attribute the present medal to that queen, as it contains a man's head covered with an helmet. We are ignorant of the meaning of the legend *Roveca* on the reverse.

ITALY.

The Italians have written the most of any nation concerning the antiquities of their towns, and their different medals and coins. A list of the performances of this kind would lead us too far. If there are any who speak of the medals exhibited in this collection, the author is quite unacquainted with them; for he has all along confined himself to such as were never before published, or those on which he had occasion to make some remarks.

Ancona. Plate 7. The first in this plate. which is the city of Ancona, with a harbour on the Adriatic, was published by Goltzius. It represents an elbow, being the shape of that part of the coast where this city is situated, from whence it took its name, ἀγκων, *ancon*, signifying an elbow in Greek.

And

And here we may obſerve, that ſeveral other ancient cities uſed to repreſent on their coins the figure of the ſeveral things from which they derived their name. Such were the Medals of the town of *Cardia*, whoſe type or ſymbol is a heart; the iſles called *Cleides*, which repreſent a key; *Rhodes* a roſe, &c. which is what the French call *Armes parlantes*.

Graviſcæ. The medals, No. 8 and 9, of this plate, can be attributed to none but the town of *Graviſcæ* in Hetruria. The three globules upon them, denote the value of the pieces relatively to the Roman *As*. This is what we likewiſe ſee on the medals of ſeveral towns in Hetruria, Magna Græcia, and even of Sicily.

With regard to the letters KPH, which we find on the firſt, together with the letters ΓPA, the initials of the name of that city, one would imagine them to denote the origin of the inhabitants of *Graviſcæ*, whoſe anceſtors came from Crete; but it is more probable they expreſs the beginning of the name of a magiſtrate: and what induces me to be of this opinion, is the letters OEOΛ, which are on the ſecond medal, in other reſpects no way different from the preceding.

Heraclea. The medal No. 10. of the 7th plate, of the city of Heraclea, was publiſhed by Goltzius and Paruta, who through inattention miſtook the inſcription on this as well as on other medals of the ſame town, and read HEPAKAHTΩN, inſtead of HPAKΛHIΩN. Father Harduin attributed thoſe medals to Heraclea of Acarnania, becauſe of the names of magiſtrates which appear on ſome other medals of the ſame workmanſhip, and which are not, he ſays, on any medals of the other towns of the name of Heraclea; wherein, however, he is miſtaken. Spanheim and Liebe on the other hand pretend, that this medal belongs to Heraclea in Sicily. They all take notice of Minerva *χαλκιοικος*, on account of the letters KAA, which they imagined to be on ſome of thoſe medals. Havercamp is of a different opinion, and thinks that thoſe letters ſignified the town to be a colony of the Chalcidians. But the medal, No. 11. has certainly KAA not XAA, and, in all probability, theſe were the initial letters of the name of a magiſtrate. A further proof of their belonging to Heraclea in Italy, is their having been found in the neighbourhood of the place where that city was ſituated, and their bearing a reſemblance not only in the workmanſhip, but in the type, to the medals of *Tarentum*, of which Heraclea was a colony.

Liebe was the firſt who obſerved the mark of aſpiration H, prefixed to the firſt H of the name of the town, on almoſt all the medals of that place. This mark was overlooked by every body elſe that had treated of the medals of Heraclea.

The

The ruins of this place, known by the name of Policoro, are ſtill extant in Calabria.

Hipponium. The medal, No. 15. of the 7th plate belongs to the town of Hippo, or *Hipponium*, in the province anciently called Brutii, now Calabria. This Hippo was afterwards known by the name of *Vibo*, *Vibo Valentia*, and ſimply *Valentia*. We have alſo ſome medals of this place by the latter name. This city was celebrated for the worſhip of Proſerpina; and there would be ſome reaſon to think that the head with the legend ΣΩΤΕΙΡΑ on the medal of this numero, repreſented that goddeſs, had it not been covered with an helmet. Proſerpina, as well as Pallas and Diana, was in ſeveral countries repreſented with the ſingle title of ΣΩΤΕΙΡΑ. She had a temple by that name in Laconia; and is repreſented by the ſame title on the medals of Sicily and Cyzicum. The cauſe of her being in ſuch high veneration at Hippo was, their believing that ſhe came hither from Sicily to gather flowers, with which that neighbourhood abounds. Hence the matrons of the place were obliged to gather the flowers they wore on ſolemn feſtivals; and it would have been a diſgrace to them to deck themſelves with any that had been purchaſed.

Cælium. The medals No. 16 and 18 of this 7th plate, were never before publiſhed. Haym has given us one that bears ſome reſemblance to that of No. 17, and he pretends that it belongs to the town of *Cælina*, in the ſtate of Venice. But had he attended to the globules over the head of Pallas, he would never have been guilty of this miſtake: for theſe globules are, generally ſpeaking, to be found only on the medals of Magna Græcia and Sicily; and, as we before obſerved, they denoted the value of the piece, with reſpect to the Roman *As*. There can, therefore, be no doubt, but thoſe medals belong to the town of *Cælium* in Apulia.

Cales. Moſt antiquarians have taken notice of the medals of the town of *Cales* in Campania. They are common in ſilver and in bronze, but none as yet had appeared in gold. There is one of that metal in this collection, on the face of which is the head of Minerva, and on the reverſe a Victory drawn in a triumphal chariot by two horſes.

Copia. The two medals of Copia, No. 19 and 20, plate 7. were never before publiſhed. This city's original name was *Thurium*, or *Thuriæ*. The Romans, to whom it ſubmitted, ſent a colony thither, and gave it the name of *Copiæ*, according to Strabo, Stephen of Byzantium, and Livy; yet the legend on theſe two medals has *Copia*, which can be referred to no other town, becauſe of the globules on them. It ſeems that it did not long retain the name of *Copia*, or *Copiæ*, but ſoon recovered its antient

antient denomination. Livy, after mentioning it by the name of Copiæ, speaks of it again by that of *Thuriæ*, and Cicero calls it *Thurii*.

Cumæ and Liternum. Father Harduin pretends that Goltzius was mistaken in referring to the city of Cumæ in Italy, the medals he published with the legend ΚΥΜΑΙΩΝ, among which is included that of No. 23 in the 8th plate. He would have it that they belong to the town of Cuma, or Cyme, in Æolia. But this medal bears no sort of resemblance to those of the latter town, of which we shall take notice hereafter; and the head on the reverse, which some imagine to be the head of the Cumean Sibyl, is perfectly similar to those we see on the medals of Naples: for what he says with regard to the testaceous fish represented on it, a fishery might as well have been carried on near the coast of Cumæ in Italy as on that of Cuma in Æolia. Besides, Campania was a very fruitful country, and this is designed by the ear of corn on this medal.

The medal, No. 24. which has no legend, and never was published, is attributed to the same city, as well by reason of the inverted frog, which appears on another medal of Cumæ, published by Goltzius, as because of the globule marked on it, which denoted the value of this small piece of coin. In the neighbourhood of Cumæ, there was a large morass, which undoubtedly abounded in frogs.

The medal, No. 25. bears a perfect resemblance both in type, form, and workmanship, to those of Naples, Nuceria, Suessa, and other towns of Campania; so that there is no room to doubt its belonging to the same province. It is attributed to the town of Cuma, which is commonly written *Cumæ* by the Latins, and sometimes *Cume*, as it is in the Etruscan characters on this medal. These are followed by other Etruscan letters, which can be rendered only by *Liternum*. It is not at all extraordinary that the letter *I* should be omitted in the Etruscan word, the vowels being often omitted in that language, and particularly the vowel *I*, as the learned Bianconi has observed. We have no account of Etruscan medals of the town of Cuma, nor of any others in the like character, containing the joint names of two cities. Those of *Cumæ* and *Liternum* were in the same neighbourhood; and it seldom happens that any author takes notice of one without mentioning the other. It is probable that these cities concluded a mutual alliance, and, to express their union, caused a common coin to be struck with both their names, as we meet with several medals of Greek towns, with the names of two, and sometimes three, joined together, to which names the word OMONOIA is generally added.

[*To be continued.*]

FOREIGN

Foreign Literary Intelligence.

Art. XIII. FRANCE.

PARIS. *Abregé Chronologique de L'Hiſtoire Generale d'Italie, depuis l'An.* 476 *juſqu'au Traité d'Aix la Chapelle, en* 1748. *Par M. De St. Marc, de l'Academie de la Rochelle, in* 8vo. *Tom.* 1. *A Paris.* Or, *A Chronological Abridgement of the General Hiſtory of* Italy, *from the Year* 476 *to the Treaty of* Aix la Chapelle, *in* 1748. *By M.* de S. Marc, *of the Academy of* Rochelle, *in* 8vo. *Vol.* 2. 1763. *at* Paris. *To be had at* Nourſe's, *and* Vaillant's, *in the* Strand.——The firſt volume comes down to the year 840; this ſecond begins at that period, and ends at 1268. The third, which completes the whole, will ſoon make its appearance. Of all the chronological abridgements written in imitation of that of the celebrated M. Henault, this was the moſt difficult to undertake, and is, perhaps, the beſt executed. A general hiſtory of Italy cannot ſo eaſily be exhibited in a ſhort ſketch; as the prodigious variety of matter renders the connection of the ſeveral parts extremely embarraſſing. Italy has had ſo many ſovereigns, and ſuch a multitude of petty ſtates ſince the declenſion of the Roman empire, that a more than ordinary patience and dexterity were requiſite to form and execute a plan, which ſhould unite ſuch an amazing variety with order, and ſo conciſe a narrative with perſpicuity. This the learned author has performed, as we intend more fully to demonſtrate in a future examination of his work.

Abbé Pluche, a name well known in the learned world, has left behind him a work lately publiſhed, the title of which is *Concorde de la Geographie des differens Ages, in* 12mo. Or, *The Harmony of the Geography of different Ages,*——This work, in which M. Pluche agreeably inſtructs his reader, is divided into two books. In the firſt he ſurveys the four parts of the world, and omitting a tedious enumeration of inſignificant towns, known to us only by name, he ſtops at the principal places, and gives us a geographical, natural, and hiſtorical account of them, ſufficient to convey a clear, though general, idea of the terraqueous globe. The ſecond book treats of antient geography, or the hiſtory of the famous colonies and ſettlements. The whole is illuſtrated with 12 maps, well engraved.

Eſſai politique ſur la Pologne. A Paris, chez Briaſſon, in 8vo. Or, *A Political Eſſay on* Poland, *in* 8vo——A work extremely intereſting on the preſent circumſtances, ſince it contains a very juſt account of the conſtitution of that republic, and of the manners and temper of the people.

La Vie de Michel de L'Hôpital, Chancelier de France, 12*mo. A Paris, chez Bure.* Or, *The Life of* Michael de L'Hopital, *Chancellor of* France, *in* 12*mo.*—The character of that illuſtrious man, and the tempeſtuous times in which he lived, cannot but render this work, which is elegantly penned, extremely intereſting to a great number of readers.

Memoires Hiſtoriques, Critiques, et Anecdotes de France. Par M. le Dreux de Radier. A Paris. 4 *Tom.* 12*mo.* Or, *Hiſtorical and Critical Memoirs and Anecdotes of* France. *By M.* le Dreux de Radier. *At* Paris. *In* 4 *vols. in* 12*mo.*——The author of this performance is well known for his extenſive knowledge of the hiſtory and antiquities of France, The work itſelf relates entirely, though it be not expreſſed in the title-page, to the queens of France, as well conſorts as regents, including their favourites, who, in all times, have had too great a ſhare in political revolutions, to be neglected in the hiſtory of thoſe events.

ART. XIV. ITALY.

ROME. Venanzio Monaldini, a Roman bookſeller, has undertaken to give us a new edition of Virgil's works, in four volumes in folio, on a very fine paper, and beautiful type. This edition is to be printed from the famous MS. belonging to the Medicean library at Florence. To the text are added the various readings, taken from the Palatine MS. and from another MS. called by Pierius *Codex Romanus*, both in the Vatican: beſides, the editor has given us the various readings from the Leyden edition in 1640, by Haak, and from the Paris edition in 1682. *ad uſum Delphini.* In a different type on the oppoſite page, there is to be an Italian tranſlation in blank verſe, by father Ambrogi Fiorentino, of the ſociety of Jeſus, profeſſor of rhetoric at Rome, with notes, critical, hiſtorical, &c. Each volume is to contain ſome particular diſſertations, either by the tranſlator himſelf, or by other living authors, on the moſt difficult paſſages in that great poet. All the paintings of the Vatican MS. already engraved by Pietro Santi Bartoli, will be ranged in their proper place; and, in order to ſupply the deficiencies of the MS. the editor intends to give the moſt beautiful pieces of antiquity, publiſhed or unpubliſhed, that are any-way relative to the ſubject of the text. There will alſo be a faithful ſpecimen of the antient characters, ſuch as they appear in the manuſcripts made uſe of; the copy will be exactly conformable to the original; and each volume will conclude with a complete index. The firſt volume is finiſhed, and contains the

Bucolics and Georgics; to which are prefixed two lives of Virgil, one by Donat, and the other by father la Rue. The work is to be publiſhed by ſubſcription, the conditions of which are, to pay four zequins upon the delivery of the firſt volume, two more on the delivery of the ſecond, and ſo of the reſt; ſo that each volume will come to two zequins, and three to non-ſubſcribers.

NAPLES. *Le Pitture antiche d'Ercolano e contorni incise, con qualche ſpiegazione, Tomo Terzo. Napoli, 1762, nella Regia Stamperia.* Or, *The antient Pictures of* Herculaneum, *engraved, with an explanation.* Naples, *at the King's Printing houſe. In the Form of an Atlas.*——This third volume of the paintings of Herculaneum, is in the ſame taſte as the two preceding. The compoſition, ordonance, and details, are on the ſame footing, both in the text and the notes, except that the plates are not quite ſo well executed, nor the ſubjects they exhibit always ſo intereſting as in the foregoing volumes. The plates are ſixty in number. The 1ſt repreſents Apollo with his lyre, reſting upon an altar. The 2d is a Bacchus, finely coloured. The 3d is the fable of Endymion and Diana. The 4th repreſents the fable of Phryxus and Helle. The 5th is a nymph in a walking attitude. The 6th is conjectured to be Ulyſſes preſenting himſelf before Penelope. The 7th is a ſymbolical figure, ſuppoſed to be Venus attended by Perſuaſion, and little Cupids flying towards her from the jaws of Indigence. The 8th and 9th repreſent the mother of Helena, and Jupiter in the form of a Swan. The 10th is conjectured to be the goddeſs Nemeſis. The 11th exhibits three graces, painted naked, with great elegance. The 12th is thought to be Boreas and Oreythia. The 13th is a woman, armed with a bow and arrow. The 14th is the hunting of the wild boar by Meleager. The 15th is Hyppolitus flying from the inceſtuous addreſſes of Phædra. The 16th and 17th are two ſea-nymphs. The 18th repreſents a Nereid and a Centaur. The 19th is a ſatyr teaching a youth to play on the flute. The 20th contains a youth with wings, a prieſteſs of Bacchus, and a Silenus. The 21ſt repreſents Scylla, with her devouring monſters. The 22d is a woman in an Etruſcan dreſs. The 23d is a Cytharista, or a woman playing upon an inſtrument. The 24th exhibits two old men, almoſt naked. The 25th repreſents an old man and a wreſtler. The 26th is a young woman ſeated, and looking at herſelf in a glaſs. The 27th repreſents two women half-naked, ſitting on the ground, who are ſuppoſed to be the nurſes of Bacchus. The 28th, 29th, 30th, and 31ſt, exhibit ſome female dancers, with great elegance and grace. The 32d repreſents ſome little Faunus's, dancing on a cord, in different attitudes. In the 33d there are twelve of thoſe rope-dancers. The 34th contains

four genii, and the 35th as many, who by their attributes and ornaments ſeem to allude to a Bacchanalian entertainment. The 36th exhibits two Hermes's, or Priapus's. In the 37th there is a third, together with a Bacchus, of a very good colouring. The 38th is the god Bacchus again, but ugly and old. The 39th is a trophy. The 40th is the introduction of the Trojan horſe with torches, and a crowd of men and women. The 41ſt, 42d, 43d, and 44th, exhibit a great variety of ſcenes, as men and women, differently habited, in public forums, porticos, ſhops, &c. and differently occupied. Here you ſee alſo a number of horſes, oxen, carriages, and equeſtrian ſtatues. On the 45th and 46th, you ſee ſeveral of thoſe wax tables, which the antients made uſe of for writing. Among others there is a woman in a penſive poſture, juſt ready to write a note on the tablet, or wax table, yet dubious about what ſhe ſhall write. The 47th repreſents a Hercules, and ſome wreſtlers. The 48th is an hiſtorical piece, ſo much injured by time, as not to be decyphered. The 49th exhibits Pſyche in the midſt of two cupids. The 50th repreſents the whole that could be preſerved of the baſſo relievos of an apartment in Herculaneum, diſcovered in 1760. The 51ſt exhibits five ugly figures of antient prieſts in white robes, and ſhort ſleeves. The 52d is ſuppoſed to repreſent the worſhip which Venus received at Paphos. The 53d contains a baſſo-relievo, with a landſcape. The 54th exhibits ſome glaſs veſſels with red wine, and different ſorts of fruits. The 55th is a kind of groteſque piece, greatly admired for the beauty of the fine lofty columns, embelliſhed with a variety of ornaments. The 56th and 57th contain two pieces of architecture in the ſame taſte as the preceding. The 58th exhibits that part of a temple which the Romans called *Tholus*. The 59th is the magnificent veſtibule of a temple. The 60th ſhews ſeveral parts of the ſame kind of building, in the middle of which is a tholus, or cupola, ſupported by eight columns in the Ionic order. This volume concludes with ſome obſervations on thirty different flouriſhes or borders, with which the beginning and the end of the deſcriptions and explanations of each plate are embelliſhed. The flouriſh at the end of theſe obſervations is very remarkable; it repreſents a gnomon, or ſun-dial, of beautiful white marble, like that of Paros, well preſerved.

FAENZA. *Degli antichi Edifizi profani di Ravenna. Libri due. Di Anton. Zirardini, Ravennate, Giureconſulto in Faenza*, 1762. 4to. Or, *The antient profane Buildings of* Ravenna. *In Two Books. By* Antony Zirardini, *of* Ravenna, *Civilian in* Faenza. ——This performance is conſidered as a ſupplement to the hiſtory of Ravenna, written by Jerome Roſſi, a ſecond edition of

of which is preparing for the press. The present work is embellished with notes, several of which are by the abbé Pietro Paolo Ginanni. We are informed that M. Zirardini has written a larger treatise on the same subject, which the public are very desirous of seeing.

ART. XV. GERMANY.

VIENNA. Towards the close of the last year was printed in this city; *Antonii de Haen, S. C. R. Majestatis Consiliarii & Archiatri, nec non Medicinæ in hac Alma, & Antiquissima Universitate Professoris primarii, Societatis Scientiarum Haarlemensis, & Physico Botanicæ Florentinæ Socii. Pars Octava. Rationis Medendi in Nosocomio Practico, quod in gratiam et Emolumentum Medicinæ Studiosorum condidit Maria Theresia, Augustissima Romanorum Imperatrix, Hungariæ, Bohemiæ, &c. Regina, &c. &c. Vol. in Folio of 270 pp.*

Lettre de M. Haen à un de ses amis, au Sujet de la Lettre de M. Tyssot à M. Hirtzel, 1763. 8vo. *pp.* 100. Or, *A Letter from M.* de Haen, *to a Friend of his, concerning a Letter from M.* Tyssot *to M.* Hirtzel, 1763.

Nicolai Josephi Jaquin, Selectarum Stirpium Americanarum Historia, in qua ad Linneanum Systema determinatæ descriptæque sistuntur Plantæ illæ, quas in insulis Martinico, Jamaicâ, Domingo, aliisque, et in vicinæ Continentis Parte observavit rariores; adjectis iconibus in solo Natali delineatis. Vindobonæ ex officina Kranfiana, 1763. This is a most useful work to physicians and surgeons who intend to visit or settle in those islands.

BERLIN. M. Bilguer has lately published, in the German tongue, a work which will be of singular use to surgeons, as it contains a great number of excellent and curious observations. The title is, *Chirugische Wahrnemungen, &c.* Or, *Chirurgical Observations*, chiefly made in the hospitals of the Prussian army, during the course of the last war, from 1756 to 1763, by divers surgeons, and now collected and published with remarks, by John Ulric Bilguer, doctor of philosophy, physic, and surgery, surgeon general in Prussia, member of the Royal Society, &c. &c. at Berlin, in 8vo. 1763.

ULM. Mr. Schelhorn has lately published the second volume of his, *Amœnitates Historiæ Ecclesiasticæ & Literariæ, in 8vo.* Perhaps we shall take some further notice of this work in another part of this Journal.

HALL. The bookseller Hemmerde has lately printed in this city a German treatise on human happiness, in 1764, in 8vo. pp. 192. It is sufficient to name the author, the celebrated

brated M. G. F. Meier, for the reader to conceive an high idea of this work.

GOTTINGEN. Profeſſor Heyne has lately favoured the public with two academical pieces, which are written with great ſpirit and taſte, and ſhew the author to be worthy of ſucceeding to the celebrated M. Geſner. *De morum vi ad ſenſum Pulchritudinis, quam Artes ſectantur, Prolufio, Chr. Gotl. Heyne*, 1763. *Bonarum Artium Literarumque incrementa ex Libertate Publica. Oratio Profeſſionis Rhetoricæ atque Poeticæ adeundæ cauſſa in Academia Georgia Auguſta, A. D. 23 Julii*, 1763. *Dicta a C. G. Heyne.*

FRANKFORT. Here has lately been publiſhed, in the German tongue, the following work: *The moral and political Writings of M. de Moſer, Privy Counſellor to the Landgrave of Heſſe Caſſel. Vol. I. in* 8vo. Some of theſe tracts had appeared ſeparately; and been inſerted in periodical works; they were all well received by the public, who have a very high idea of the learning and probity of M. de Moſer. Courtiers and miniſters of ſtate will meet with excellent leſſons, and be directed to the proper means of reconciling politics and religion. The firſt, and perhaps the beſt diſcourſe in the collection, is intituled, *The Character of a Courtier, a Man of Honour, and true Chriſtian.* Here M. de Moſer ſhews himſelf as much a friend to virtue and chriſtianity, as he is ſkilled in the ſcience of government.

J. C. Gebhard has lately printed the following work; *Daniel in der Lewen Grube, &c.* Or, *Daniel in the Lions Den, a Poem in Six Cantos. By M.* F. C. de Moſer, 1763. This proſaic poem ſhews the genius and abilities as well as the religious ſentiments of the celebrated author.

Lettres de Mademoiſelle de Juſſy à Mademoiſelle de ——. Or, *Letters from Mademoiſelle* de Juſſy *to Mademoiſelle* de ——.—This is a very agreeable romance, written with great ſpirit, and delicacy of ſentiment. It conſiſts of one volume in 8vo. 221 pp.

ART. XVI. UNITED PROVINCES.

AMSTERDAM. *Faſciculus Diſſertationum Anatomico-Medicarum cum tabulis æneis, apud J. Schreuder*, 1764. 8vo. *pp.* 173.——The diſſertations contained in this collection, are, I. *Caroli Auguſti Madai Anatome ovi humani fœcundati, ſed deformis, trimeſtri abortu eliſi.* II. *Philippi Adolphi Boehmer de Uracho Humano.* III. *Nicolai Theune de confluxu trium Cavarum in dextro cordis atrio.* IV. *Joannis Chriſtiani Themelii Commentatio, qua nutritionem fœtus in utero per vaſa umbilicalia ſolum fieri, occaſione monſtri ovilli ſine ore & facucibus nato oſtenditur.* The public are promiſed a continuation of theſe diſſertations.

Entretiens

Entretiens de Phocion sur le Rapport de la Morale avec la Politique. Traduit en Grec de Nicocles, avec des Remarques. 1763. *in* 12*mo.* Or, *Phocion's Discourses on the Connection between Morality and Politics.*——This is an ingenious fiction, wherein the author of these discourses introduces the Athenian general discoursing on manners, laws, political principles, the prosperity of states, and the good of humanity. The manuscript of this work is pretended to have been found by accident in the library of Mount Cassino. We intend, in some future Review, to give a more particular account of this excellent composition.

Specimen Historiæ Naturalis Globi Terraqui, præcipue de novis e Mari natis insulis, et ex his exactius descriptis, et observatis, ulterius confirmanda Hookiana telluris hypothesi, de Origine Montium et Corporum Petrefactorum, cum figuris æneis. Autore Rudolpho Erico Raspe. Amst. et Lippæ, 1763, *in* 8*vo*——This is a very curious work on natural history, published by the same hand who superintends the edition of some posthumous performances of the great Leibnitz, which are soon expected to make their appearance. M. Raspe, in his researches, shews great learning, accuracy, and precision.

Here has lately appeared, in the Dutch language, the following work: *A Natural History, or particular Description of Animals, Plants, and Minerals, according to the System of* Linnæus. *Vol. I. of Birds, in* 8*vo.* 1763.

Clavis Epistolarum Hugonis Grotii, nunc primum Edita. Amstelodami. A Folio pamphlet.——The learned have long wished for a performance of this kind, which should explain not only several proper names and words in Grotius's letters, but likewise a considerable number of passages concerning the times, written in cypher. M. de Bose had the key of those letters which relate to the general affairs and secret intrigues of the court of France, with the explication of the cypher, given him by a Swede. This gentleman was so polite as to communicate it to some of his particular friends, by which means it came into the hands of M. Burmannus, and now it is published by one of that professor's friends, in the same form as the fine edition of Grotius's epistles, printed by Blaeu, in 1687.

Les Oeuvres du Philosophe bienfaisant. 4 *Tom.* 12*mo.* Or, *The Works of the beneficent Philosopher, in* 4 *Vols.* 12*mo.*——The pieces contained in this collection are already known to the public: but we are obliged to the editor for collecting them together. They could not be published under a more proper title, so well adapted to the nature of the respective performances, and to the character of a prince whose very name strikes us with admiration and respect, the great and good Stanislaus.

Art. 17. *A Second Letter to the Common Council of the City of* London, *with Remarks on Lord Chief Juſtice* Pratt's *Anſwer to Sir* Thomas Harriſon *the Chamberlain.* 8*vo.* 1*s.* Nicoll.

WE have already given ſome account (ſee p. 305 of this volume) of the letter to which this is the ſequel; and we there acquainted the reader that we durſt not venture either to imitate or to recommend the aſperity of many paſſages in that performance. The letter before us ſets out in a moſt exquiſite ſtrain of irony, which introduces the printed anſwer of lord chief juſtice P——, when he was preſented with the city-freedom in a gold box, and which this writer, upon what authority we know not, calls a letter, and terms it "the cool ſober axioms of a thinking magiſtrate, committed to paper, and intended for the peruſal of a numerous body." Suppoſing this to be the caſe, the author is very ſevere upon ſome *ſuppoſed* ſlips and inaccuracies in his lordſhip's anſwer. The word *behaviour* is repreſented as being ambiguous. The appellation of the *city of London* does not belong to the common-council of that city, and is compared to the few citizens who *hurled up their caps, and ſome ten voices cried, God ſave King Richard*, in the play. We know not what authority the letter-writer has to tell us, that his lordſhip has given *it under his hand* that the common-council of London is 'the moſt reſpectable body in this kingdom, *after the two houſes of Parliament.*' The author mentions the two houſes of convocation, the privy-council, the two univerſities, the body of the law, and the merchants of London, who, he thinks, had a right to be heard in arreſt of judgment in this point of precedency; and he gives ſeveral reaſons, *ſeria mixta joco*, in ſupport of his opinion. Thoſe reaſons contain an equal knowledge of the conſtitution and a true vein of raillery. He then takes notice, that the common-council of London are more reſpectable than the parliament itſelf, 'becauſe, ſays he, you *affirm* what they have *diſclaimed* as a privilege of parliament.'

We are unwilling to follow this politely ſarcaſtic author in all his other obſervations upon his lordſhip's anſwer, becauſe if it was unpremeditated, it is ſomewhat ungenerous to ſubject it to a ſtrict criticiſm; if it was premeditated, it is an evident proof that his lordſhip never can make a figure in the belles-lettres. Towards the end of this letter a very arch compariſon is introduced between the compliments paid to his lordſhip by the cities of London, Dublin, and Exeter, and that paid by the worſhipful company of butchers at Dublin, in common-hall aſſembled,

bled, to Luke Lemarſh, Eſq. intendant to his excellency the lord-lieutenant, for his *behaviour* in his office. We apprehend that we need ſay no more to excite the curioſity of our readers to peruſe this ſevere, but ſpirited and ſenſible, letter.

Art. 18. *An Eſſay on the Trade to the Northern Colonies of* Great Britain *in* North America. 8*vo*. *Pr.* 1*s*. Becket *and* De Hondt.

This author is an artful and ſenſible advocate for a trade between our northern colonies and the French and Dutch colonies; a point which has long been canvaſſed in the weſtern mercantile world: and thoſe, who write on the ſide of the queſtion with this author, ſeem, of late, to have had the ſuperiority of the argument.

Art. 19. *A Letter from the Elephant to the People of* England. 4*to*. 1*s*. Sumpter.

Of all the ſtupid productions which we daily have the misfortune to peruſe, we have not met with one more unmeaning than this. No account can be given of its tendency but that of ſtaining paper; and therefore we muſt let it reſt in the lap of dulneſs and oblivion.

Art. 20. *An Anſwer to the Budget. Inſcribed to the* Coterie. 4*to*. 1*s*. Sumpter.

A moſt wretched attempt made by the North Briton, or ſome of his allies, to recommend the Budget, by ſeeming to anſwer it.

Art. 21. *The Criſis: Being Three State Poems on the following Subjects; I. The Northern Dictator. A Dialogue between a Highland Peer and his Vaſſals. II. On the Reduction and Surrender of the* Havannah, *and Concluſion of the late Peace. III.* Caledonia. *A Deſcription of that fertile and beautiful Kingdom. Written on the Diſmiſſion of the preſent glorious Minority. And humbly addreſſed to the Honourable Aſſembly in* Albemarle-ſtreet. 8*vo*. 6*d*. Williams.

Theſe are the ravings of an author who has got a knack of rhyming, juſt ſufficient to render him deſpicable to the minority, whom he praiſes, and pitied by the miniſtry, whom he abuſes. His invectives againſt the Scots are below contempt, and conſequently below criticiſm.

Art. 27. *An Answer to Dr* ayhew's *Observations on the Charter and Conduct of the Society f the Propagation of the Gospel in Foreign Parts.* 8*vo.* 1*s.* R ngton.

This is a controver which we wish with all our hearts was finished. The p let before us seems to be a sober rational refutation of Dr. M yhew's attack upon the charter and conduct of the society question *; and we cannot help thinking that the a th writes with more temper, as well as greater abilities, than th doctor has discovered in this controversy.

Art. 28. *The Claims of t Church of* England *fairly examined In a Letter to the Aut of an Answer to Dr.* Mayhew's *Obser vations on the Charter d Conduct of the Society for propagatin the Gospel in Foreign ts. By a Protestant Dissenter of* Ol England. 8*vo.* d. Nicoll.

Though this writer ffects moderation, yet he displays most indecent, as well as liberal, rancour against the church England; and we are y to say, that the dissenters of New England, if we are to j e of them by their writings, have di covered a spirit which ist make every considering impartial reader wish that they ay continue dissenters still. Wha lengths might they no had they authority on their side, were they of the estab d church! *Quid Domini facient?*

Art. 29. *A Defence of t Observations on the Charter and Condu of the Society for the pagation of the Gospel in Foreign Par against an anonymous P phlet falsly intitled, A Candid Examin tion of Dr.* Mayhew's servations, *&c. and also against the Le ter to a Friend ann bereto, said to contain a short Vindicati of the said Society. B of its Members. By* Jonathan Mayhe *D. D. Pastor of the* Vest Church, *in* Boston. 8*vo.* Nicoll.

This performance d s by no means contribute to give any better opinion of th moderation, decency, or philosophy the New England dissen s, than we have expressed in the t preceding articles.

rt. 30. *An Essay on the re common* West-India *Diseases; and Remedies which that C try itself produces. To which are add Some Hints on the Man ment, &c. of* Negroes. *By a Physici in the* West-Indies. o. 1*s.* 6*d.* Becket *and* De Hondt.

This is a rational d practical tract, and extremely w h the attention of all British subjects, who have any conne

* e vol. xvi. p. 374.

t

tion with the Weſt Indies. There is a plainneſs and candour in it ſeldom to be met with in pamphlets of this kind, nor can its concluſion, which is as follows, be made too public.

'Every owner of an eſtate ought to have the following medicines ſent him annually from England.

'Spaniſh flies.	Jalop.	Crude mercury.
Caſtor.	Opium.	Corroſive Sublimate.
Calcined Hartſhorn.	Nutmegs.	Oil of Turpentine.
Spirit of Hartſhorn.	Rhubarb.	Plaiſter, common.
Sal volatile drops.	Spirit of lavendar.	Turner's cerat.
Cloves.	Tinctura thebaica.	Verdigreaſe.
Oil of cinamon.	Alum.	Vitriol, blue.
Ipecacuan.	Common cauſtic.	Vitriol, white.

'With ſome ſkins of leather, ſome rolls of tow, and a little lint. Each plantation ſhould alſo have a glyſter-ſyringe, and a ſmall one.

'In the above liſt I have recommended no empirical compoſitions. Creoles are but too fond of quackery. If any ſuch are ſent, the Britiſh Oil, James's Powder, and Turlington's Balſam, ſeem to deſerve the preference.'

Art. 31. *A Letter to the Gentlemen of the Faculty, in and about* London, *concerning a new Diſcovery, on the Art of reſtoring Sight, when loſt by that Defect known by the Name of a Cataract, &c. By the Chevalier* John Taylor, *Oculiſt.* 4*to.* 6*d.* Wilſon *and* Fell.

This letter, which is far from being deſtitute of merit, ſeems to have been penned by the chevalier upon ſome unlucky rivalſhip he has lately met with in his favourite profeſſion.

Art. 32. *The Virtues of Sage, in lengthening Human Life. With Rules to attain Old Age in Health and Chearfulneſs. By Dr.* Hill. 8*vo.* 1*s.* Baldwin.

The public is no ſtranger to the various branches of philoſophy, moral, natural, and divine, which this author has figured in. We are fully ſenſible of the *real* benefits of bardana, honey, and ſage; all which have been celebrated by the doctor, and he has aſſigned to them their reſpective ſtages of efficacy; but he has diſtinguiſhed the latter with the property of *lengthening human life.* We hope that the next pamphlet the doctor ſhall publiſh will be on a medicine for *perpetuating human life.* In the mean time, we congratulate the author for having, by this diſcovery, acquired an epithet, which with all his various knowledge his friends have long wiſhed to ſee him poſſeſſed of, that of the SAGE DOCTOR.

Art.

Art. 33. *Proceedings of a General Court Martial, held at the Judge Advocates Office, in the Horſe Guards, on* Saturday *the* 14*th, and continued by Adjournment to* Wedneſday *the* 18*th* April, 1764; *for the Trial of a Charge preferred by* Colin Campbell, *Eſq. againſt the Honourable Major General Monckton.* 8*vo.* 1*s.* Robſon.

We have already given ſome account of Mr. Campbell's trial for killing an officer in Martinico *. It ſeems he fancied himſelf to be ill treated on that occaſion by major general Monckton, the Britiſh commanding officer upon the iſland; and upon his application to his majeſty, and the ſecretary at war, an order was granted for this court martial, before whom, after an impartial and candid trial, the major general received the moſt honourable acquittal that, perhaps, any officer ever did. The court conſiſted of twenty-one general officers.

Art. 34. *A New Syſtem of Philoſophy, founded on the Univerſal Operations of Nature. By* James Uſher. 8*vo.* 2*s.* Davies.

This ſyſtem is a very pretty philoſophical romance; and, if we underſtand the author aright, it is founded on the ſuppoſition of certain corpuſcles, or volatile parts of bodies, which are lodged in the atmoſphere, and are the principles of revegetation and reſuſcitancy of all ſubſtances which we think to be periſhable.

'The atmoſphere, ſays he, is the vaſt reſervoir to which the volatile parts of bodies are aſſumed, when thoſe bodies are corrupted, and their craſis deſtroyed; and from which they return again, and are reſumed into new bodies, to reſtore the youthful progeny of nature. The diſſolution of animal bodies, and of ſoft flimſy vegetables, laid together in heaps in warm weather, is ſo ſudden and abundant as to become obſervable to ſenſe: a copious effluvium or ſteam is emitted from the putrid body into the air, offenſive to the ſmell, and ſometimes viſible to the naked eye, while the body ſenſibly diminiſhes in bulk and weight; till at length the fugitive and volatile parts are exhaled, and little left behind but a ſmall portion of clay, which ſerved as a fixed reſidence or vehicle to the volatile parts that are eſcaped into the air.'

In eſtabliſhing this ſyſtem, the author has ſtrenuouſly endeavoured to demoliſh what he calls mechanic philoſophy; and the reader whoſe turn is towards ſtudies of that kind, will

* See Critical Review, vol. xvi. p. 74.

here find very agreeable amuſement. We cannot, however, help obſerving, that the whole of this performance is little better than a commentary upon the author's motto from Virgil:

> Igneus eſt ollis vigor, et celeſtis origo
> Seminibus!

Art. 35. *The Succeſſion of Parliaments; being exact Liſts of the Members, choſen at each General Election, from the Reſtoration to the laſt General Election*, 1761, *with other uſeful Matters. By* Charles Whitworth, *Eſq. Member of Parliament.* 12*mo.* 3*s. bound.* Davis.

The honourable gentleman who has had public ſpirit enough to publiſh theſe liſts, gives us, in an advertiſement, the following account of the performance.

'I thought it might be a deſirable work to publiſh a liſt of the ſeveral parliaments from the Reſtoration, ſpecifying the names of the members choſen for each county, city, and borough, at the general elections; as alſo the peers and members for North Britain ſince the Union, being the firſt parliament of Great Britain: ſetting forth the days they met for buſineſs, were prorogued, and diſſolved; adding thereto, the names of thoſe great perſons, who filled the chair of the houſe of commons at each period; with a complete index of the members names.

'As to the names of thoſe who were elected upon vacancies, or rechoſen, it would have gone beyond the compaſs and intention of this work, which is deſigned for a pocket volume; but, I flatter myſelf, this will appear ſufficiently uſeful to perſons curious in theſe matters, and, if it meets with their approbration, it will be the greateſt pleaſure to

C. W.'

But, notwithſtanding Mr. W.'s laſt paragraph, upon inſpecting the manner of printing thoſe liſts, and the largeneſs of their margins, eſpecially the bottom ones, we are of opinion that, if he had conſulted an accurate printer, the names of thoſe who were elected upon vacancies, or rechoſen, might have been very eaſily admitted, without ſwelling the bulk of the work. We could wiſh to ſee ſomething of this kind executed, as it would ſerve as an excellent political ephemeris, eſpecially ſince the Revolution. We are ſorry to acquaint the author, if Mr. W. may be termed ſuch, that, to our own knowledge, ſome of the names are miſ-ſpelt; but this is unavoidable in a work of this nature, even by the moſt careful tranſcriber.

Art.

Art. 36. *Matrimony made eaſy; or, a new Form of Marriage, founded on the Principles and Practice of the Holy Patriarchs, and the Laws of God and Nature: With a Petition, &c. for tolerating the ſame, and putting it upon an equal Footing with the Marriages of the* Quakers *and* Jews; *ſupported throughout by Reaſon and Scripture, and the Determination of two remarkable Caſes of Conſcience, the one reſpecting Divorce, the other Polygamy. By a Biſhop of the Church of* England. 8*vo.* 1*s.* 6*d.* Sandby.

Think not, gentle reader, that tho', by a bibliopolitan, or authoretical impoſition, this pamphlet carries in its title the words 'By a Biſhop of the Church of England,' that therefore a biſhop is the author of it; for this ſame prelate was no other than the famous Gilbert Burnet, of Sarum, who reſolved the two caſes here ſpecified, and therefore gave a handle to this ſtale piece of title-craft.

As to the body of the pamphlet, it is a wild collection of common, we will not ſay *anti*-chriſtian, quotations and arguments in favour of polygamy, which we have charity enough to hope the author has thrown out only as a piece of humour; for we cannot ſuppoſe any man to be abſurd enough to imagine that they deſerve any ſerious conſideration. The two arguments of the prelate are uſhered in by a paſſage from the memoirs of Mr. Macky, who, like his lordſhip, was a mighty dealer in anecdotes. The two points are, Queſtion the firſt, Is a woman's barrenneſs a juſt ground for a divorce, or for polygamy? Queſtion the ſecond, Is polygamy in any caſe lawful under the goſpel? Though the good prelate has made a pretty liquoriſh caſe of the firſt queſtion, yet we apprehend that his ſolution of it is pregnant with impoſſibilities and inconſiſtencies, and, indeed what might have been expected from a prelate of his warm complexion, and a perſon who, of all men in the world, was the leaſt fitted, either by nature or habit, to ſolve a caſe of conſcience. In the firſt place, he declares barrenneſs to be a juſt ground for divorce, 'and (continues he) if it is apparent that a woman, either through the ſituation and diſpoſition of her parts, or ſome other quality inherent in her matrix, cannot conceive, this being atteſted by phyſicians, ſhe is to be declared barren.' But we ſhould be glad to know whether any gentleman of the faculty ever pretended to viſit or examine the matrix of a living woman; or whether all the faculty together can give any ſatisfactory, and far leſs a deciſive, opinion upon the caſe he ſuppoſes.

The ſecond caſe reſolved by the prelate is replete with the arguments that are made uſe of in the preceding part of the pamphlet, and no way applicable to the ſtate of a ſociety under

a chriſtian, or, indeed, a moral, diſpenſation. Upon the whole: This performance puts us in mind of one gentleman giving another a box on the ear. Says the latter, Pray, Sir, is this in jeſt or in earneſt? In earneſt, by G——, anſwers the other. I'm glad of it, ſays the gentleman, for I don't love ſuch jokes; and ſo fairly took his leave of his antagoniſt, as we do of this writer.

Art. 37. *The Riſe and ſurpriſing Adventures of* Donald M'Gregor. *A Novel. In Two Volumes.* 12*mo.* 4*s.* Williams.

This work would be more properly animadverted on by the flagellation of the beadle than it can be by that of a Reviewer. It is, perhaps, as groſs a violation of the laws of decency, virtue, learning, and wit, as the moſt profligate age ever produced. The reader may judge for himſelf, when he is informed that this ſame Donald M'Gregor, when he was but ſeven years of age, was debauched by a parſon's wife; and when he was but thirteen, he was within leſs than a hair's-breadth of raviſhing his own mother, who eſcaped that pollution by a flea biting her upon the backſide.

Art. 38. *Memoirs of the Chevalier* Pierpont, *Vols. III. and IV.* 12*mo.* 5*s.* Dodſley.

We have, in a former number, animadverted upon the two firſt volumes of this performance *, to which we muſt refer our readers. The author goes on in the ſame *ſang froid*, and reſembles a French beau ſome years ago, who uſed to ride in Hide Park, with his hat under his arm. He and his company take an airing through Spain, all over carpet ground, ſurrounded by Elyſian proſpects, ſnuffing up aromatic gales; their eyes entertained with all that is ſuperb in architecture, or pleaſing in painting. They are joined in their walk by the brave, the polite, and the handſome, part of the creation. No ſtorms ruffle, no heat incommodes them; and in this manner they travel many hundred miles of a country, that (without the pale of romance) is repreſented as the very ſuburbs of hell.

Amongſt the many curious receipt-books daily publiſhed, we are ſurpriſed that none has yet appeared on the ſubject of *romance cookery*, which the author now before us ſeems to underſtand perfectly well. Through both the volumes, there is not a ſingle original ſentiment, deſcription, or incident, and yet a callow reader may peruſe it without perceiving any thing is wanting. The lady's travels into Spain, Clarke's account of

* See Critical Review, vol. xv. p. 11.

that

that country, and the help of a large geographical dictionary, with a few romantic exaggerations, afford him materials for the deſcriptive and topographical parts. Felibien, de Piles, and a few other French tranſlations ſet him up as a connoiſſeur in painting, and preſent him with anecdotes of artiſts. Rollin, Rapin, Du Boſc, and a whole legion of French writers, equip him for a critic. An eighteen-penny jeſt-book ſupplies him with wit and humour, and he can pick up divinity and morality from every ſtall. After all (to do our author juſtice) he ſhews himſelf a ſufficient maſter of addreſs by the mince-pye order in which he ſerves up his entertainment, which is ſometimes ſo diſguiſed, that at firſt we cannot diſcover the original ingredients. It is, however, plain, that Fontenelle, the abbé le Pluche, and ſome other French virtuoſi, have been of infinite ſervice to him in forming his manner; for ſome of the ſtories he introduces are pretty, without being tireſome.

Art. 39. *The Amours and Adventures of* Charles Careleſs, *Eſq.* 12*mo.* 6*s.* Fletcher.

The firſt diſcovery which this ſame Charles Careleſs makes is the nakedneſs of his own mother, who, though a young lady of a moſt virtuous education, heireſs to a vaſt fortune, and poſſeſſed of incomparable qualities both of body and mind, in a manner forces her father's footman to debauch her, and to become the father of our hero; after which ſhe runs off and marries the butler, but carries our author along with her. The reader is not to imagine that we are to follow Mr. Careleſs through all the coarſe, indelicate, hackneyed adventures of his life. It is ſufficient to ſay, that though his grand-father gave his mother 17,000 l. after her marriage with the butler, yet Careleſs was treated with the utmoſt barbarity, becauſe his grand-father left the bulk of his eſtate to one of his kinſmen: Though Charles was a moſt dutiful child, yet he leaves his mother, when ſhe is upon the point of ſtarving for want of the neceſſaries of life. Though he is a very moral youth, yet he debauches every woman he can come at, and in this reſpect he paints himſelf worſe than the devil can make him; for while he is very modeſt, he performs feats of gallantry that are beyond human abilities. Though he has a very generous ſpirit, he chuſes to aſſociate with the loweſt and moſt infamous wretches; and though an excellent oeconomiſt, he reduces himſelf from comfortable circumſtances to be a common beggar in the ſtreets, and to ſleep all night on the warm embers of a Whitechapel glaſs houſe. To complete his character, though he

he is a very worthy honeſt fellow, yet he buys a pair of piſtols, and goes, more than once, upon the highway.

Though the incidents in the narrative of our author's life are trite and deſpicable, and though his plan is inconſiſtent and abſurd, yet he has not been quite unſucceſsful in painting ſome of the lower ſcenes of life, ſuch as jails, gaming-houſes, intrigues with kept proſtitutes, and the like; but we can by no means recommend the peruſal to the virtuous and inexperienced part of our readers, for this reaſon, becauſe our author commonly owes his being relieved from his greateſt diſtreſſes either to improbable accidents, or, what is worſe, to his whoring and gambling, which ought to have brought him to the diſcipline of Bridewell, inſtead of raiſing him from miſery.

Art. 40. *The Progreſs of a Female Mind.* 8*vo.* 1*s.* 6*d.* Corbett.

This lady's mind reſembles an upholſterer's warehouſe: it is full of rich goods and excellent materials, but nothing ſtands in its proper place; and her perpetual alluſions to Hebrew learning give us ſome reaſon to ſuſpect, that a lady is not the *real*, or, at leaſt, the *ſole*, author of this Progreſs.

Art. 41. *Letters from Father* Charlevoix *to the Dutcheſs* de Leſdiguieres. 8*vo.* 4*s.* Goadby.

Theſe letters are well worth peruſal, as they contain the beſt accounts we have of thoſe immenſe tracts of territory ceded to Great Britain. The publication of them is the more ſeaſonable, as the author wrote them by order of the French king, at a time when he little thought of being obliged to part with the countries they deſcribe, and therefore this account is the more to be depended on.

*** *The Works of Mr.* John Glaſs *having been criticiſed in the 15th Volume of this Work, p.* 318. *that Gentleman has thought proper to ſend the following Remarks to a very particular Friend, at whoſe earneſt Requeſt they are now publiſhed.*

" No ingredient in my olla was intended to pleaſe the pa-
" lates of ſuch men as the Critical Reviewers. What they
" ſay of me from Diogenes brings to mind what his maſter
" Antigenes ſaid upon his being commended by ſome whom he
" thought of as I do of thoſe Reviewers: I am troubled (ſaid
" he) to think what ill I have done.—To make the black broth
" of Sparta palatable, one muſt have bathed himſelf firſt in the
" Eurotas: and to the philoſophers and orators of Athens,
" where Paul was a babbler, the Lacedemonians were illiterate
" and ignorant people."

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